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THE

PROPER NAMES

OF

THE OLD TESTAMENT SCRIPTURES,

EXPOUNDED AND ILLUSTRATED.





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THE

# PROPER NAMES

OF

## THE OLD TESTAMENT SCRIPTURES,

### Expounded and Illustrated.

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ΠΟΛΛΑΙ ΜΕΝ ὀνῆτοις γὰρ τταί, μίᾳ δ' ἁθανάτοιζιν.

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TO THE CHAIRMAN,  
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BY

THE AUTHOR.



## P R E F A C E .

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THIS work is a Dictionary of the names occurring in the Old Testament, arranged in the English Alphabetical order.

The mode of treatment in the elucidation of these Names is as follows:—after the English name, the Hebrew name is given, with its pronunciation. The Septuagint rendering, and that of the Vulgate Latin, follow. The Hebrew name is then etymologically discussed, and its relations and derivation shown.

The Three Thousand Six Hundred Names of which this Onomasticon consists, represent, through the same name being borne by various persons or places, nearly Sixteen Thousand Five Hundred Individuals or Places; the whole of these have been carefully discriminated (it is believed for the first time so completely), and an identification of each is given, together with all the passages in which each occurs.

As regards the usefulness of the Etymological interpretation and derivation of proper names in acquiring Hebrew, there can be no doubt in the mind of those who have thought at all on the subject. It is useful in the acquisition of any language. In Hebrew, for instance, a vast number of proper names are the same as appellatives in form and meaning; hence the student, who knows the Hebrew character, the proper names of the Old Testament, their meaning, and the roots from which they spring, may be considered to be in possession of the Hebrew tongue, since such names contain in them almost all the words and roots in the language.

The Biblical student will be assisted by it hermeneutically, in the interpretation and elucidation of portions of Scripture; e.g., the article on Abel, the son of Adam:—

“ This name is the same as the appellative which occurs in Job 7. 16, *כִּי־הֶבְהֵל יָמַי* *kiy-hébbhel yamáy*, ‘for my days are vanity,’ or ‘Abel;’ LXX. *κενὸς γάρ μοι ὁ βίος*; Vulg. ‘*Nihil enim sunt dies mei.*’ There is no reason given why he bore this name, as there is why his brother was named Cain; but, in all probability, he was so named with a prophetic

reference to the transitoriness of his own life, as well as to the vanity of man’s; and probably the Psalmist had this idea in his mind when he wrote Ps. 144. 4, *אָדָם לִהְבֵּל דָּמָה* *Adhám lahébbhel damáh*, ‘Man is like to vanity,’ or, using the two appellatives as proper names, *Adam* is as *Abel.*”

In historical researches its importance can scarcely be overvalued, especially in Sacred History, in which God Himself has been (to use a phrase of the Rev. Dr. Isaac Barrow) “the God-father,” and imposed names expressive of the origin of persons, as in the case of Adam, “red earth;” or answerable to the design which God would accomplish through their instrumentality, as Abraham, “father of a multitude of nations;” or characteristic of their nature, as Israel, “prince of God.” He also imparted names by revelation from Heaven, as in the case of Solomon, signifying that his reign should be one of peace; and also the son of the prophet Isaiah, Maher-shalal-hash-baz, with prophetic reference to the destruction of the two kingdoms of Syria and Samaria by the Assyrians.

And even those names which were not imposed immediately by God Himself, nor mediately by Divine revelation to his prophets, were not assigned irrespective of Divine Providence over the affairs of men, but in fact acknowledged and declared it; so that the persons bearing those names,

upon the mention of them, were admonished to consider the blessings God had conferred upon them, and the duties consequently involved.

The particular reason of the imposition of names is, in almost innumerable instances, expressly set down, as in the cases of Eve, Seth, Isaac, Jacob, and multitudes of others. In other instances it is tacitly implied,—the actions or office of the persons interpreting the reason of their names, as in Melchizedek and Joshua. In others, it is descriptive of the real nature of individuals, or the events of the time, as in the case of Nimrod, “rebellious,” the tyrannical corrupter of the patriarchal religion after the flood; and the denomination of the city of Babel, “confusion,” because the Lord did there confound the speech of the rebellious sons of men.

It is certain also, that where history is silent or obscure, and chronicles afford no evidence of the religious tendencies and customs prevailing at certain periods, an unexpected light is often discovered in this apparently remote auxiliary of historical research; and frequently a proper name becomes the pole-star in the darkness, to guide the inquirer into the regions of truth.

The rapid spiritual declension and idolatry of the Israelites after the death of Joshua, is strikingly illustrated by the corruption of the name of his inheritance, Jos. 19. 50: comp. Ju. 2. 9. In his days they served the Lord, and every man entered upon his possessions, and Joshua went also to his, rejoicing in the accomplishment of his mission; there he built a city, and out of a grateful heart, he called it תִּמְנַת־סֶרַח *Timnâth-sérah*, Timnath-serah, “portion of abundance,” or “portion redundant;” but immediately upon his death they became worshippers of the sun, and they changed the name of his inheritance when they buried him, and called it תִּמְנַת־הָרֶם *Timnâth-hhéres*, Timnath-heres, “portion of the sun,” because they dedicated it to that fabulous deity.

The importance attached to this subject by the Divine Controller of all things in heaven and earth, is fully established by the facts above stated, and from the great attention paid to it by the inspired penmen throughout the whole of the Bible. It was this which moved such men as Eusebius and St. Jerome to write upon it. Since their Onomasticons, scarcely anything was done till the middle of the last century, when two Onomasticons appeared, one by Jno. Simonis, and another by Matt. Hillerus, the first of whom may be ranked with the chief of Hebrew scholars.

The following work is on a different and more comprehensive plan than any of its predecessors; both etymologically and historically. Though the author is deeply sensible of the vastness and seriousness of the work he undertook, yet, relying on God for aid, he has persevered in his labours for nearly eight years, with pleasure and benefit to himself; and he humbly trusts, that with the blessing of Almighty God, his work may be the means of affording to some a more lively apprehension of God’s providence over individuals and nations; for he has uniformly endeavoured to demonstrate simply, that sin and idolatry sap and undermine the foundations of families and nations, and are the ruin and bane of the world; and that true religion is an immovable bulwark to kingdoms, and also an inexhaustible fountain of happiness, prosperity, and peace, to all those who delight to walk in her paths.

\*.\* The want of such a Work in the English language was pointed out, and the original plan of the present Volume was suggested to the Author, by the Rev. Canon Wordsworth, D.D., in the year 1848.

ASKE’S HOSPITAL, HOXTON,  
June, 1856.

# THE PROPER NAMES

OF THE

## OLD TESTAMENT SCRIPTURES.

**AARON**, אַהֲרֹן *Aharón*, m. Ἀαρών, Aaron.

"Very high" (*valde elatus*, Sim.; *mons fortitudinis*, St. Jer.; similar to הָר *hár*, a *mountain*, Is. 11. 9; also Arab. هَارُون; from אָהָר *ahár*, unused root, hence the Chald. יָהָר *yahár*, to be high.

The first-born son of Amram, and the elder brother of Moses. He was born the year before the famous edict of Pharaoh, which decreed the destruction of the Hebrew male children. He was consecrated the first high-priest by his brother; and his descendants, the priests, were called, Jos. 21. 4, בְּנֵי אַהֲרֹן *b'néy Aharón*, "sons of Aaron;" and בֵּית אַהֲרֹן *beyth Aharón*, Ps. 115. 12, "the house of Aaron." (B. C. 1574 to 1452.)

### OCCURRENCES.

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**ABAGTHA**, אַבְגַּתְחָא *Abhaghtá'*, m. Ζαβοθθά, Abgatha.

"Fortune," the same as בִּגְתָּה *Bighthá'*, which Bohlen interprets from the Sansc. *bagaddta*, "given by fortune," from *baga'*, *fortune, sun*, vid. Bigtha.

One of the seven eunuchs of the court of Xerxes. (B. C. 510.) Occurs Est. 1. 10.

**ABANA**, אַבְנָה *Abhandh*, Ἀβανά, Abana.

"Her stones" (*lapides ejus*, St. Jer.), as from the appell. אֲבֵנֵי *ébhen*, a *stone*, Ge. 2. 12, from אֲבָן *abhán*, unused root, vid. Ebenezer.

The valley of Damascus was watered by five rivers, and this and Pharpar, both of which descended from mount Hermon, were the two principal. The word in the קְרִי *q'ri* (to be read), is written אֲמָנָה *Amandh*, Amana, q.v. The reason of these two readings arises from the similar manner in which orientals sound *Beth* and *Mem*; hence their permutation is common. Occurs 2 Ki. 5. 12.

**ABARIM**, אֲבָרִים *Abhariym*, τὸ ὄρος τὸ ἐν τῷ πέραν τοῦ Ἰορδάνου, Abarim.

"Regions beyond," "the passages;" the pl. of the appell. אֲבָר *ébher*, m. *beyond, a region on the other side, from beyond*, Ge. 50. 10; Nu. 21. 13; Zep. 3. 10, from the root אֲבָר *abhár*, vid. Eber. Some render it by *transeuntes, passengers*, as St. Jer. and D. Chytr.

The name of some mountains beyond Jordan, on the northern frontier of Moab, and some conjecture that it was derived from the fact of their being beyond Jordan; and others, from the *passes*, which these hills formed. It is fully written in Nu. 27. 12; De. 32. 49, הַר־הָאֲבָרִים *har-haübhariym*, *mount Abarim*; and Nu. 33. 47, 48, הָרֵי הָאֲבָרִים *haréy haübhariym*,

"mountains of Abarim." "Mons in quo mortuus est Moyses. Dicitur autem et mons esse Nabo in terra Moab contra Hiericho supra Jordanem in supercilio Phasga: ostenditurque ascendentibus de Libiade in Esbun antiquo hodieque vocabulo juxta montem Phogor nomen pristinum retinentem: à quo circa eum regio usque nunc appellatur Phasga." De Locis Hebr. St. Jer. Occurs Je. 22. 20.

**ABDA**, עֲבָדָא *Abhdā*, m. Ἀὐδών and Ἀβδών, Abda.

"Servant," sc. "of God" (*servus* scil. Domini, Sim.), a Chaldaic form of the appell. עֲבָד *ēbhedh*, a servant, a slave; and figuratively a worshipper of God, Ge. 9. 25; 47. 3; Da. 6. 20, from עֲבַד *abhdh*, to labour, to work, to serve, i. e. to worship, Ge. 29. 25; 2. 5; Ex. 23. 25.

(1) The father of Adoniram, who was placed by king Solomon over the tribute, or levy, which refers both to men and money. (B. c. 1015.) Occurs 1 Ki. 4. 6.

(2) A Levite, the son of Shammua: but in 1 Ch. 9. 16, it is written עֲבָדִיָּה *Obhadhyāh*, Obadiah, "servant of the Lord," q. v. (B. c. 445.) Occurs Ne. 11. 17.

**ABDEEL**, vid. Abdiel, No. 2.

**ABDI**, עֲבָדִי *Abhdiy*, m. Ἀββαί, Abdi.

"Servant," i. e. of God (*servus* Dei, Sim.), a comp. of the appell. עֲבָד *ēbhedh* (vid. Ebed), and יָה *yodh*, abbrev. from יְהוָה *Yah*, vid. Jehovah.

(1) The son of Malluch. Occurs 1 Ch. 6. 44.

(2) The father of Kish, a Levite. (B. c. 760.) Occurs 2 Ch. 29. 12.

(3) A son of Elam, a transgressor of the law in marrying a foreign wife. (B. c. 456.) Occurs Ezr. 10. 26.

**ABDIEL**, עֲבָדִיָּאֵל *Abhdiēl*, Ἀβδιήλ, Abdiel.

"Servant of God" (*servus* Dei, Sim.); עֲבָדִי *ēbhedl* (vid. Abda), with the *pronomina suffixa*, as a sign of the genitive; and אֵל *El*, God, strong, mighty one, a hero, Ge. 14. 18, 19 (and so used generally), Ps. 29. 1; Eze. 32. 6; prop. part. of the verb אָוַל *'ul*, אֵיל *'iyl*, unused root: primary idea to roll, secondarily applied to strength and power; hence it possesses the notion of *pre-eminence*, whence Ges. adduces the Arab. أَوَّل *to precede*.

(1) The son of Guni, and father of Ahi, of the chief family of the tribe of Gad, settled in Bashan. (B. c. 1300.) Occurs 1 Ch. 5. 15.

(2) The father of Shelemiah, a courtier of the time of Jehoiakim. (B. c. 640.) Occurs Je. 36. 26.

**ABDON**, עֲבְדֹן *Abhdōn*, Ἀβδών, Abdon.

"Servile," or "hard slavery" (*servitus dura*, Sim.), the same as the segholite appell. עֲבָד *ēbhedh*, with the intensive termination וֹן *on*, vid. Abda.

(1) The son of Hillel, a Pirathonite, the tenth judge of Israel. He was the successor of Elon, the Zebulonite, and his administration appears to have been peaceful; for nothing is recorded of him, excepting that "he had forty sons, and thirty nephews, that rode on threescore and ten ass colts." He was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites. (B. c. 1112.) Occurs Ju. 12. 13, 15.

(2) Son of Shashak, one of the heads of the fathers dwelling in Jerusalem. (B. c. 1180.) Occurs 1 Ch. 8. 23.

(3) First-born son of Jehiel of Gibeon. (B. c. 1180.) Occurs 1 Ch. 8. 30; 9. 36.

(4) Son of Micah. He lived in the reign of Josiah, king of Judah, who sent him to inquire of the Lord for him concerning the book of the law of the Lord, given by the hand of Moses, which Hilkiah, the priest, found in the house of the Lord. He is called, 2 Ki. 22. 12, עֲכָבֹר *Akhbōr*, Achbor. (B. c. 698.) Occurs 2 Ch. 34. 20.

(5) A city in the tribe of Asher, which was given to the Levites of Gershon's family, and Sim. says it was so named "quia a *servis* condita, q. d. *Dulopolis*." The same name is found in twenty MSS. Jos. 19. 28, instead of the common reading, עֲבְרֹן *Ebhron*, Hebron. Occurs Jos. 21. 30; 1 Ch. 6. 74.

**ABED-NEGO**, עֲבָד נְגוֹ *Abhdēh N'ghō*, Ἀβδενάγω, Abdenago.

Ges. conjectures it equivalent to עֲבָד נְבוֹ *Abhdēh N'bhō*, "worshipper of Mercury," from the appell. עֲבָד *ēbhedh* (vid. Ebed); and נְבוֹ *N'bhō*, Mercury, q. v. It would be more natural to take נְגוֹ *N'ghō*, for נְגוּהָ *N'ghoah*, splendour (נָגַהּ *naghāh*, to shine, to be bright, Job 18. 5, Syr. idol); hence, "servant of splendour," i. e. "of the sun." Sim. says, *servus alacritatis; servus alacer et expeditus*, deriving נְגוֹ *N'ghō*, swiftness, from the Arab. نَجَّاه *to be swift*. Whichever way it is derived, it must be understood of the sun.

The Chaldaic name imposed on Azariah, a companion of Daniel, by the prince of the eunuchs, in the palace of Nebuchadnezzar, king of Babylon. In every place of its occurrence in the Hebrew,



except Da. 1. 7, it is written with an *Aleph* final, עֲבֵד נְנוּחַ *Abhedh N'ghó*. (B. C. 600.)

OCCURRENCES.—Da. 1. 7; 2. 49; 3. 12, 13, 14, 16, 19, 20, 22, 23, 26, 26, 28, 29, 30.

**ABEL, אֶבֶל** (No. 1) *Abhél*, Ἀβέλ, Abalam.

"Mourning," "a plain," i. e. a moist grassy place, the same form as the adj. אֶבֶל *abhél*, *mourning*, Ge. 37. 35; also as a fem. appell. *a plain*, a grassy place,

Arab. <sup>سرا</sup>أبل fresh long hay; Ju. 11. 33, from the root אֶבֶל *abhél*, to mourn, to lament, Ge. 37. 34; Is. 3. 26; La. 2. 8.

A city in the tribe of Manasseh, famous for people of great prudence, hence the proverb, "Surely they will seek counsel of Abel, and so they ended the matter." It was near to Beth-Maachah. This word is frequently used in geographical names, and describes their fertility. Occurs 1 Sa. 6. 18; 2 Sa. 20. 14, 15, 18.

**ABEL, הֶבֶל** (No. 2) *Hébbhel*, m. Ἀβελ, Abel.

"Vanity," i. e. transitoriness (*vanitas* vel *vapor*, St. Jer.): the same as the segholite appell. הֶבֶל *hébbhel*, *vanity*, *transitoriness*, *breath* (more often used of the *breath of the mouth*; "Kimchi, שִׁינָא מִפֶּה אֵד, Aqu. ἀτμός, Sym. ἀτμός, which word, Sap. 7. 25, Syr. is rendered <sup>הוֹלֵל</sup>," Ges.), Ps. 39. 6; Ec. 11. 10; Is. 57. 10; from the root הֶבֶל *habhál*, to breathe, to speak vainly, to be vain, used only in these five places, 2 Ki. 17. 15; Job 27. 12; Ps. 62. 11; Je. 2. 5; 23. 16.

The second son of Adam, a keeper of sheep, and the protomartyr of the Church of God. This name is the same as the appellative which occurs in Job 7. 16, יָמֵי כִי-הֶבֶל *kiy-hébbhel yamáy*, "for my days are vanity," or "Abel;" LXX. *κενὸς γὰρ μοι ὁ βίος*; Vulg. "*Nihil enim sunt dies mei*." There is no reason given why he bore this name, as there is why his brother was named Cain; but, in all probability, he was so named with a prophetic reference to the transitoriness of his own life, as well as to the vanity of man's; and probably the Psalmist had this idea in his mind when he wrote Ps. 144. 4, אָדָם לִהְבֵּל דָּמָה *Adhám lahébbhel damáh*, "Man is like to vanity," or, using the two appellatives as proper names, *Adam* is as *Abel*. (B. C. 3875.) Occurs Ge. 4. 2, 2, 4, 4, 8, 8, 9, 25.

**ABEL BETH MAACHAH, אֶבֶל בֵּית-מַעֲכָה**

*Abhél beyth-maákháh*, Ἀβελ οἴκου Μααχά, Abel domus Maacha.

"Mourning of the house of oppression;" a comp. of אֶבֶל *abhél* (vid. Abel, No. 1): and the construct of

בַּיִת *bayith* (vid. Bajith), and מַעֲכָה *maákháh*, vid. Maachah.

A city of the tribe of Manasseh in the far north of Palestine, of considerable importance and strength, for Sheba shut himself up here when he rebelled against David. Eighty years after, Benhadad king of Syria sacked it, and it was finally destroyed two hundred years after by Tiglath-pileser. It is the same place as Abel-maim, q. v. which, in some codices, is written Belmaim. Occurs 2 Sa. 20. 14, 15; 2 Ki. 15. 29.

**ABEL K'RAMIYM** ("plain of the vineyards," Eng. Ver.), אֶבֶל כְּרָמִים *Abhél-k'ramiym*, Ἐβελ-καρμίμ, Abel, quæ est vineis consita.

"Plain of the vineyards," אֶבֶל *Abhél* (vid. Abel). כְּרָמִים *k'ramiym*, plur. of כֶּרֶם *kérem*, a field set with plants of nobler quality, an orchard, but especially a

vineyard, from כֶּרֶם *kardm*, unused root, Arab. كرم *to be noble, of a generous nature*, not only of persons, but of good and fertile ground.

A village of the Ammonites, about six miles from Philadelphia, or Rabbath Ammon, according to Eusebius, in whose time it was ἀμπελοφόρον, rich in vines, and probably this is the same which Pliny calls *Ampeloëssa*, bearing vines. L. v. c. 18. *Gophna*, a town of Judea, was named from the same reason. So Οἰνοῦς, a town of Laconia. Occurs Ex. 22. 5; Ju. 11. 33; Is. 27. 2, 3.

**ABEL MAIM, אֶבֶל מַיִם** *Abhél-mayim*, Ἀβελ-μαίμ, Abelmaim.

"Place of waters," "irrigating waters;" a comp. of אֶבֶל *abhél* (vid. Abel, No. 1); and the plur. of the appell. מַי *may*, used in the sing. vid. Ahimai.

The same as Abel-beth-Maachah. The Latin *Aqua* is used to designate many cities; as *Aqua Viva*, *Aquæ Augustæ*, *Aquæ Calidæ*, *Aquæ Cumanæ*, *Aquæ Flaviæ*, *Aquæ Regiæ*, etc. Occurs 2 Ch. 16. 4.

**ABEL MEHOLAH, אֶבֶל מְחֹלָה** *Abhél M'hholáh*, Ἀβελμεουλά, Abelmehula.

"Meadow of dancing," a comp. of אֶבֶל *Abhél* (vid. Abel); and מְחֹלָה *m'hholdáh*, a dance, Ex. 15. 20; fem. of מְחֹל *mahhól*, dancing, a dance, Ps. 30. 12; 149. 3; חוּל *hhul*, to turn round, to twist oneself in pain, used of a parturient woman; also to dance in a circle. Ju. 21. 21, 23; Is. 13. 8; 45. 40.

A town near the Jordan, in the tribe of Ephraim, a few miles south of Bethshan or Scythopolis, where Gideon gained a remarkable victory over the

Midianites, and the native place of Elisha. Ju. 7. 22. The gent. noun occurs 1 Sa. 18. 19; 2 Sa. 21. 8; מְהוֹלָתִי *Mahholathiy, Meholathite*.

**ABEL MIZRAIM, אֶבֶל מִצְרַיִם** *Abhél mitsrayim*. Πένθος Αἰγύπτου, Planctus Ægypti.

"Mourning of the Egyptians;" a comp. of אֶבֶל *Abhél* (vid. Abel), and מִצְרַיִם *mitsrayim, Egyptians*, "two distresses" ("pressio matris gemina, i.e. *ab utraque parte*," Sim.), dual of the appell. מָצוֹר *matsór*, m. *distress, a mound, a bulwark*, De. 20. 20; 28. 53; 2 Ch. 32. 10 (vid. Mizraim), from the root צָר *tsur*, to press upon, vid. Elizur.

The threshing floor of Atad, beyond Jordan, so called by the Canaanites, because of the אֶבֶל-כַּבְּהֶדֶח *Eb-hél-kabhédh*, "great mourning" which the Israelites made here, at the burial of Jacob. St. Jer. places it between Jericho and the Jordan, where, in after times, Bithagla stood. Occurs Ge. 50. 11.

**ABEL-SHITTIM, אֶבֶל הַשִּׁטִּים** *Abhél hashshittim*, Βελσί and Βελσατίμ, Abelsatim.

"Plains," or "meadows of acacias;" a comp. of אֶבֶל *Abhél* (vid. Abel, No. 1), and הַשִּׁטִּים *hashshittim*, plur. with the art. of שִׁטָּה *Shittáh*, fem. (for

שִׁנְטָה *Shintah*, Arab. سِنْت), *acacia*, Ex. 25. 25, the *spina Ægyptiaca* of the ancients (*Mimosa nilotica*, Linn.), a large tree growing in Egypt and Arabia; and St. Jer. says it resembles the white thorn in colour and leaves, but not in size, for the tree is so large that it affords very long planks. The wood is hard, tough, smooth, without knots, and extremely beautiful; and he adds, that the rich and curious make screws of it for their presses.

A place situated in the plains of Moab, and so called, some conjecture, either because of the judgment here inflicted upon the Israelites on account of the matter of Baal-Peor, or in reference to their mourning because of that sin; hence St. Jer. says, "luctus spinarum." Nu. 25. 1; Mic. 6. 5, it is simply called שִׁטִּים *Shittym*, Shittim. Occurs Nu. 33. 49.

**ABEZ, אֶבֶץ** *Ébhets, 'Peβés, Abes*.

"White," perhaps so called from tin, אֶבֶץ *abháts*, unused root = בִּין *buts*, to be white, whence Chald. אֶבְצָא *abhtsa*, tin.

A town in the tribe of Issachar, where tin was probably found. Occurs Jos. 19. 20.

**ABI, אָבִי** *Abhiy, 'Aβov, Abi*.

"Father," אָבִי *abhi*, construct of אָב *abh*, father,

a primitive noun, common to all the Phœnicio-Semitic languages. It is used also of *ancestor, founder* of a nation, of an *author, a teacher*, especially the chief counsellor of a king, as Haman was called δεύτερος πατήρ of Artaxerxes, and in modern times called Vizier; Ge. 10. 21; 28. 13; 45. 8; Ju. 17. 10; Job 29. 16; 38. 28.

The mother of Hezekiah, king of Judah, and daughter of Zechariah. Occurs 2 Ki. 18. 2.

In the parallel place, 2 Ch. 29. 1, it is more fully and correctly written אֲבִיָּה *Abhiyah*, Abijah, "father of the Lord;" and Ges. says, that in some copies this is also the reading in Kings. (B. c. 760.)

**ABIA, vid. Abiah.**

**ABIAH, אֲבִיָּה** *Abhiyyáh, 'Aβιά, Abia*.

"Father of the Lord," comp. of אָבִי *abhiy* (vid. Abi); and יָה *Yah*, for יְיָ *Yah* (the final ה *he* in compounds, being always without Mappik, i.e. the point in the bosom of the letter); an abbreviated form of יְהוָה *Y'hovah*, Jehovah, q.v. Sim. differs in the derivation of אָבִי *abhiy*, and interprets "desiderium Domini," deriving it from אֲבָהָה *abháh*, to desire; but says also, "rectius exponitur pater (est) Dominus."

(1) A son of Becher, the second son of Benjamin. (B. c. 1690.) Occurs 1 Ch. 7. 8.

(2) A wife of Hezron, the son of Jerahmeel, and mother of Ashur. (B. c. 1560.) Occurs 1 Ch. 2. 24.

(3) The second son of the prophet Samuel. He was, together with his brother, the judge of Beersheba. (B. c. 1112.) Occurs 1 Sa. 8. 2; 1 Ch. 6. 28.

(4) A priest to whom appertained the eighth course in the worship of God. Zechariah, the father of John the Baptist, was of this course, and was serving in this course when the angel appeared to him. It is written, in the Eng. Ver., Abijah. (B. c. 1015.) Occurs 1 Ch. 24. 10.

(5) A son of Rehoboam, king of Judah. His mother's name was Maachah, the daughter of Uriel. It is written with the Vav in the Heb., 2 Ch. 13. 21, 22; but in the English Version, ABIA. In the following, it is written in the Eng. Vers., ABIJAH, 2 Ch. 11. 20, 22; 12. 16; 13. 1, 2, 3, 4, 15, 17, 19, 22; 14. 1. In 1 Ki. 15. 1, it is written Abijam, q.v. (B. c. 958.) Occurs also 1 Ch. 3. 10.

(6) The son of Jeroboam, king of Israel. He died when a child because of his father's wickedness. (B. c. 956.) Occurs 1 Ki. 14. 1.

(7) The mother of Hezekiah, king of Judah, and daughter of Zechariah. It is written ABIJAH. (B. c. 726.) Occurs 1 Ch. 29. 1.

(8) A priest who returned with Zerubbabel from Babylon. Eng. Ver. ABIJAH. (B.C. 536.) Occurs Ne. 12. 4, 17.

(9) One of the covenanters in the time of Nehemiah. Eng. Ver. ABIJAH. (B.C. 445.) Occurs Ne. 10. 7.

**ABI-ALBON**, אֲבִי-עֲלִבּוֹן *Abhiy-albhón*, Γαδαβυήλ, or Ἀεελβών, Abialbon.

"Father of strength," comp. of אֲבִי *abhiy* (vid. Abi); and עֲלִבּוֹן *albhón*, *strong*, from עֲלָב *alábh*, unused root = גָּלַב *to be strong*. "*Patris robur*," sec. illud Oppiani in *Halieut.*, l.v. 89.

Πατὴρ δὲ γεράσκοντι νέον σθένος νίεες εἰσίν: quomodo et ab Euripide in *Ione*, v. 481, liberi vocantur ἀλκά ἐν κακείς; vel *pater roboris*, i.e. *præditus robore*." Sim.

One of David's heroes, who is called, 1 Ch. 11. 32, אֲבִיָּאל *Abhiyél*, Ἀβιήλ, Abiel, which is of the same meaning. (B.C. 1048.) Occurs 2 Sa. 23. 31.

**ABIASAPH**, אֲבִי-אַסָּף *Abhiyasáph*, Ἀβιάσαρ, Abiasaph.

"Father of gathering," i.e. gatherer or collector; compound of אֲבִי *abhiy* (vid. Abi) and אַסָּף *asáph*, from אָסַף *asáph*, *to collect, to gather up, to take away, to vanish*, Ge. 49. 33; Ex. 13. 10; Ps. 104. 29; Is. 16. 10; Ho. 4. 3.

A Levite of the family of Korah (vid. Ebiasaph). (B.C. 1470.) Occurs Ex. 6. 24.

**ABIATHAR**, אֲבִי-יָתָר *Ebhiyathár*, Ἀβιάθαρ, Abiathar.

"Father of plenty" ("cujus *pater superstes mansit*, mortua scil. *matre*," Sim.), comp. of אֲבִי *abhi* (vid. Abi), and יָתָר *yathár*, *to abound, to be over and above, to be left, that which is left*, Ex. 10. 15; 29. 34; De. 30. 9.

A son of Ahimelech the priest, who when his father was slain by Saul at Nob, fled to David to the cave of Adullam, and became the priest of the army during their exile and wanderings. When David became king, he bestowed the high-priesthood upon him, of which he was deprived by Solomon, because of his attempt to set Adonijah upon the throne of David. (B.C. 1050.)

**OCCURRENCES.**—1 Sa. 22. 20, 21, 22; 23. 6, 9; 30. 7, 7; 2 Sa. 8. 17; 15. 24, 27, 29, 35, 35, 36; 17. 15; 19. 11; 20. 25; 1 Ki. 1. 7, 19, 25, 42; 2. 22, 26, 27, 35; 4. 4; 1 Ch. 15. 11; 18. 16; 24. 6; 27. 34.

**ABIDA**, אֲבִידָה *Abhiydhá*, Ἀβιδά, Abida.

"Father of knowledge," a compound of אֲבִי *abhiy*

(vid. Abi), and דָּהָא *dha*, for דָּעָה *deá*, *knowledge, opinion*, Job 32. 6, 10, 17; 36. 3; 37. 16, used only in these places; from יָדָה *yadhá*, *to know, to take knowledge of, to consider, to prognosticate*, Ge. 4. 9; Ju. 18. 14; 1 Sa. 23. 23; Is. 47. 14. "*Patris precatio*, i.e. *filius precibus paternis impetratus*" (Sim.); deriving the latter compound from דָּהָה *dadh*, unused root = קָחָה *to call, to invoke*.

A grandson of Abraham, and son of Midian. Bishop Lowth says that the relics of his name remained in the people called Διβηνοί, who lived in an island called Διβοῦ or Διβοῦς, which lay between Arabia and India, and is by authors said to belong sometimes to the one, and sometimes to the other. In Ge. 25. 4, he is called in Eng. Vers. ABIDAH. (B.C. 1810.) Occurs 1 Ch. 1. 33.

**ABIDAH**, vid. Abida.

**ABIDAN**, אֲבִידָן *Abhiydhán*, Ἀβιδάν, Abidan.

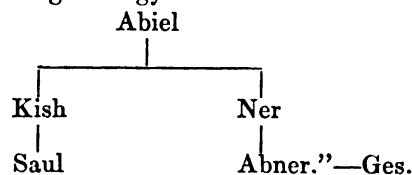
"Father of a judge," comp. of אֲבִי *abhiy* (vid. Abi), and דָּן *dan*, a contracted form of דַּיָּן *dayyan*, *a judge*, from דִּין *diyn*, *to judge*, vid. Dan. "*Patrem judicavit*, scil. *Deus*," Sim.

A son of Gideoni, and chief of the house of Benjamin at the time of the Exodus from Egypt. (B.C. 1491.) Occurs Nu. 1. 11; 2. 22; 7. 60, 65; 10. 24.

**ABIEL**, אֲבִיָּאל *Abhiyél*, Ἀβιήλ, Abiel.

"Father of strength," comp. of אֲבִי *abhiy* (vid. Abi), and אֵל *El*, *God*, vid. Abdiel.

(1) The grandfather of king Saul. "In the genealogy, as found 1 Ch. 8. 33; 9. 39, Ner is said to have been Saul's grandfather, but according to 1 Sa. 14. 51, he is rather to be taken as his paternal uncle. The real genealogy stands thus:—



(B.C. 1170.) Occurs 1 Sa. 9. 1; 14. 51.

(2) The same as Abialbon, q. v. (B.C. 1050.) Occurs 1 Ch. 11. 32.

**ABIEZER**, אֲבִי-עֶזֶר *Abhiyézer*, Ἰεζὶ and Ἀχιέζερ, Abiezer.

"Father of help;" a comp. of אֲבִי *abhiy* (vid. Abi), and עֶזֶר *ézer*, for עֲזָר *ézer*, m. *help*, Ge. 2. 20; Ps. 70. 6, from עָזַר *azár*, *to help*, Job 26. 2; Ps. 79. 9; Is. 30. 7, "*Patris auxilium*, Germani dicunt, Ἀλβόλφ, ex Ἀλττα *pater*, et ὄλφ" *help*, Sim.

(1) A son of Gilead. In Ju. 6. 34; 8. 2, it is metonymically used of his descendants: and the patronymic noun, ABIEZRITE, in Ju. 6. 11, 24; 8. 32, is, אֲבִיעֶזֶר *abhiy haezryt*. In Nu. 26. 30 he is called אִיעֶזֶר *Iyezzer*, JEEZER, which is but a shortened form of the above name; hence the patronymic אִיעֶזְרִי *Iyezriy*, JEEZERITES, q. v. (B. C. 1450.) Occurs Jos. 17. 2; 1 Ch. 7. 18.

(2) One of David's heroes. (B. C. 1048.) Occurs 2 Sa. 23. 27; 1 Ch. 11. 28; 27. 12.

**ABIEZRITE**, vid. Abiezer, No. 1.

**ABIGAIL**, אֲבִיגַיִל *Abhiygháyil*, Ἀβιγάλα, Abigail.

"Father of exultation;" a comp. of אֲבִי *abhiy* (vid. Abi), and גַּיִל *ghayil*, for גִּיֵּל *giyyl*, m. *exultation, joy, gladness*, Job 3. 22; Ps. 43. 4; Joel 1. 16, from גִּיֵּל *giyl*, to dance, to leap for joy, to rejoice, Ps. 9. 8; Is. 65. 19; Zec. 10. 7.

(1) The wife of Nabal, a wealthy Carmelite. She appears to have been a woman, not only beautiful to look upon, but also of prudence and discretion. After the death of Nabal, she became the wife of David. The following are various readings: 1 Sa. 25. 23, 39, 40, 42; 27. 3; 30. 5; 2 Sa. 2. 2; 1 Ch. 2. 16, 17; 3. 1; the reading is אֲבִיגַיִל *Abhiygháyil*. 1 Sa. 25. 18, אֲבִיגַיִל *Abhiygháyil*. The קִרִּי *Q'ri*, has the preceding. 1 Sa. 25. 32; 2 Sa. 3. 3; 17. 25, אֲבִיגַיִל *Abhiyghál*. 1 Sa. 25. 3, 36, אֲבִיגַיִל *Abhiygháyil*. (B. C. 1060.) Occurs 1 Sa. 25. 14, 23.

(2) A daughter of Jesse, and sister of David. (B. C. 1060.) Occurs 2 Sa. 17. 25.

**ABIHAIL**, אֲבִיחַיִל *Abhiyhháyil*, Ἀβιχαΐλ, Abihaiel.

"Father of strength" (*pater roboris*, i. e. *præditus robore*, Sim.), compound of אֲבִי *abhiy* (vid. Abi); and חַיִּל *hhayil*, m. *strength, power, might, substance, wealth*, Ge. 34. 29; 1 Sa. 2. 4; 9. 1; 1 Ch. 12. 8; from חֵיִל *hhiyl* = חֵיִל *hhul*, with the idea of *strength, to be firm, endure*; Job 10. 21; Ps. 10. 5.

(1) The father of Zuriel, chief of the house of Merari. (B. C. 1490.) Occurs Nu. 3. 35.

(2) The wife of Abishur, the son of Shammai. (B. C. 1400.) Occurs 1 Ch. 2. 29.

(3) The son of Huri, a Gileadite. (B. C. 1070.) Occurs 1 Ch. 5. 14.

(4) The wife of Rehoboam, king of Judah. She is called the daughter of Eliab, the elder brother of David, but more probably a descendant of his. In some MSS. there is a different reading here, and in 1 Ch. 2. 29 it is written אֲבִיחַיִל *Abhiháyil*, Abihail, "father of light." (B. C. 975.) Occurs 2 Ch. 11. 18.

(5) Father of queen Esther. (B. C. 549.) Occurs Est. 2. 15; 9. 29.

**ABIHU**, אֲבִיהוּ *Abhiyhú*, Ἀβιούδ, Abiu.

"(Whose) father (is) He," i. e. God (*cui pater est Ille*, Sim.), compound of אֲבִי *abhiy* (vid. Abi), and הוּא *pron. 3 pers. sing. m. He; neut. It*. It is sometimes fem., but the correct fem. form is הִיא *hi*. "Pater meus est," Jer., "He is my father," making the construct of אֲבִי *abh*, father, to be comp. with the nominal suffix אֲבִי *abhiy*.

The second son of Aaron, who was slain with his brother Nadab, for offering incense contrary to the law. Vid. Nadab. (B. C. 1490.)

OCCURRENCES.—Ex. 6. 23; 24. 1, 9; 28. 1; Le. 10. 1; Nu. 3. 2, 4; 26. 60, 61; 1 Ch. 6. 3; 24. 1, 2.

**ABIHUD**, אֲבִיהוּד *Abhiyhúdh*, Ἀβιούδ, Abiud.

"Father of praise;" comp. of אֲבִי *abhiy* (vid. Abi); and הוּד *hudh*, for הוּדָה *Y'hudháh*, Judah, which see. Sim. says, "patris decus," "the splendour of the father," but this would place the genitive first, which is contrary to the genius of the Hebrew, in which, when a compound name consists of two nouns, one of which must be genitive, that one must be the last. He derives the last compound from הוּד *hodh* (by aphæresis, apparently for הוּדָה = נָהַד, to lift up oneself, med. Damma, to be eminent, beautiful), *majesty, splendour, beauty*.

A son of Bela, of the tribe of Benjamin. (B. C. 1650.) Occurs 1 Ch. 8. 3.

**ABIJAH**, vid. Abiah.

**ABIJAM**, אֲבִיָּאִם *Abhiyyám*, Ἀβιού, Abiam.

"Father of the sea," i. e. a maritime man, comp.

of אֲבִי *abhiy* (vid. Abi), and יָם *the sea*, "Arab. *يم*, Syr. *ܝܡ* and *ܝܡܐ*, but the latter word is generally used for lake; Egypt. *iou* id. A derivation is scarcely to be sought; however, it may be conjectured that it properly denotes the *boiling, foaming*, of the sea," Ges.

Son of Rehoboam; the same as Abiah, No. 5. (B. C. 970.) Occurs 1 Ki. 14. 31; 15. 1, 7, 7, 8.

**ABIMAEEL**, אֲבִימַאֵל *Abhiymaél*, Ἀβιμαέλ, Abimael.

"My father from God" (*pater meus à Deo*, St. Jer.), compounded according to this of אֲבִי *abh*, with the nominal suffix; מֵ *ma*, for the preposition מֵ *me, from*, and אֵל *El*, God. Vid. Abdiel. "Pater pinguis," Sim.

A descendant of Joktan, and was probably the father of the *Mali*, or the *Malitæ*, a people in Arabia

Felix. Bochartus discovered a tribe of Arabs called מַאֵל *Ma'el* or מָאֵל, of which this son of Joktan was the *father*, and he supposed that *Mael* and *Mali* were syncopated forms of Abimael and Abimali, it being very common in compound names to omit the first part. (B.C. 2200.) Occurs Ge. 10. 28; 1 Ch. 1. 22.

**ABIMELECH, אֲבִימֶלֶךְ** *Abhiymélekh*, Ἀβιμελεχ, Abimelech.

“Father of the king,” or “Father king” (*pater rex*, Sim.), comp. of אָבִי *Abhiy* (vid. Abi), and מֶלֶךְ *mélekh*, king, from מָלַךְ *malákh*, to reign, to be king, Ju. 4. 2; 1 Ki. 6. 1; Ne. 5. 7. “Æth. ጌረዓ :

id.; Arab. مَلِكٌ *to possess, to reign*; Syr. and Chald. *to consult*; compare Lat. *consulere* for *judicare, statuere* (whence *consul*), and the old Germ. rather for *to rule, to govern*,” Ges. According to Sim. the kings of Æthiopia are to this day called ለገ : አባት : *father king*. It appears to have been a common name for the Philistine kings, “like پادشاه *Padishah* (father king) of the Persian kings, and اتاليق *Atalik* (father, properly paternity) of the khans of Bokhara,” Ges.

(1) A king of Gerar, in the time of Abraham. (B.C. 1896.) Occurs Ge. 20. 2, 3, 4, 8, 9, 10, 15, 17, 18; 21. 22, 25, 26, 27, 29, 32.

(2) A king of Gerar, in the land of the Philistines, in the time of Isaac. (B.C. 1818.) Occurs Ge. 26. 1, 8, 9, 10, 11, 16, 26.

(3) A son of Gideon by his concubine that was in Shechem. He slew all his brethren, excepting Jotham, and became a judge in Israel after the death of his father. (B.C. 1236.) Occurs Ju. 8. 31; 9. 1, 3, 4, 6, 16, 18, 19, 20, 21, 22, 23, 24, 25, 27, 28, 29, 31, 34, 35, 38, 39, 40, 41, 42, 44, 45, 47, 48, 49, 50, 52, 53, 55, 56.

(4) A son of Abiathar the priest, and who in 2 Sa. 8. 17, is called אֲחִימֶלֶךְ *Ahhiymélekh*, Ahimelech, “brother of the king.” (B.C. 1050.) Occurs 1 Ch. 18. 16.

(5) A king of the Philistines, who is called, 1 Sa. 21. 10, 11, אַכִּישׁ *Akhiysh*, Achish, which see. (B.C. 1050.) Occurs Ps. 34. (title) 1.

**ABINADAB, אֲבִינָדָב** *Abhiynadhábh*, Ἀβινάδab, Abinadab.

“Father of nobility,” or “Father of liberality;” comp. of אָבִי *abhiy* (vid. Abi), and נָדָב *nadhábh*, from

נָדַב *nadhábh* (i. q. Arab. نَدَب *to impel, to urge, to*

*incite*, Ges.), *to impel oneself, to give spontaneously, to give freely*, Ex. 25. 2; Ju. 5. 2; Ezr. 2. 28.

(1) A Levite of Kirjath-jearim, into whose house in the hill, the men of that city brought the Ark of the Covenant after it came back from the land of the Philistines. It remained there seventy years, until it was removed by David. (B.C. 1116.) Occurs 1 Sa. 7. 1; 2 Sa. 6. 3, 3, 4; 1 Ch. 13. 7.

(2) Second son of Jesse. (B.C. 1060.) Occurs 1 Sa. 16. 8; 17. 13; 1 Ch. 2. 13.

(3) A son of Saul, slain by the Philistines with Jonathan his brother. He is called, 1 Sa. 14. 49, יִשְׁחָי *Yishvi*, ISHUI. (B.C. 1065.) Occurs 1 Sa. 31. 2; 1 Ch. 8. 33; 9. 39; 10. 2.

(4) Father of the officer placed by Solomon over the region of Dor. In Hebrew it is written בֶּן־אֲבִינָדָב *Ben-abhiynadhábh*, margin, Ben-abinadab. (B.C. 1015.) Occurs 1 Ki. 4. 11.

**ABINOAM, אֲבִינוֹאֵם** *Abhiynóam*, Ἀβινεώμ, Abinoëm.

“Father of pleasantness,” comp. of אָבִי *abhiy* (vid. Abi), and the appellative נֶעִם *noám*, pleasantness, beauty, from נָעַם *naém*, to be pleasant, to be beautiful, Ca. 7. 7. Vid. Elnaam.

The father of Barak. (B.C. 1330.) Occurs Ju. 4. 6, 12; 5. 1, 12.

**ABIRAM, אֲבִירָם** *Abhiyrám*, Ἀβειρών, Abiron.

“Father of loftiness,” or “Father of altitude,” i. e. *high* (*pater elatus*, Sim.), comp. of אָבִי *abhiy* (vid. Abi), and רָם *ram*, part. of the root רוּם *rum*, to lift up oneself, to become high, to elevate, e. g. the head, Ps. 3. 4; the hand, Ps. 89. 43; the heart, Da. 11. 12; the eyes, Pr. 21. 4.

(1) A son of Eliab, one of the family-chiefs of the tribe of Reuben, who conspired with Korah and Dathan in their rebellion against Moses and Aaron in the wilderness. His name is of the same import as Abram, and through faith in the God of Abraham, no doubt he might have resembled that noble patriarch; but he appears to have been full of himself—to have perverted his noble gifts—to have depended upon himself, and may be designated from the perversion of his own name, Πατήρ ὑπερηφάνιας, *father of arrogance or pride*; he had a contempt of all others but himself, and he became a ὑπερήφανος, which Mintert explains, “superbus enim sese supra alios effert, et videri vult;” and because he lifted up himself above others, he at last, like Lucifer, lifted up himself against God, for which sin, God caused the earth to open her mouth to swallow him up, and all that pertained to him. Is. 2. 12, קָלַעְתָּהּ

קֹל-גֵּדְהוֹ וְרָם-וְשַׁפְּהֵל *Kol-geḥ vardm—v'shaphél*, "every one proud and lofty—and he shall be brought low." (B.c. 1490.) Occurs Nu. 16. 1, 12, 24, 25, 27, 27; 26. 9, 9; De. 11. 6; Ps. 106. 17.

(2) The first-born son of Hiel the Bethelite. Hiel rebuilt Jericho, and when he laid the foundation, he lost his first-born, and his youngest son, Segub, when he set up the gates of it. (B.c. 918.) Occurs 1 Ki. 16. 34.

**ABISHAG**, אֲבִישָׁג *Abhiyshagh*, Ἀβισάγ, Abisag.

"Father of error," comp. of אֲבִי *abhiy* (vid. Abi), and שָׁג *shagh*, from the root שָׁגַג *shaghagh*, to wander, to err, to sin ignorantly, Le. 5. 18; Nu. 15. 28; Ps. 119. 67 = שָׁגַה *shaghah*, to go astray, to reel through wine, Is. 28. 7.

A Shunamite virgin of the tribe of Issachar, who was chosen by the servants of David, to be introduced into the royal harem, when he was well stricken in years, that she might minister unto him. She became his wife, but the marriage was never consummated. The rebellion and death of Adonijah were connected with this beautiful woman. (B.c. 1015.) Occurs 1 Ki. 1. 3, 15; 2. 17, 21, 22.

**ABISHAI**, אֲבִישַׁי *Abhiyshaiy*, Ἀβεισαί and Ἀβισαί, Abisai.

"Father of gifts," comp. of אֲבִי *abhiy* (vid. Abi), and שַׁי *shay*, a gift, a present, so called from its being brought (Ps. 68. 30), from שָׁיָא *shaya*, or שָׁיָע *shayé*, unused root = "Arab. شَيَّ to will, conj. ii. to bring, to impel," Ges.

A son of Zeruiah, and brother of Joab. He and Joab were the generals of David's army. In the following texts, his name is written אֲבִישַׁי *Abhshaiy*, 2 Sa. 10. 10; 1 Ch. 2. 16; 11. 20; 18. 12; 19. 11, 15. (B.c. 1048.)

**OCCURRENCES.**—1 Sa. 26. 6, 7, 8, 9; 2 Sa. 2. 18, 24; 3. 30; 10. 14; 16. 9, 11; 18. 2, 5, 12; 19. 21; 20. 6, 10; 21. 17; 23. 18.

**ABISHALOM**, אֲבִישָׁלוֹם *Abhiyshalóm*, Ἀβισσαλώμ, Abessalom.

"Father of peace" (*pater pacis*, Jer.), comp. of אֲבִי *abhiy* (vid. Abi), and שָׁלוֹם *shalóm*, m. peace, in peace, whole, sound (Ge. 37. 14; 1 Sa. 1. 17; Je. 28. 9), from the root שָׁלַם *shalám*, to be safe, to complete, to recompense, to make peace, Ju. 1. 7; Jos. 10.

4; 1 Ki. 9. 25; Job 22. 21; "Arab. سَلَّمَ id." Ges.

The father-in-law of king Rehoboam. 2 Ch. 11.

20, 21, it is written אֲבִישָׁלוֹם *Abhshalom*, Absalom, and from this and other circumstances, Abarbanel conjectures that the person here referred to was the son of David. Vid. Absalom. (B.c. 1000.) Occurs 1 Ki. 15. 2, 10.

**ABISHUA**, אֲבִישׁוּעַ *Abhiyshúa*, Ἀβισού, Abisue.

"Father of riches," or "Father of welfare" (*patris salus*, sc. *auxilium*, Sim.), comp. of אֲבִי *abhiy* (vid. Abi), and שׁוּעַ *shúa*, cry for help (Job 30. 24), riches, wealth (Job 36. 19), from the root שָׁעַ *shavá*, to ask for aid, to cry out, Job 24. 12; Hab. 1. 2.

(1) A son of Bela, a Benjamite. (B.c. 1650.) Occurs 1 Ch. 8. 4.

(2) A son of Phinehas the priest. (B.c. 1452.) Occurs 1 Ch. 6. 4, 50; Ezra 7. 5.

**ABISHUR**, אֲבִישׁוּר *Abhiyshúr*, Ἀβισούρ, Abisur.

"Father of a wall" (*patris murus*, i.e. *praesidium*, Sim.), comp. of אֲבִי *abhiy* (vid. Abi), and שׁוּר *shur*, a wall, Ge. 49. 22; 2 Sa. 22. 30; Job 24. 11; Ps. 18. 29, only used in these four places, to behold (Job 35. 5), to observe (Ho. 13. 7) (= Arab. سَوَّر, from שׁוּר *shur*, to go round, to range, to put (stones) in order.

A son of Shammai. (B.c. 1410.) Occurs 1 Ch. 2. 28.

**ABITAL**, אֲבִיטָל *Abhiytál*, Ἀβιτάλ, Abital.

"Father of dew," comp. of אֲבִי *abhiy* (vid. Abi), and טָל *tal*, m. dew (Ge. 27. 28; De. 33. 28; Zec. 8. 12 = Arab. طَل light rain, Æth. ጠል : dew), from the

"root טָלַל, Arab. طَلَّ Æth. ለጥለለ : to moisten gently, as the earth with dew or showers," Ges.

A wife of David, so called from her gentleness. (B.c. 1050.) Occurs 2 Sa. 3. 4; 1 Ch. 3. 3.

**ABITUB**, אֲבִיטוּב *Abhiytúbh*, Ἀβιτώλ, Abitob.

"Father of goodness," comp. of אֲבִי *abhiy* (vid. Abi), and טוּב *tubh*, goodness, the good things (Ge. 24. 23; Ex. 33. 19), from טוב *tobh*, to be good ("Arab.

طَاب Med. Ὡε, to be good, pleasant, agreeable, especially of a pleasant smell," Ges.) to be beautiful, Ca. 4. 10.

A son of Hushim. (B.c. 1400.) Occurs 1 Ch. 8. 11.

**ABNER**, אֲבִנֵּר *Abhnér*, Ἀβενήρ, Abner.

"Father of light," comp. of אֲבִי *abhiy*, for אֲבִי *abh*, father (vid. Abi), Ex. 27. 20, figuratively used of the good (Pr. 20. 27), and the wicked (Pr. 13. 9), and

נֵר *ner*, a lamp, a candle; from the root נָר *nur*; un-

used root = "Arab. نَار, *to give light*, cognate to the verb נָהַר *nahár*," Ges.

The son of Ner, cousin of Saul, and general of his army. He was treacherously slain by Joab, the general of David's army, under colour of being the avenger of blood (the blood of his brother Asahel, the "swift of foot as a wild roe"); but no doubt he dreaded the influence which such a man as Abner might have over David. The king deeply lamented this deed of Joab's. See David's emphatic lament over the tomb of Abner, 2 Sa. 3. 33. There is a different reading (אַבְינֵר *Abhiynér*, and the margin has, Abiner, the Eng. Ver., Abner), but no doubt he was the same as above, 1 Sa. 14. 5. (B.C. 1048.)

## OCCURRENCES.

1 Samuel 14. 51 - 17. 55, 57 - 20. 5 22, 23, 24, 25, 26, 27, 28, 30, 31, 32, 33, 33,  
- 26. 5, 7, 14, 14, 15. 37 - 4. 1, 12.  
2 Samuel 2. 8, 12, 14, 17, 19, 19, 20, 1 Kings 2. 5, 52.  
21, 22, 23, 24, 25, 26, 29, 30, 31 - 3. 6, 7, 1 Chronicles 26. 28 - 27. 21.  
8, 9, 11, 12, 16, 17, 19, 19, 20, 20, 21, 21,

**ABRAHAM**, אַבְרָהָם *Abhrahám*, Ἀβραάμ, Abraham.

"Father of a multitude" (interpreted, Ecclus. 44. 19, Μέγας πατήρ πλήθους ἐθνῶν, "Great father of multitudes of nations), comp. of אָב *abh* (vid. Abi), and

the Arab. *raham* (Arab. رَاحِم, a large number, or) a great number. The learned differ as to the derivation. Sim. derives it from אָב רַב *abh rabh ham*, "pater multitudinis turbæ." Others derive from אָב רַם *h.e.* "pater excelsus multitudinis." See Waltheri Officin. Bibl. 785. Hillerus says, "pater multitudinis gentium," and this agrees with the text, when God said to him, Ge. 17. 5, וְהָיָה שִׁמְךָ יְהוָה אֲבִי הַמְּלִיּוֹת נְתַתִּיךָ *v'hayáh shimká Abhrahám, kiy, abh-hamón goyim n'thathiyká*, "And shall be thy name Abraham, for a father of many nations I have constituted thee." "Pater videns populum," Jer., literally (the prophetic past tense being employed) pater-qui-vidit-populum, the father who shall see people; as from אָב *abh*, father; רָאָה *raáh*, he shall see, and אָם *am*, people.

The father and founder of the Jewish nation; the youngest son of Terah, born in Mesopotamia, out of which land God called him, that he might be a witness against all the idolatrous nations of the earth; and because of his faith in the promises of God, he was made the father of nations, and called "the father of the faithful," and "the friend of God." Vid. Eber. (B.C. 1896.)

## OCCURRENCES.

Genesis 17. 5, 9, 15, 17, 18, 22, 23, 24, Numbers 32. 11.  
26 - 18. 6, 7, 11, 13, 16, 17, 18, 19, 21, 23, Deuteronomy 1. 8 - 6. 10 - 9. 5, 27 -  
27, 33, 33 - 19. 27, 29 - 20. 1, 2, 9, 10, 11, 29. 13 - 30. 20 - 34. 4.  
14, 17, 18 - 21. 2, 3, 4, 5, 7, 8, 9, 10, 11, 12, Joshua 24. 2, 3.  
14, 22, 21, 25, 27, 28, 29, 34 - 22. 1, 1, 3, 1 Kings 18. 36.  
4, 5, 6, 7, 8, 9, 10, 11, 11, 13, 13, 14, 15, 2 Kings 13. 23.  
19, 19, 20, 23 - 23. 2, 3, 5, 7, 10, 12, 14, 16, 1 Chronicles 1. 27, 28, 32, 34 - 16. 16  
16, 18, 19, 20 - 24. 1, 1, 2, 6, 9, 12, 12, 15, - 29. 18.  
27, 34, 42, 48, 52, 59 - 25. 1, 5, 6, 6, 7, 8, 2 Chronicles 20. 7 - 30. 6.  
10, 10, 11, 12, 12, 19, 19 - 26. 1, 3, 5, 15, Nehemiah 9. 7.  
18, 18, 24, 24 - 28. 4, 4, 9, 13 - 31. 42, 53, Psalms 47. 9 - 105. 6, 9, 42.  
- 32. 9 - 35. 12, 27 - 48. 15, 16 - 49. 30, Isaiah 29. 22 - 41. 8 - 51. 2 - 63. 16.  
31 - 50. 13, 24. Jeremiah 33. 20.  
Exodus 2. 24 - 3. 6, 15, 16 - 4. 5 - 6. Ezekiel 33. 24.  
3, 8 - 32. 13 - 33. 1. Micah 7. 20.  
Leviticus 26. 42.

**ABRAM**, אַבְרָם *Abhram*, Ἀβραμ, Abram.

"Father of elevation," comp. of אָב *abh*, father (vid. Abi), and the active part. Kal רִים *rum*. (Vid. Abiram.)

The same as Abraham (which see). In the book of Genesis, until 17. 5, he is always called אַבְרָם *Abhram*, Abram; but when God promised him a numerous progeny, he is called אַבְרָהָם *Abhrahám*, Abraham. (B.C. 1900.)

## OCCURRENCES.

Genesis 11. 26, 27, 29, 31, 31 - 12. - 16. 1, 2, 2, 3, 3, 5, 6, 15, 15, 16, 16 - 17.  
1, 4, 4, 5, 6, 7, 9, 10, 14, 16, 17, 18 - 13. 1, 1, 1, 3, 5.  
2, 4, 5, 7, 8, 12, 14, 18 - 14. 12, 13, 13, 14, 1 Chronicles 1. 27.  
19, 21, 22, 23 - 15. 1, 1, 2, 3, 11, 12, 13, 18 Nehemiah 9. 7.

**ABSALOM**, אֲבִישָׁלוֹם *Abhshalóm*, Ἀβεσσαλώμ, Absalom.

"Father of peace." Vid. Abishalom.

The third son of David, by Maachah the daughter of Talmai king of Geshur. In the following texts it is written without the *vav*, אֲבִישָׁלוֹם *Abhshalóm*, 2 Sa. 13. 4; 15. 14; 16. 18, 21, 23; 17. 1, 4, 24, 25, 26; 18. 10, 18. (B.C. 1000.)

## OCCURRENCES.

2 Samuel 3. 3 - 13. 20, 20, 22, 22, 23, 12, 14, 15, 18, 20, 32, 33, 33, 33 - 20. 6.  
23, 24, 25, 26, 27, 28, 29, 30, 32, 34, 37, 38, 1 Kings 1. 6 - 2. 7, 28.  
39 - 14. 1, 21, 23, 24, 25, 27, 28, 29, 30, 31, 1 Chronicles 3. 2.  
32, 33, 33 - 15. 1, 2, 2, 3, 4, 6, 7, 10, 10, 11, 2 Chronicles 12. 20, 21.  
12, 12, 13, 31, 34, 37 - 16. 8, 15, 16, 16, 17, Psalm 3, title.  
20, 22 - 17. 5, 6, 6, 7, 20 - 18. 5, 5, 9, 9,

**ABSALOM'S PLACE**, יֵד אֲבִישָׁלוֹם *Yadh Abhshalóm*, Χεῖρ Ἀβεσσαλώμ, Manus Absalom.

"Place of the Father of peace," comp. of יָד *yadh*, construct of יָדָה *yadáh*, to throw, to give thanks, vid. Beeliada), the human hand (Ge. 3. 32; 24. 22), the power of (Hos. 13. 14), a place (De. 23. 13); and אֲבִישָׁלוֹם *Abhshalóm*, Absalom, which see.

This place was in the king's dale, mentioned Ge. 14. 17. The Jewish doctors, and among them Rasi, tell us that it was a magnificent structure (see Wagenseil Sota, 221), but Josephus says it was a pillar, στῦλος λίθου μαρμαρίτου, "a pillar of marble," or "white stone;" and, as he was the earlier writer,

he is to be preferred. He did this to perpetuate his name; but it was a work of vanity, and was short-lived. Demetrius Phalereus had as many statues erected to him in Athens as there were days in the year, viz. three hundred and sixty: "nondum anno hunc numerum dierum excedente;" but even these were destroyed before a year was expired, Plin. Nat. Hist. lib. xxxvii. cap. 6. Occurs 2 Sa. 18. 18.

**ACCAD**, אַכַּד *Akkád*, Ἀρχάδ, Achad.

"Band," or "chain;" i.e. fortress, citadel, castle; from אַכַּד, unused root = אַגַּד *agád*, אַגַּד *agád*, to bind, hence to fortify a city. "Contract. ex אַכַּד [akkedheth], vinculum (rad. Arab. אַכַּד) alias וַכַּר, firmiter ligavit, nexuit, adstrinxit, Chald. אַנַּד), q.d. vinculum et frenum domitarum gentium," Sim.

A city built by Nimrod. The LXX., following the Chaldee idiom, have changed the *Daghesh forte*, which doubles the letter כ *khaph*, into ר *resh*, hence they write Ἀρχάδ, *Archad*; whence some suppose that Argod, a river of Sittacene in Persia, is derived from this name. The Targumists, for אַכַּד *Akkadh*, Accad, say, נְסִיבִין *Ntsibhim*, Nesibin, or Nésibis; and they are supported by St. Jerome; hence as this city was in Mesopotamia, they are in all probability correct. Occurs Ge. 10. 10.

**ACCHO**, אַכְּוֹ *Akkó*, Ἀκχώ, Accho.

"Sand made warm by the heat of the sun" (*arena fervens solis aestu*, coll. Arab. عَسَّة, Sim.) "from the root אַכְּוֹ *akhakh*, unused root, Arab. عَك, prop. to strike, to smite; fut. 1, to be hot (as the day), prop. to be struck or touched by the sun," Ges.

A city on the Mediterranean (by the Greeks commonly called *Ptolemais*) was so named because of its abundance of sand. In the time of the Crusades, it was called عَسَّة, now *St. Jean d'Acre*. *Psammathus*, i.e. sand, the sea shore, a city of Achaia, was denominated from a similar reason, as the city of Accho. Occurs Ju. 1. 31.

**ACHAN**, אַחַן *Akhán*, Ἀχάπ, and Ἀχάβ, Achan.

"Serpent;" "Serpens, ut Chald. אַכַּנָּה," Sim. Vid. Achar.

A son of Carmi, of the tribe of Judah, who was guilty of stealing what God had cursed, at the siege of Jericho; for which offence, both he, and his family (who are conjectured to have been accessories), were stoned to death. (B.c. 1451.) Occurs Jos. 7. 1, 18, 19, 20, 24; 22. 20.

**ACHAR**, אַחָר *Akhár*, Ἀχάπ, Achar.

"Troubling," from אַחָר *akhár*, "Arab. = عَكَر to disturb, to trouble."

The same as Achan. It is common among the Jews to alter a name to perpetuate good or ill; hence Achan, after his death, was called אַחָר אֹחֶר יִשְׂרָאֵל *Akhár okhér Yishraél*, "Achar, the troubler of Israel." (B.c. 1451.) Occurs 1 Ch. 2. 7.

**ACHBOR**, אַחְבּוֹר *Akhbór*, Ἀχοβώρ, Achobor.

"Mouse," for אַחְבּוֹר *a mouse* (Le. 11. 29; Is. 66. 17), from the root אַחְבּוֹר *akháb*, unused root, meaning agility, "mus (ut appellat. אַחְבּוֹר), i.e. parvus et debilis" (sicut Arab. مَوْس mus, it. vir parvus, brevis et debilis:), Sim.

(1) A son of Baal-hanan, a duke of Edom. Occurs Ge. 36. 38, 39; 1 Ch. 1. 49.

(2) The son of Michaiah, a courtier of Josiah. (B.c. 641.) Occurs 2 Ki. 22. 12, 14.

(3) The father of Elnathan, a courtier of Jehoiakim. (B.c. 610.) Occurs Je. 26. 22; 36. 12.

**ACHISH**, אַחִישׁ *Akhiysh*, Ἀχχίς, Achis.

"Timoris et reverentiae continuae objectum: verendus, ejusdem originis cum פֹּיֶשֶׁן et פֹּיֶשֶׁן simili nomine regio, a rad. Arab. كَاش, alias نَكْس, timuit, quo cum et Pers. اخش honor, majestas, convenit," Sim.

(1) A king of Gath, in the time of David. (B.c. 1060.) Occurs 1 Sa. 21. 10, 11, 12, 13, 14; 27. 2, 3, 5, 6, 9, 10, 12; 28. 1, 2, 2; 29. 2, 3, 6, 8, 9.

(2) A king of Gath, son of Maachah. It was to this king that the servants of Shimei fled, and because he went out of Jerusalem to seek them, contrary to the decree of Solomon, he was punished with death. (B.c. 1013.) Occurs 1 Ki. 2. 39, 40.

**ACHMETHA**, אַחְמֶתָּה *Ahm'thá*, Ἐν πόλει, and ἐν Ἀμαθῶ ἐν πόλει, Ecbatanis.

"Domus aestiva, ut Pers. خَم, cui concinit, Pers. حمیق *aestus*, cum terminatione אֶחָב ex Chaldaismo, et אֶ ab initio, quod vocibus Barbaris frequenter praeponi solet, ut observant Morinus de *Ling. Prim.* 381, Relandus de *Vat. Ling. Pers.*," Sim. "The ancient orthography of this name is traced by Lassen (Ind. Biblioth. iii. 36), in the Sansc. *acvadhama*, i.e. ἰπποστασία; the Sansc. *ç* passing over sometimes into a guttural, and sometimes into *s*. The corresponding modern name is *Ispahan*." Again, "If



the word be Phœnicio-Shemitic, it means undoubtedly the same as חֲמַת [hhamáth] (from the root חָמָה [hhamáh]), and denotes *citadel, fortress*," Ges.

Ecbatana, the metropolis of ancient Media, and the summer residence of the Persian kings. Occurs Ezr. 6. 2.

### ACHOR, THE VALLEY OF, עֶמֶק עֶחֹר émeg

*Akhór, φάραγγα 'Aχώρ, vallem Achor.*

"Valley of troubling," a compound of עֶמֶק émeg, *a valley* (from the root עָמַק amák, *to make deep*), and עֶחֹר *Akhór, causing of sorrow*, from עָכַר akhár, *Achar*, which see.

The place where Achan was stoned with stones, and where he was buried. Vid. Achan. Occurs Jos. 7. 24, 26; 15. 7; Is. 65. 10; Ho. 2. 15.

### ACHSAH, עֲכָסָה Akhsáh, 'Aσχάν, Axam.

"Anklet" (*periscelis*, i. e. *ornamentum vel vinculum* parentum, Sim.), fem. of עָכַס ékhes, m. *an anklet*, Pr. 7. 2; Is. 3. 18, from עָכַס akhás, "Arab. عكس *to bind back*. Piel, denom. *to adorn oneself with anklets*, Is. 3. 16," Ges.

A daughter of Caleb; she became the wife of Othniel, he having taken the city of Debir, for her father had promised to give her in marriage to the conqueror of that city. (B. C. 1440.) Occurs Jos. 15. 16, 17; Ju. 1. 12, 13; 1 Ch. 2. 49.

### ACHSHAPH, אֲכַשְׁפָּה Akhsháph, 'Aζίφ, and 'Aχσάφ, Achsaph.

"Enchantment" (*præstigiæ*, Sim.), the same as the appellat. כְּשֵׁפָה kesheph, *incantations*, from כָּשַׁף kasháph, *to pray, to use enchantment*, 2 Ch. 33. 6.

A town in the tribe of Asher, and supposed by some to be the same as Accho, or Acre, because Accho is not otherwise in the list of towns allotted to Asher. Occurs Jos. 11. 1; 12. 20; 19. 25.

### ACHZIB, אֲחִזְיָב Akhziyb, Κεζίβ, Achzib.

"Lying," the same as אֲחִזְבָּה akhzábh (for אֲחִזְבָּה k'zabh, with aleph prosthetic), adj. *lying, deceptive*. Specially used of אֲחִזְבָּה נַחֲלֵי nakhál akhzábh, "*a deceptive river*," or failing brooks of the desert, Mi. 1. 14; from the root אֲחִזְבָּה kazábh, *to lie*, Job 6. 28; Arab. كذب *to deceive*, Ps. 78. 36.

(1) A town in the tribe of Judah, situated on the western border land of the tribe, toward the Philistines. Probably this is the Chezib of Ge. 38. 5. The passage in Micah has reference to the etymology of this name, אֲחִזְבָּה לְאֲחִזְבָּה botté akhziyb

*l'akhzábh*, "the house of Achzib shall be a lie." Occurs Jos. 15. 44; Mi. 1. 14.

(2) A town on the sea-coast in the tribe of Asher, from which place they were unable to drive out the Philistines. It is now called *Dsib*, and is about ten miles from Acre. Occurs Jos. 19. 29; Ju. 1. 31.

### AKRABBIM, עֲקֵרְבִים Aqrabbim, 'Ακραβίμ, Scorpionis.

"Scorpions" (*scorpiones*, St. Jer.), the appell. plur. of עֲקֵרֵב *a scorpion*, (De. 8. 15; Eze. 2. 6), which Ges. says, appears to be blended from עָרַב, *to wound*, and עָקַב *the heel*.

The same as Maaleh-acrabbim (q. v.). Occurs Nu. 34. 4; Ju. 1. 36.

### ADADAH, אֲדָדָה Adhadáh, 'Απονήλ, and 'Αδαδά, Adada.

"Ex אֲדָה אֲדָה [adh adháh], *ornamentum ornamenti*, i. e. *ornamentum (regionis) pulcherrimum*," Sim. "Festival, Syr.," Ges.

A town in the tribe of Judah. Occurs Jos. 15. 22.

### ADAH, אֲדָה Adháh, 'Αδά, Ada.

"Ornament" (*ornamentum*, Sim.), from the root אֲדָה adháh, *to adorn oneself* with ornaments, Eze. 23. 43. St. Jer. says, "*testimonium*," as though it was אֲדָה edháh, *something that testifies*, from the root אֲדָה udh, *to witness*; but in this he errs.

(1) A wife of Lamech. (B. C. 3874.) Occurs Ge. 4. 19, 20, 23.

(2) A daughter of Elon the Hittite, and wife of Esau. (B. C. 1750.) Occurs Ge. 36. 2, 4, 10, 12, 16.

### ADALAH, אֲדָיָה Adhayáh, 'Εδεϊά, Hadaia.

"Ornament of the Lord" (*ornavit Dominus* (parentes), vel *ornamentum Domini*, Sim.), comp. of אֲדָה adháy, *ornament*, Eze. 7. 20; 23. 40 (from the root אֲדָה adhah, *to put on ornaments*; vid. Adah), and יָה yah, for יָה yah, short form for יְהוָה Y'hováh, Jehovah. Vid. Abia.

(1) Father of king Josiah's mother. (B. C. 641.) Occurs 2 Ki. 22. 1.

(2) A Levite connected with the ministering in the tabernacle. Occurs 1 Ch. 6. 41.

(3) One of the heads of the fathers over the people of Gath. Occurs 1 Ch. 8. 21.

(4) A son of Jeroham. Occurs 1 Ch. 9. 12; Ne. 11. 12.

(5) A son of Bani. (B. C. 457.) Occurs Ezra 10. 29.

(6) One of the sons of Perez, for which we read,

2 Ch. 23. 1, אֲדַיָּה *Adhayáhu*. (B.C. 445.) Occurs Ezra 10. 39; Ne. 11. 5.

**ADALIA**, אֲדַלְיָה *Adhalyá*, Βαριά, Adalia.

"*Animo fortis*," q.d. Græc. *ἰφίνοος, καρπερόθυμος* vel *καρπερόφρων*, compos. ex دَل Arab. دَل *animus*, et اَي *fortis*," Sim.

A son of Haman. (B.C. 510.) Occurs Est. 9. 8.

**ADAM**, אָדָם *Adhám*, 'Αδάμ, Adam.

"Earthy," or "red earth" (*terrenus* vel *terra rubra*, Jer.), the same as the appell. אָדָם *adhám*, *man* (Ge. 1. 26, 27; Ps. 68. 19), from the root אָדָם *adhám*, *to be red, ruddy*, Pr. 23. 31; Is. 1. 18; La. 4. 7.

The proper name of the first man. Job Ludolphus, from the Ethiopic, affirms this name to mean, "to be fair, beautiful." He was so called because he was formed out of the ground. Professor Lee says, that this name was imposed to keep man in mind of his frail and *mortal character*; but as Adam was now in a state of purity, and so not a subject of mortality, the Professor's words do not apply. But at the same time, it is possible the name was imposed to remind man of his origin, the earth, intimating what he would come to if he transgressed. Occurs Ge. 2. 19, 19, 20, 21, 23; 3. 8, 9, 17, 20, 21; 4. 1; 5. 1, 2, 3, 4, 5.

(2) A town on the river Jordan beside Zaretan. Occurs Jos. 3. 16.

**ADAMAH**, אֲדָמָה *Adhamáh*, f. 'Αραιά, Edema.

"Earth, the ground," the same as the appell. אֲדָמָה *adhamáh*, *the ground, field*, Ge. 4. 2; 47. 22. Vid. Adam.

A town in the tribe of Naphtali. Occurs Jos. 19. 36.

**ADAMI**, אֲדָמִי *Adhamty*, 'Αμύ, Adami.

"Pr. human," Ges. Vid. Adam.

A town in the tribe of Naphtali. Occurs Jos. 19. 33.

**ADAR**, אָדָר *Addár*, Σάραδα, and 'Αδδάρ, Addar.

"Pr. wide," from the root אָדָר *adhár*, *to be wide*. Niph. *to be made great*, Ex. 15. 6, 11; Is. 42. 21, used only thrice.

A town in the tribe of Judah. Vid. Hazar-Addar. Occurs Jos. 15. 3.

**ADBEEL**, אֲדִבְעֵל *Adhb'él*, Ναβδεήλ, Adbeel.

"Sorrow of God" (*Dolor Dei*, i.e. *dolor vehemētissimus*, ex אָדָב *dolor*, rad. אָדָב alias אָדָב *doluit*,

Sim.), from אָדָב *adhdbh*, by transposition of letters = אָדָב *daábh*, *to pine away*. Ges. says, "pr.

'miracle of God,' from אָדָב *miracle*;" and אָל God. Vid. Abdiel.

Third son of Ishmael. (B.C. 1840.) Occurs Ge. 25. 13; 1 Ch. 1. 29.

**ADDAN**, אָדָן *Addán*, 'Hdán, Adon.

"Calamity," if Sim. says correctly, "*ærumna*, s. *calamitas magna* (rad. Arab. אָדָן *oppressit calamitas*, unde *addon*, *infortunium*, *ærumna*, *adversitas*); nomen viri, in *calamitate* et *captivitate* Babylonica nati." But see Addon.

One of those who returned from Babylon to Jerusalem with Zerubbabel. In Ne. 7. 61, it is written אָדָן *Addón*, which see. (B.C. 536.) Occurs Ezr. 2. 59.

**ADDAR**, אָדָר *Addár*, 'Adíp, Addar.

"Honourable," from the root אָדָר *adhár*, vid. Adar.

The same as Ard, Ge. 46. 21. A son of Bela, the first-born of Benjamin. (B.C. 1680.) Occurs 1 Ch. 8. 3.

**ADDON**, אָדָן *Addón*, 'Hdón, Addon.

"Calamity," from the root אָדָן *dun*, *to be depressed*, with aleph prosthetic. Vid. Addan.

The same as Addan. (B.C. 536.) Occurs Ne. 7. 61.

**ADEB**, אֲדֵב *Edher*, 'Edep, Heder.

"Flock" (*grex*, scil. *liberorum*, Sim.), from the root אֲדֵב *adhar*, *to be wanting, to set in order, to set in array*. Vid. Eder.

One of the heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath. Occurs 1 Ch. 8. 15.

**ADIEL**, אֲדִיֵּאל *Adhiyél*, 'Iediyál, and 'Eduyál, Adiel.

"Ornament of God" (*ornamentum*, i.e. *laus Dei*, Sim.), a comp. of אֲדִי *adhity*, *ornament* (vid. Adah); and אֵל *El*, *God*, vid. Abdiel.

(1) The father of Azmaveth, king David's treasurer. (B.C. 1030.) Occurs 1 Ch. 27. 25.

(2) A descendant of Shimei, the son of Zacchur, of the tribe of Simeon. Occurs 1 Ch. 4. 36.

(3) The father of Maasiai, a priest. Occurs 1 Ch. 9. 12.

**ADIN**, אָדִין *Adhtyn*, 'Addín, Adin.

"Soft" (*mollis*, *tener*, rad. Arab. per Gain, *mollis*, *tener fuit*, unde et Græc. *ἀδύος*, *mollis*, Sim.), the

same as the appell. אֲדִינָא *adhiyn*, *soft, tender* (Is. 47. 8), from the root אֲדָן *adhán*, "a root not used in Kal, which appears to have had the signification of softness, laxity; Arab. غَدَن, v. to be flexible, to vacillate; غَدَن softness, laxity, languor; غَدَان a cane, or reed, a tall rod, pr. vacillating, vibrating in the air," Ges.

A head of the fathers who returned from Babylon with Nehemiah. The same as Τρυφῶσα, Ro. 16. 12. (B.C. 445.) Occurs Ezra 2. 15; 8. 6; Ne. 7. 20; 10. 16.

**ADINA, אֲדִינָא** *Adhiyná*, 'Adwá, Adina.

"Pliant," or "pleasant" (*oblectatio, delictum parentum*, Sim.), from the root אֲדָן *adhán*, vid. Adin.

One of David's heroes, a Reubenite. (B.C. 1048.) Occurs 1 Ch. 11. 42.

**"ADINO, THE EZNITE," אֲדִינוֹ הָעֶזְנִי** *Adhiynó Haetsniy*, 'Adwón ó 'Aσwnaíos, "tenerrimus ligni vermiculus."

"Whose pleasure is the spear," or "his bending of his spear," a comp. of אֲדִינָא *adhiyn* (vid. Adin), and אֶטְסֵן *etsen*, a spear, from אֶטְסָן *atsán*, to be strong = אֶטְסָם *atsam*, to be mighty, strong. "Sec. Kri, cui etiam accentus accommodati sunt, quasi a primitivo nomine viri אֶטְסָן [Adhiynó etsen] i.e. *voluptas ejus*, s. *cujus voluptas* (est) *thyrsus*. אֶטְסָן [etsen], idem est cum Arab. عَصَن *thyrsus*, h.e. *hasta aculeata*," Sim.

The Tachmonite, chief among the captains or heroes of David, who lifted up his spear and slew three hundred men at one time. The words here, and 1 Ch. 11. 11, "he lifted up his spear," seem to me to refer to the etymology of the compound name "Adino the Eznite." (B.C. 1048.) Occurs 2 Sa. 23. 8.

**ADITHAIM, אֲדִיתַיִם** *Adhiytháyim*, 'Adiabaelúm, Adithaim.

"Twofold ornament," the dual of אֲדִי *adhiy*, vid. Adah.

A town in the tribe of Judah. Occurs Jos. 15. 36.

**ADLAI, אֲדַלַי** *Adhlaiy*, 'Aδλί, Adli.

"Justice of the Lord" (*justitia Domini ex אֲדַלַי justitia*, rad. Arab. *juste egit*, Sim.), from אֲדַל *adhál*, unused root, Arab. *to be just*; and יָה *Yah*, vid. Jehovah.

The father of Shaphat, the overseer of the herds of the valley belonging to David. (B.C. 1040.) Occurs 1 Ch. 27. 29.

**ADMAH, אֲדָמָה** *Adhmáh*, 'Adamá, Adamam.

"Red" (*rubedo; rubra*, Sim.), from the root אֲדָם *adhám*, vid. Adam.

One of the cities of the plain, destroyed by fire from heaven because of the wickedness of the people therein. Sim. says it was so called because of the red, argillaceous, and bituminous nature of the earth on which it was built. (Destroyed B.C. 1897.) Occurs Ge. 10. 19; 14. 2, 8; De. 29. 23; Ho. 11. 8.

**ADMATHA, אֲדָמָתָה** *Adhmathá*, m. Μαλισαία, Admatha.

"Colore fusco præditus, Pers. افسرد princeps Persarum," Sim.

A prince of Persia, one of the seven great men permitted to see the king's face. (B.C. 510.) Occurs Est. 1. 14.

**ADNA, אֲדָנָה** *Adhná*, 'Edné, Edna.

"Pleasure" (*delectatio*, Sim.), from אֲדָן *adhán*, m. (vid. Adin), with אֵלֶף *aleph*, for ה.

A son of Pahath-Moab. (B.C. 456.) Occurs Ezr. 10. 30.

**ADNAH, אֲדָנָה** *Adhnáh*, m. 'Ednas, Ednas.

"Pleasure," (*delectatio*, scil. parentum, Sim.), vid. Adin.

Chief of the captains of thousands, during the reign of Jehoshaphat king of Judah. (B.C. 914.) Occurs 2 Ch. 17. 14.

**ADNAH, אֲדָנָה** *Adhnáhh*, m. 'Edvá, Ednas.

"Favourite brother," a comp. of אֲדָן *édhen* (vid. Adin), and אָהָה *ahh*, vid. Ahab.

A captain of the tribe of Manasseh, who joined David as he went to Ziklag. (B.C. 1048.) Occurs 1 Ch. 12. 20.

**ADONI-BEZEK, אֲדֹנִי-בִזְעָק** *Adhony-bhézeq*, m. 'Aδωνιβεζέκ, Adonibesec.

"Lord of Bezek" (*Dominus Bezekæ*, Sim.), a comp. of אֲדֹנִי *adhón*, with the suffix, *lord, master* (hence אֲדֹנִי *Adhony*, the *Lord*, used only of God, Ge. 18. 27; Ezr. 10. 3, from אֲדָן *adhán*, unused root, prob. i. q. רָוָן Arab. رَوَان, med. Waw, *to be lower*; transit., i. q. דָּן *to judge, to domineer*); and בִּזְעָק *bézeq*, for the appell. בִּזְדָּק *bazáq*, a flash of lightning, vid. Bezek.

The name or title of the king of the Canaanite city, Bezek, which Eusebius places seventeen miles east of Neapolis or Shechem. He was a barbarous petty king; in proof of which, having conquered seventy chiefs like himself, he cut off their thumbs

and great toes, and made them gather their meat under his table. The tribe of Judah subdued this Canaanite, and as he had served others, so they served him; after which he said, "As I have done, so God hath requited me." He was taken to Jerusalem, and there he died. (B.C. 1449.) Occurs Ju. 1. 5, 6, 7.

**ADONIJAH, אֲדֹנִיָּה** *Adhoniyyáh*, 'Opvía, and 'Αδωνίας, Adonias.

"Lord of the Lord," "Jehovah (is) my Lord," a comp. of אֲדֹנִי *Adhoni*, for אֲדֹנִי *Adhondiy*, Lord (vid. Adoni-bezek), and יה *yah*, vid. *Jehovah*.

(1) The fourth son of David by Hagith. On the score of his primogeniture, he caused himself to be proclaimed king when his father was on his death-bed, in order to subvert the appointment made by his father in favour of Solomon. The attempt failed, for Solomon, by David's command, was at once crowned, and proclaimed king. For this conspiracy he was pardoned, but for his second attempt, in seeking a marriage with the virgin widow of his father, with designs on the throne, he was put to death by the command of Solomon. In the following texts, the reading is אֲדֹנִיָּה *Adhoniyyáhu*, Adonijah, 1 Ki. 1. 8, 9, 11, 13, 24, 25, 41, 42, 43, 49, 50, 51; 2. 13, 19, 21, 22, 23, 24. (B.C. 1015.) Occurs 2 Sa. 3. 4; 1 Ki. 1. 5, 7, 18; 2. 28; 1 Ch. 3. 2.

(2) A Levite in the reign of Jehoshaphat, written אֲדֹנִיָּה *Adhoniyyáhu*. (B.C. 914.) Occurs 2 Ch. 17. 8.

(3) One of the sealed in the time of Nehemiah, written אֲדֹנִיָּה *Adhoniyyáh*. (B.C. 445.) Occurs Ne. 10. 16.

**ADONIKAM, אֲדֹנִיקָם** *Adhoniqqám*, m. 'Αδωνικάμ, Adonicam.

"Lord of enemies," Ges. The interp. of Sim. is preferable. "*Dominus surrexit*, scil. ad opem ferendam," making it a comp. of אֲדֹנִי *adhoni*, for אֲדֹנִי *Adhondiy*, Lord (vid. Adoni-bezek); and קָם *gam*, from the root קָם *qum*, to arise "(Arab. قَامَ, Syr. ܩܡ id. Ges.)," from a seat, from bed, Ge. 19. 1; Le. 19. 32.

One of the fathers who returned with Zerubbabel to Jerusalem. (B.C. 536.) Occurs Ezr. 2. 13; 8. 13; Ne. 7. 18.

**ADONIRAM, אֲדֹנִירָם** *Adhoniyrám*, m. 'Αδωνιράμ, Adoniram.

"Lord of height" (*Dominus elatus fuit*, vel *exultit se*, Sim.), a comp. of אֲדֹנִי *adhoni* (vid. Adoni-

bezek), and רָם *ram*, the part. of the root רוּם *rum*, to be high, vid. Abiram.

The son of Abda, who during the reigns of David, Solomon, and Rehoboam, was the receiver-general of taxes. This name is contracted אֲדֹרָם *Adhorám*, in an unusual manner, 2 Sa. 20. 24; 1 Ki. 12. 18; and in 2 Ch. 10. 18, there is אֲדֹרָם *Hadhoram*, Hadoram, a contraction, and the *aleph* changed into *he*. At the commencement of the reign of Rehoboam, through the king's impolitic measures, the people stoned him to death. (B.C. 975.) Occurs 1 Ki. 4. 6; 5. 14.

**ADONI-ZEDEK, אֲדֹנִי-צֶדֶק** *Adhoniyy-tsédheq*, m. 'Αδωνιβεζέκ, Adonisedec.

"Lord of justice" (*Dominus justitiæ*, i.e. *Dominus justus*, Sim.), a comp. of אֲדֹנִי *adhoni* (vid. Adoni-bezek), and צֶדֶק *tsédheq*, straightness, rectitude, justice, from the root צָדַק *tsaddq*, to be straight, to be righteous; hence, to be true, sincere. "Syr. اِنْف to be right, suitable," Ges. Vid. Melchizedech.

The Canaanitish king of Jerusalem when the Israelites invaded the land under Joshua, and who, with four other kings, was put to death at the command of the Jewish leader. (B.C. 1452.) Occurs Jos. 10. 1, 3.

**ADORAIM, אֲדֹרָיִם** *Adhordáyim*, m. 'Αδωραί, Aduram.

"Twofold habitation," dual of אֲדֹר *adhór*, habitation, from the root דָּוַר *dur*, to dwell, to inhabit, once used, Ps. 84. 11.

A town in the tribe of Judah, now called *Dura*, and is situated five miles W. by S. from Hebron. Occurs 2 Ch. 11. 9.

**ADORAM, vid. Adoniram.**

**ADRAMMELECH, אֲדֹרָמֶלֶךְ** *Adhrammélékh*, m. 'Αδραμελέχ, Adramelech.

"Magnificence of the king," or "the king of fire" (*magnificentia*, s. *majestas regis*, i.e. *rex magnificus*, ex אֲדֹר הַמֶּלֶךְ [*édher hammélékh*]; vel potius *ignis rex* (i.e. sol), ut Relandus de vet. Ling. Pers.

§ 9. componit, ex Pers. اَازَر [ *ázar* ], *ignis*, pro Deo cultus, Sim.), a comp. of אֲדֹר *édher*, amplitude, magnificence, Zec. 11. 13 (from אֲדָר *adhár*, to be wide), and מֶלֶךְ *mélékh*, (with the art.) king (from מַלְאָךְ *malákh*, to reign), vid. Abimelech; or, as Reland above.

(1) One of the parricide sons of Sennacherib, king of Assyria. (B.C. 721.) Occurs 2 Ki. 19. 37; Is. 37. 38.

(2) The idol of the inhabitants of Sepharvaim, who came to Samaria, and whom they worshipped by burning their children in the fire; from this fact, it is supposed to be the same as Moloch and Saturn, i.e. the Sun. Occurs 2 Ki. 17. 31.

**ADRIEL**, אֲדִרְיֶאל *Adhriyél*, 'Ισραήλ, and 'Εσδριήλ, Hadrieli.

“Flock of God” (*grex Dei*, i.e. copiosissima progenies, Sim.), a comp. of אֲדִיר *édhir*, a flock (vid. Adar), and אֵל *El*, God, vid. Jehovah.

The son-in-law of Saul, to whom he gave his daughter Merab, instead of to David, according to his promise. (B.C. 1064.) Occurs 1 Sa. 18. 19; 2 Sa. 21. 8.

**ADULLAM**, אֲדֻלָּם *Adhullám*, 'Οδολλάμ, Odullam.

“The justice of the people,” for אֲדָלָם [adhól am], says Ges., from אֲדָל *adhál*, unused root, Arab. *to be just*; and אָם *am* (with distinctive accents), and אָם *am* (with conjunctive accents), a people, the human race, vid. Amad. The interpretation of Sim. is worthy of notice: “*Recessus absconsionis*, i.e. *spelunca*, in quam recedunt seque abscondunt, *latibulum*, ex עָרָה *discessit*, *recessit*, Syr. עָרָה *declinavit*, *recessit*, Arab. *divertit* (unde عَدُو et عَدَا *latibulum*), et ex עלם.”

(1) A city in the plain country of the tribe of Judah, which was formerly a royal city of the Canaanites. It was fortified by Rehoboam, and was situated near to the city of Gath. Occurs Jos. 12. 15; 15. 35; 2 Ch. 11. 7; Ne. 11. 30; Mi. 1. 15.

(2) A celebrated cave near the above city, in which David with four hundred men found a secure retreat from the pursuit of Saul. The gent. noun occurs Ge. 38. 1, 12, 20, אֲדֻלָּמִי *Adhullamíy*, masc. **ADULLAMITE**. Occurs 1 Sa. 22. 1; 2 Sa. 23. 13; 1 Ch. 11. 15.

**ADULLAMITE**, vid. Adullam.

**ADUMMIM, THE GOING UP OF**, מַעֲלֵה אֲדָמִים *Maaléh Adhumím*, τῆς προσβάσεως Ἀδαμίν, Ascensionis Adommim.

“The going up of the red earths” (*ascensus rubicundorum*), a compound of מַעֲלֵה *maaléh*, an ascent, an acclivity, 2 Sam. 15. 30 (from אָלָה *aláh*, to go up (Arab. عَلَا *to be high*, to go up); and אֲדָמִים *Adhumím*, plur. of אָדָם *adhóm*, red, ruddy, Is. 63. 2, from the root אָדָם *adhám*, to be red, ruddy, Is. 1. 18; Na. 2. 4.

This was a notorious place for desperate bands of thieves; and some commentators regard the

name as connected with the blood there shed, for it was called *the red*, or blood way, in the time of St. Jerome. It was in this wild spot, where the Blessed Saviour laid the scene of the parable of the Good Samaritan. Occurs Jos. 15. 7; 18. 17.

**AGAG**, אֲגָג *Aghagh*, Γάγ, and Ἀγάγ, Agag.

“Confero cum Arab. et Pers. אֲגָג *altus*, *sublimis valde*,” Sim. From the unused root אֲגָג *aghagh*,

“Arab. أَجَج *to burn*, to blaze as fire,” Ges.

The name of the Amalekite kings. In the book of Est. 3. 1, 10; 8. 3, 5; 9. 24, is found אֲגָגִי *Aghaghiy*, Agagite, gent. noun of Haman, which Josephus explains by the word Ἀμαληκίτης. Occurs Nu. 24. 7; 1 Sa. 15. 8, 9, 20, 32, 32, 32, 33.

**AGEE**, אֲגֵי *Aghé*, m. Ἄσα, and Ἀγοά, Age.

“Fugitive,” “*fugitivus*, q.d. Φύγελλος, 2 Ti. 1. 15, (rad. Arab. أَغَى *fugit*, *aufugit*) pater Schammæ, fortassis sic vocatus, quia in fuga natus erat,” Sim.

The father of Shammah. (B.C. 1080.) Occurs 2 Sa. 23. 11.

**AGUR**, אֲגֻר *Aghúr*, m., LXX. om., Congregantis.

“Assembler” (*collectus*, scil. ad reliquos liberos, vel ex Arab. in *præmium datus*, repensus, Sim.), from the root אֲגַר *aghár*, to collect, to gather in, De. 28. 39 (used thrice); Pr. 6. 8; 10. 5.

A son of Jakeh. The LXX. regarded it as an appell., ὁ ἀνὴρ, “The man.” Occurs Pr. 30. 1.

**AHAB**, אֲחָאב *Ahhábh*, m. Ἀχαάβ, Achab.

“Brother of the father” (*frater patris*, *patruus*, i.e. *patrum forma referens*, Sim.), a compound of

the primitive, אָח *ahh*, a brother (“Arab. أَخ, const. state أَخُو, أَخِي, أَخَا, Syr. اَخُو, Chald. אָח,” Ges.), a relative, a confederate, a friend, Gen. 14. 16; 49. 5; Job 6. 15; Am. 1. 9; and אָב *abh*, father, vid. Abi.

(1) A king of Israel, who was remarkable for his uxoriousness and idolatry. Because of his wickedness his whole posterity perished. (B.C. 900.)

#### OCCURRENCES.

1 Kings 16. 28, 29, 30, 33, 33 - 17. 25, 27, 27, 27, 28, 29 - 9. 7, 8, 8, 9, 25, 29  
1 - 18. 1, 2, 3, 5, 6, 9, 12, 16, 16, 17, 17, - 10. 1, 1, 10, 11, 17, 18, 30, 31 - 21. 3, 13.  
20, 41, 42, 44, 45, 46 - 19. 1 - 20. 2, 13, 14 2 Chronicles 18. 1, 2, 2, 3, 19 - 21. 6,  
- 21. 1, 2, 3, 4, 8, 15, 16, 16, 18, 20, 21, 24, 6, 13 - 22. 3, 4, 5, 6, 7, 8,  
25, 27, 29 - 22. 20, 39, 40, 41, 49, 51. Micah 6. 16.  
2 Kings 1. 1 - 3. 1, 5 - 8. 16, 18, 18,

(2) A son of Kolaiah, a false prophet, who was burnt by the king of Babylon. In verse 22, it is written אֲחָאב *Ehhábh*, the aleph being dropped. (B.C. 600.) Occurs Je. 29. 21, 22.

**AHARAH**, אַהֲרָה *Ahhráhh*, m. 'Ααρά, Ahara.

"After a brother" (*frater tarditatis*, i.e. *tardē natus* (ex אָהֲרָה et אָחִי), huc referri posset, Sim.), hence pr. a comp. of אָהֲרָה *ahh*, a brother (vid. Ahab), and אַחֲרָה *ahhár*, to be behind, after, to retard, Ju. 5. 28.

A son of Benjamin. (B.C. 1700.) Occurs 1 Ch. 8. 1.

**AHAREHEL**, אַהֲרֵהֶל *Ahharhhél*, m. 'Αηράβ, Aharehel.

"Behind the breastwork," space before a fortification, a comp. of אַחֲרָה *ahhér*, what is behind; of place, behind, Ge. 22. 13 (from אַחֲרָה *ahhár*, to be behind); and הֶל *hhel*, outwork, from הֵיִל *hháyil*, strength (i.e. fruit); from the root חָלַל *hhul*, to be in pain, to tremble, to bring forth, vid. Halhul.

The son of Harum. (B.C. 1430.) Occurs 1 Ch. 4. 8.

**AHASAI**, אַחָזַי *Ahhzáiy*, m. 'Ααζία, Ahazi.

"Possessor of God," a comp. of אַחָז *ahház*, from the root אָחַז *ahház*, to seize hold of, to have possession of, Ge. 34. 10, ("comp. Syr. اَمَسَ to possess," Ges.), and 'yodh, the sign of the Divine name: vid. Jehovah.

The son of Azarcel. There is a different reading in 1 Ch. 9. 12, יַחְזֵרָה *Yahhzeráh*, Jahzerah. And Ges. says we ought to read אַחָזִיָּה *Ahhazyáh*, Ahaziah, which see. (B.C. 445.) Occurs Ne. 11. 13.

**AHASBAI**, אַחֲסַבַּי *Ahhasbaty*, masc. 'Ασβίρου, Aasbai.

"I flee to the Lord," contracted from אַחֲסַבָּה *eehhséh b'haiy*; a comp. of the first pers. Piel of חָסַבָּה *hhasdh*, to flee, to take refuge (Ps. 57. 2), and בְּהִי *b'haiy*, a contracted form of the Divine name, with the preposition בְּ in, or to. Sim. says, "*confidam* (ego parens) in Domino."

The father of Eliphelet, one of David's heroes. (B.C. 1080.) Occurs 2 Sa. 23. 34.

**AHASUERUS**, אַחֲשֵׁרוּשׁ *Ahhashverósh*, 'Ασσυήρου, Assueri.

"Videtur אַחֲשֵׁרוּשׁ, compos. ex Pers. اُحْس et ex بروشان *dominus, princeps*, quod sine terminatione servili ان esset بروش *berosch*: unde אַחֲשֵׁרוּשׁ *majestas principis*, pro אַחֲשֵׁרוּשׁ, permutatis ב et ו, quæ permutatio in ling. Pers. frequentissima, ut تبر et تور *securis*, زور et زور *super*, با et وا *cum*, نبشتن et نوشتن *scribere*, etc.," Sim. "The true orthography

of the name has come to light of late from what is called the cuneiform writing, in which it is written *Khshyarshá*, or *Khshwershe*. This appears to be for شيرشاه, i.e. *lion king*, an old and harsher form. In imitation of this harsher form, the Greeks formed the word *Xerxes*; the Hebrews, by prefixing aleph prosthet. made *Akhashwerosh*. Instead of the letters of softer pronunciation, *s* and *sh*, which the modern Persians use, the ancients enunciated much harsher sounds, as in the words *khshéhióh* = *shah*, king, *khshatrap* = *satrap*," Ges.

(1) The father of Darius the Mede, and who is regarded generally as the Astyages of profane history. (B.C. 570.) Occurs Da. 9. 1.

(2) In his reign, the enemies of the Jews wrote an accusation against them. (B.C. 529.) Occurs Ezra 4. 6.

(3) He is the Persian king, who in the seventh year of his reign, married Esther, the niece of Mordecai the Jew. He is supposed to be the same as Xerxes. (B.C. 500.) Occurs Est. 1. 1, 1, 2, 9, 10, 15, 16, 17, 19; 2. 1, 12, 16, 21; 3. 1, 6, 7, 8, 12; 6. 2; 7. 5; 8. 1, 7, 10, 12; 9. 2, 20, 30; 10. 1, 3.

**AHAVA**, אַחָוָה *Ahaváh*, Evi, Ahava.

"*Defluxus continuus*, i.e. *flumen perenne* (rad. Arab. هَو decedit, *præceps descendit*), vulgo *Adiava* fluvius intelligitur, *amnis perpetuus*, ut Amm. Marcellinus appellat, qui montibus celsis exortus tandem in Tigrim defluit," Sim. But Ges. says, "the word prop. signifies water, *aqua*; comp. Sanscr. *ap*, Pers. *ab*, Goth. *ahva*, Lat. *agua*."

This river may be the Euphrates, as that was called καρ' ἐξοχῆν "the river." Occurs Ezr. 8. 15, 21, 31.

**AHAZ**, אַחָז *Ahház*, m. 'Αχαζ, Achaz.

"Possessor," or "helper" ("quem apprehendit Dominus, scil. ad auxilium ferendum, ducendum, sustentandum et a lapsu prohibendum, q.d. *Theodectes*, s. *Theodectus*, nomine Græcis et Latinis usitatio," Sim.): Ps. 73. 23, אַחָזִי בְּיָמַי *ahhaztá b'yádih y'miyniy*, "Thou hast holden me by my right hand." The præt. of Kal, from the root אָחַז *ahház*, to take hold of, vid. Ahasai.

The son of Jotham, and eleventh king of Judah. He was a depraved and idolatrous monarch, and through his wickedness and want of faith in the God of his father, he became tributary to the Assyrians, who so oppressed him, that he not only exhausted the treasures of the royal coffers, and the riches of his nobles, but also he was compelled to

seize the gold of the temple of God, to satisfy their rapacity. The earliest dial on record is called after him. (B.C. 742.) Occurs 2 Ki. 20. 11.

OCCURRENCES.

2 Kings 15. 38 - 16. 1, 2, 5, 7, 8, 10, 10, 23, 24, 27 - 29. 19.  
11, 11, 15, 16, 17, 19, 20 - 17. 1 - 18. 1 - Isaiah 1. 1 - 7. 1, 3, 10, 13 - 14. 28 -  
20. 11 - 23. 12. 38. 8.  
1 Chronicles 3. 13 - 8. 35, 36 - 9. 42. Hosea 1. 1.  
2 Chronicles 27. 9 - 28. 1, 16, 19, 31, Micah 1. 1.

**AHAZIAH**, אֲחַזְיָה *Ahhazyáh*, masc. Ὁχοζίας, Ochozias.

"Upheld of the Lord" (quem *apprehendit Dominus*, Sim.), a comp. from אָחַז *ahház*, to take hold of (vid. Ahasai), and יָה *Yah*, abbreviated from יְהוָה *Y'hovah*, Jehovah, q. v.

(1) A son of Ahab, and seventh king of Israel. He followed in the footsteps of Ahab, being under the influence of his mother Jezebel. He reigned two years. In the following passages it is with *vav*: 1 Ki. 22. 40, 49, 51; 2 Ki. 1. 18; 2 Ch. 20. 37, אֲחַזְיָה *Ahhazyáhu*, Ahaziah, but its interpretation is the same. (B.C. 897-895.) Occurs 2 Ki. 1. 2; 2 Ch. 20. 35.

(2) A son of Jehoram, by Athaliah, daughter of Ahab and Jezebel, and sixth king of Judah. He was under the influence of Athaliah, his mother, and walked in the idolatrous ways of the house of Ahab, and after a year's reign, he was slain by Jehu the son of Nimshi. In the following places it is written with *vav*: 2 Ki. 9. 21, 23, 27; 8. 25, 26, 29; 9. 21, 23; 10. 13, 13; 11. 1, 2; 12. 18; 13. 1; 14. 13; 1 Ch. 3. 11; 2 Ch. 22. 1, 1, 2, 7, 8, 8, 9, 9, 10, 11, 11, אֲחַזְיָה *Ahhazyáhu*, Ahaziah. He is called, 2 Ch. 22. 6, אַזְרְיָה *Azaryáhu*, Azariah; and also, 2 Ch. 21. 17, יְהוֹאָחָז *Y'hoahház*, Jehoahaz, which see. (B.C. 885.) • Occurs 2 Ki. 9. 16, 23, 29; 11. 2.

**AHBAN**, אֲחִבָּן *Ahhbán*, m. Ἀχαβάρ, Ahobban.

"Brother of the prudent" (*frater intelligens*, s. *prudens*, vel *fratris edificatio*, Sim.), a comp. of אָח *ahh*, brother (vid. Ahab), and בָּן *ban*, from the root בִּינָן *biyn*, to distinguish, to discern, to be prudent, Pr. 7. 7; Is. 10. 13.

The son of Abishur, by Abihail. (B.C. 1400.) Occurs 1 Ch. 2. 29.

**AHER**, אֲחֵר *Ahhér*, m. Ἀόρ, Aher.

"Coming slowly" (*tarde veniens*, i. e. *tarde natus*, *Cordum* dicerent Romani, i. e. *sero natum*, ut Quintilianus interpretatur, Sim.), the same as the adj. אַחֵר *ahhér*, properly *following*, *another*, 1 Sa. 14. 46, specially one who follows a first, from the root אַחֵר *ahhér*, to be behind, to tarry, Pr. 23. 30.

A descendant of Benjamin, and founder of the family of the Ahiramites, and indeed he is called, Nu. 26. 38, אֲחִירָם *Ahhírá*m, Ahiram, q. v. (B.C. 1700.) Occurs 1 Ch. 7. 12.

**AHI**, אִי *Ahhíy*, m. Βούζ, Ἀχιβούζ, and Ἀχί, Fratres.

"Brother," construct of אָח *ahh*, brother, vid. Ahab. The Vulg. regarded it as a plural appella-tive, hence it translates "brethren." Some con-jecture that it is a contraction of אִי־אָח *Ahhíyáh*, Ahijah, "brother of Jehovah;" or a shortened form of אִי־אָח *Ahhíyó*, Ahio, "brother of Jehovah;" but the above is the most simple, the Divine name being understood.

The son of Abdiel. (B.C. 1360.) Occurs 1 Ch. 5. 15; 7. 34.

**AHIAH**, אִי־אָח *Ahhíyáh*, Ἀχιά, Achias.

"Brother of Jehovah," i. e. friend (*conjunctio Domini*, i. e. *conjunctio* (parentum) *divinitus facta*, Sim.), a comp., the construct of אָח *ahh*, brother (vid. Ahab), and אִי for אִי־אָח abbreviated from אִי־אָח *Y'hovah*, vid. Jehovah.

(1) A Benjamite, and son of Ehud. (B.C. 1400.) Occurs 1 Ch. 8. 7.

(2) A son of Ahitub, a priest in the time of Saul, called in 1 Sa. 21. 2, אֲחִימֶלֶךְ *Ahhíymélekh*, Ahimelech, q. v. (B.C. 1080.) Occurs 1 Sa. 14. 3, 18.

(3) One of the sealed in the time of Nehemiah. (B.C. 445.) Occurs Ne. 10. 26.

**AHIAM**, אִי־אָח *Ahhíyám*, m. Ἀχίμ, and Ἀμνάν, Ahiam.

"Brother's mother," if for אִי־אָח *Ahhíyém*, a comp. of the construct of אָח *ahh*, a brother (vid. Ahab), and אִמ *em*, mother ("Arab. <sup>5</sup>أُم and <sup>5</sup>أُم, Æth. ለገፍ : , Aram. אִמָּא, <sup>5</sup>אִמָּא, id. Ges.), אִמָּא אָח *ahh*, "father and mother," both parents, Ju. 14. 16, a grandmother, a metropolis, a nation. Hence Sim. says, "*conjunctio firmissima*." Ges. conjectures this name to be for אִי־אָח *ahhiyab*, "father's brother."

The son of Sharar, and one of David's heroes. (B.C. 1048.) Occurs 2 Sa. 23. 33; 1 Ch. 11. 35.

**AHIAN**, אִי־אָח *Ahhíyán*, m. Ἀτμ, Ahin.

"Brotherly" (*colligatio* (parentum) *firma*, Sim.), from אָח *ahh*, brother, vid. Ahab.

A son of Shemida, of the tribe of Manasseh. (B.C. 1400.) Occurs 1 Ch. 7. 19.

**AHIEZER**, אֲחִיעֶזֶר *Ahhíyézer*, masc. Ἀχιζέερ, Ahiezer.

"Brother of help" (*frater meus adjutor*, St. Jer.; "*fratris auxilium*, nomen *fratris* vel de *fratre* ipsius *fili* recens nati, vel de *fratre* parentis sive *patruo* intelligitur," Sim.), a compound of the const. of אָח *ahh*, brother (vid. Ahab), and עֶזֶר *ézer*, for עֲזָר *ézer*, help, aid, in concrete *helper* (Ps. 33. 20), from the root עָזַר *ázar*, to help, to aid ("Arab. عَزَوْ, Syr. عَزَى, not عَزَى, of Sim." Ges.), from the idea of surrounding, girding, and defending, Is. 30. 7; 1 Ch. 18. 5; Ps. 28. 7.

(1) Son of Ammishaddai, and hereditary prince of the tribe of Dan, when the Israelites came out of Egypt. (B.C. 1491.) Occurs Nu. 1. 12; 2. 25; 7. 66, 71; 10. 25.

(2) A chief in the army of David, at Ziklag. (B.C. 1048.) Occurs 1 Ch. 12. 3.

**AHIHUD**, אֲחִיהוּד *Ahhiyhúdh*, m. 'Αχιώρ, and 'Αχιώβ, Ahiud.

"Brother," i.e. "friend of the Jews," for (as Ges. says), אֲחִי *Ahhiy y'hudh*, a comp. of the construct of אָח *ahh*, brother (vid. Ahab), and הוּדָה *y'hudh*, Chald. i. q. הוּדָה *y'hudha*, the land of the

Judah, Judæa (Arab. يَهُود, هُود collectively the Jews), Da. 2. 25. Hence the secondary verb יָהַד *yahádh*, pr. to make oneself a Jew, i.e. to embrace the Jewish religion, Est. 8. 17. Sim. interprets, "*frater excellentiæ*, i.e. *frater excellens*; vel *fratris gloria*," deriving it from the construct of אָח *ahh*, and הוֹדָה *hodh*, majesty, vid. Abihud.

Son of Ahihud, and hereditary prince of the tribe of Asher, in the Exodus from Egypt. (B.C. 1491.) Occurs Nu. 34. 27.

**AHIHUD**, אֲחִיחֻד *Ahhiyhúdh*, m. 'Ιαχιώδ, and 'Ιαχιβάδ, Ahihud.

"Brother," or "friend of union" (*conjunctio unionis*, i.e. *conjunctio* (parentum) *firmissima*, Sim.), a comp. of the construct of אָח *ahh*, brother (vid. Ahab), and חֻדָּה *hhudh*, from the root יָחַד *yahhádhdh*, which Ges. says is derived from the numeral אֶחָד *ehhádhdh*, not used in Kal, its place being supplied by יָחַד *yahhádhdh*, to unite, to join oneself together.

A Benjamite. (B.C. 1400.) Occurs 1 Ch. 8. 7.

**AHIJAH**, אֲחִיחָה *Ahhiyáh*, m. 'Αχιά, Achias.

"Brother of the Lord;" the same as Ahiah, q. v.

(1) A Gileadite, and son of Jerahmeel. (B.C. 1500.) Occurs 1 Ch. 2. 25.

(2) One of David's heroes. (B.C. 1050.) Occurs 1 Ch. 11. 36.

(3) A son of Shisha, and secretary of Solomon. (B.C. 1015.) Occurs 1 Ki. 4. 3.

(4) A Levite who was over the treasures of the house of God in the time of Solomon. (B.C. 1015.) Occurs 1 Ch. 26. 20.

(5) A prophet in the time of Solomon, called the Shilonite. And in the following texts it is written with *vav*, 1 Ki. 14. 4, 5, 6, 18; 2 Ch. 10. 15, אֲחִיחָה *Ahhiyyáhu*. (B.C. 980.) Occurs 1 Ki. 11. 29, 30; 12. 15; 14. 2, 4; 15. 29; 2 Ch. 9. 29.

(6) Father of Baasha, the king of Israel, who overthrew the house of Jeroboam, the son of Nebat. (B.C. 953.) Occurs 1 Ki. 15. 27, 34; 21. 22; 2 Ki. 9. 9.

**AHIKAM**, אֲחִיקָם *Ahhiyqám*, m. 'Αχικάμ, Ahicam.

"Brother of rising up" (*frater surrexit*, i.e. *exortus est*, *successit*, Sim.), a comp. of the construct of אָח *ahh*, brother (vid. Ahab), and the part. of קָם *qum* (as קָם *ram*, part. of קָם *rum*), to arise (vid. Adonikam): but Ges. says, "brother of the enemy," taken קָם *qum*, in the sense of rising up with an hostile mind.

A son of Shaphan, and father of Gedaliah the governor of Judæa under the Chaldees. He was one of the four persons Josiah appointed to go and consult the prophetess Huldah. Great credit is due to his family for the protection they showed the prophet Jeremiah. (B.C. 641.)

OCCURRENCES.—2 Ki. 22. 12, 14; 25. 22; 2 Ch. 34. 20; Je. 26. 24; 39. 14; 40. 5, 6, 7, 9, 11, 14, 16; 41. 1, 2, 6, 10, 16, 18; 43. 6.

**AHILUD**, אֲחִילוּד *Ahhiylúdh*, m. 'Αχιλούδ, and 'Αχιμέλεχ, Ahilud.

"Brother of one born" (*frater natiuitatis*, Sim.), for יָלַד *ahh y'ludh*, from אָח *ahh*, brother (vid. Ahab), and יָלַד *y'lúdh*, from the root יָלַד *yaládh*,

("Arab. وَلَد, Æthi. ወለደ : , Ges."), to bring forth, to bear, as a mother; to beget, to be born, Ge. 4. 1, 18.

Father of Jehoshaphat the recorder, or writer of chronicles in the time of David. (B.C. 1040.) Occurs 2 Sa. 8. 16; 20. 24; 1 Ki. 4. 3, 12; 1 Ch. 18. 15.

**AHIMAAZ**, אֲחִימָאז *Ahhiymáats*, m. 'Αχιμάας, Achimaas.

"Brother of anger," i.e. irascible, a comp. of the construct of אָח *ahh*, brother (vid. Ahab), and מָאֵז *maáts*, unused root, "root מָאֵז, to be angry," Ges.



(1) The father of Ahinoam, the wife of Saul. (B.C. 1090.) Occurs 1 Sa. 14. 50.

(2) A son of Zadok the priest, who was remarkable for his manner of running. (B.C. 1050.) Occurs 2 Sa. 15. 27, 36; 17. 17, 20; 18. 19, 22, 23, 27, 28, 29; 1 Ch. 6. 8, 9, 53.

(3) They are decidedly in error who suppose him to be the same as No. 2. He married Basmath, the daughter of Solomon, and was officer over Naphtali in the time of Solomon. Abinadab (q.v.) married another daughter. (B.C. 1015.) Occurs 1 Ki. 4. 15.

**AHIMAN**, אַחִימָן *Ahhiymán*, m. Ἀχιμάν, Achiman.

"Who is my brother?" (*"frater meus quis?"* Jer.; *"quis frater meus?"* Boch.), a comp. of the construct of אַחֵ *ahh*, brother (vid. Ahab), and מָן *man*, who? what? Ges. says, "Brother of gift," deriving from the const. of אַחֵ *ahh*, and מָן *man*, a gift, from the root מָנַן *manán*, unused root, Arab.

مَن to divide, to allot.

He was one of the Anakim, who, when the spies visited Canaan, dwelt in mount Hebron; from which both he and his two brothers were expelled by Caleb. He was of the giant race, and no doubt his name imported that there was no man to be compared to him, his stature being so great. (B.C. 1450.) Occurs Nu. 13. 22; Jos. 15. 14; Ju. 1. 10; 1 Ch. 9. 17.

**AHIMELECH**, אַחִימֶלֶךְ *Ahhiymélek*, m. Ἀβιμέλεχ, Ἀχιμέλεχ, Achimelech.

"Brother of the king" (*frater*, (i.e. *socius* et *amicus*), *regis*, Sim.), a comp. of אַחֵ *ahh*, brother (vid. Ahab), and מֶלֶךְ *mélek*, king, vid. Abimelech.

(1) A priest at Nob, whom Saul slew because he succoured David. (B.C. 1060.) Occurs 1 Sa. 21. 1, 1, 2, 8; 22. 9, 11, 14, 16, 20; 23. 6; 30. 7; 1 Ch. 24. 3; Ps. 52, title.

(2) A son of Abiathar, a priest in the time of David. But Korb suggests, that for "Ahimelech, the son of Abiathar," we should read, "Abiathar, the son of Ahimelech," from which erroneous reading he supposes that a mistake was introduced into the chronicles. (B.C. 1050.) Occurs 2 Sa. 8. 17; 24. 3, 6, 31.

(3) A Hittite, and a man of great valour, whom David had near to him. (B.C. 1048.) Occurs 1 Sa. 26. 6.

**AHIMOTH**, אַחִימוֹת *Ahhiymoth*, m. Ἀχιμόθ, Achimoth.

"Brother of death" (*fratris mors*, Sim.), a comp. of the constr. of אַחֵ *ahh*, brother (vid. Ahab), and מוֹת *moth*, construct of מָוֶת *máveth*, death (Ge. 21. 16; Ps. 49. 14), from the root מוּת *muth*, to die, to perish, to kill, Ge. 7. 22; 19. 19; 1 Sa. 20. 8. So in all the Phœnicio-Shemitic languages. The middle radical ה appears to be softened from the liquid r, compare מָוֶת, מָוֶת, etc., so that the original stock would be *mrt*: compare Sansc. *mri*, to die; *mrita*, dead, death; also, *máth*, *muth*, *míth*, *meth*, *mid*, *méd*, to kill; Malay, *mita*, to kill and to die; Zend. *mreté*, mereté; Pehlev. *murdéh*, *mard*, mortal, man;

Pers. مرن, to die; Gr. μορτός, i. q. βροτός; Lat. *mors*, *mortis*, *morta*, ap. Liv. Andr.; Germ. Mord; old Germ. used not only for killing, but also for death.

Son of Elkanah, a Levite. Occurs 1 Ch. 6. 25.

**AHINADAB**, אַחִינָדָב *Ahhiynadáb*, m. Ἀχινάδᾱβ, Ahinadab.

"Brother of nobility," a comp. of the const. of אַחֵ *ahh*, brother (vid. Ahab), and נָדָב *nadáb*, from the root נָדַב *nadáb*, to be liberal, noble (vid. Abinadab). Ges. interprets, "liberal," or "noble brother," from Sim., who says, "*frater ingenuus* sive *nobilis*."

One of the twelve officers, who had to supply the table of Solomon for one month, from the district over which they were placed. He was over Mahanaim, the southern half of the region beyond Jordan, vid. Ahimaaz. (B.C. 1015.) Occurs 1 Ki. 4. 14.

**AHINOAM**, אַחִינוֹם *Ahhiynóam*, f. Ἀχινοόμ, Achinoam.

"Brother of grace" (*fratris delictum*, Sim.), a comp. of the const. of אַחֵ *ahh*, m. brother (vid. Ahab), and the appell. נֶעַם *nóam*, m. pleasantness (Pr. 3. 17), *grace*, *favour* (Ps. 90. 17), from the root נָעַם *naúm*, to be pleasant, lovely, Ca. 7. 7.

(1) A wife of Saul, and daughter of Ahimaaz. (B.C. 1090.) Occurs 1 Sa. 14. 50.

(2) A Jezreelitess, the wife of David, and mother of Amnon. When the Amalekites plundered Ziklag, they took her captive, but she was recovered again by David. (B.C. 1060.) Occurs 1 Sa. 25. 43; 27. 3; 30. 3; 2 Sa. 2. 2; 3. 2; 1 Ch. 3. 1.

**AHIO**, אַחִיֹּי *Ahhiyo*, m. οἱ ἀδελφοὶ αὐτοῦ, Ahio.

"Brotherly," the const. of אַחֵ *ahh*, brother (vid. Ahab), with the suffix, hence literally, "brother of his." Sim. says, "*conjunctio illius*, scil. Domini, i. e. *divinitus facta*," apprehending the suffix to refer to God.

A son of Abinadab, who drove the cart, on which the tabernacle was placed, when David removed it to Jerusalem. (B.C. 1045.) Occurs 2 Sa. 6. 3, 4; 1 Ch. 13. 7.

**AHIRA**, אֲחִירָא *Ahhiyrah*, m. Ἀχίρᾱ, Ahira.

"Brother of evil," a comp. of the const. of אֲחִי *ahh*, brother (vid. Ahab), and the appell. רָע *ra*, evil, bad, noxious, from the root רָעָא *raa*, to be evil (from the idea of raging, and being tumultuous, which is referred to an evil disposition), and to make and do evil, Nu. 11. 10, 11; 16. 15. St. Jer. says, "fratris mei amicus," and Sim. similarly interprets, making it a compound of אֲחִי *ahh*, and the appell. רֵעָא *réa*, a lover, a friend, from the root רָעָא *raah*, to feed a flock.

The captain of the tribe of Naphtali, when the Israelites came out of Egypt. (B.C. 1491.) Occurs Nu. 1. 15; 2. 29; 7. 78, 83; 10. 27.

**AHIRAM**, אֲחִירָם *Ahhiyram*, m. Ἰαχράμ, Ahiram.

"Brother of height," a comp. of the construct of אֲחִי *ahh*, brother (vid. Ahab), and רָם *ram*, the part. of the root רָם *rum*, to lift up oneself (vid. Abiram). Sim. interprets, "tardatio (partus) maxima: filius tardissime natus, tanquam a Nudo אֲחִיר [ahhiyr]."

A son of Benjamin, called also Ehi. The patronymic אֲחִירָמִי *Ahhiyramiy*, Ahiramites. (B.C. 1680.) Occurs Nu. 26. 38.

**AHIRAMITES**, vid. Ahiram.

**AHISAMACH**, אֲחִיסָמַח *Ahhiysámakh*, m. Ἀχισάμαχ, Achisamech.

"Brother of support" (*fratrem suffulsit*, scil. Deus, vel Nominaliter, *fratris fulcimentum*, Sim.), a comp. of the const. of אֲחִי *ahh*, brother (vid. Ahab), and אֲמָךְ *samákh*, from the root אֲמָךְ *samákh*, to sustain, to be propped, Ju. 16. 29; Ps. 37. 17.

He was a Danite, and father of Aholiab the artificer of the tabernacle. (B.C. 1500.) Occurs Ex. 31. 6; 35. 34; 38. 23.

**AHISHAHAR**, אֲחִישָׁחַר *Ahhiysháhar*, masc. Ἀχισαάρ, Ahisahar.

"Brother of the dawn," or "morning" (*frater auroræ*, i.e. sub auroram natus, Sim.), a comp. of the constr. of אֲחִי *ahh*, brother (vid. Ahab), and the appell. שָׁחַר *sháhar*, dawn, morning, ("Arab. سَكْرَة id." Ges.), Ge. 19. 15; Ps. 139. 9. בֶּן־שָׁחַר *ben-sháhar*, "son of the morning;" from the root שָׁחַר *shahhár*, to break, to break forth, as light, the dawn, Job 7. 15, 21.

A son of Bilhan, and descendant of Benjamin. (B.C. 1400.) Occurs 1 Ch. 7. 10.

**AHISHAR**, אֲחִישָׁר *Ahhiyshár*, masc. Ἀχισάρο, Ahisar.

"Brother of firmness" (*fratris stabilimentum*, Sim.), a comp. of the const. of אֲחִי *ahh*, brother (vid. Ahab), and the root שָׁרַר *sharár* (Syr. Pael, *stabiliri*, *confirmari*, Sim.), to be firm, hard; to press together, Ps. 27. 11; 54. 7. Ges. suggests that it is for אֲחִי־יָשָׁר *ahhiy yashár*, "brother of the upright." See the root יָשָׁר *yashár*, vid. Jesharelah.

The head over the household of Solomon. (B.C. 1015.) Occurs 1 Ki. 4. 6.

**AHITHOPHEL**, אֲחִיתּוֹפֶל *Ahhiythóphel*, masc. Ἀχיתόφελ, Achitophel.

"Brother of folly," a comp. of the construct of אֲחִי *ahh*, brother (vid. Ahab), and תּוֹפֶל *tophél*, from appell. תָּפֶל *taphél*, unsalted, untempered, Job 6. 6; metaph. foolish, La. 2. 14; from תָּפֶל *taphál*, unused

root, "Arab. تَفَلَّ to spit, to spit out, med. E, to be insipid, unseasoned," Ges.

A friend and chief counsellor of David, and yet he conspired with Absalom against him. He was noted for political sagacity, yet because he trusted more in his political expediency than in God, at the prayer of David, his counsel was turned into foolishness (probably alluding to his name); and when he saw that his advice was not followed, he concluded that all was lost, and at once went home, set his house in order, and hanged himself. (B.C. 1023.)

OCCURRENCES.—2 Sa. 15. 12, 31, 31, 34; 16. 15, 20, 21, 23, 23; 17. 1, 6, 7, 14, 14, 15, 21, 23; 23. 34; 1 Ch. 27. 33, 34.

**AHITUB**, אֲחִיטוּב *Ahhiytúbh*, masc. Ἀχιδώβ, Achitob.

"Brother of goodness" (*frater bonitatis*, i.e. *frater bonus*, Galli dicerent *Bonfrère*; vel *fratris bonum*, Sim.), a comp. of the construct of אֲחִי *ahh*, brother (vid. Ahab), and the appell. טוֹב *tubh*, m. goodness, Ps. 119. 66, beauty, from the root טוֹב *tobh*, to be good, to be beautiful, Ca. 4. 10, vid. Abitub.

(1) The son of Phinehas, and father of Ahiah. (B.C. 1100.) Occurs 1 Sa. 14. 3.

(2) The father of Ahimelech, the high-priest, whom Saul slew. (B.C. 1080.) Occurs 1 Sa. 22. 9, 11, 12, 20.

(3) The father of Zadok, who was made high-priest by Saul after the death of Ahimelech. (B.C.

1060.) Occurs 2 Sa. 8. 17; 1 Ch. 6. 7, 8, 52; 18. 16; Ezr. 7. 2; Ne. 11. 1.

(4) Son of Amariah, and grandson of Azariah the priest in the temple of Solomon. He was high-priest under Jotham. (B. C. 758.) Occurs 1 Ch. 6. 11, 12; 9. 11.

**AHLAB**, אֶחְלָב *Ahhlábh*, Δαλάφ, Ahalab.

"Fatness," i.e. a fertile place (*pinguis locus*, Sim.), with the aleph prosthet., the same as the appell. חֶלֶב *hhalábh*, *milk*, from the root חָלַב *hhalabh*, unused root, *to be fat*. "The primary idea is that of smoothness, lubricity of fat substances; corresponding are the Greek λίπα, λιπάω, λιπώ, ἀλείφω; Lat. *lippus*," Ges.

The name of a fertile spot in the tribe of Asher. Occurs Ju. 1. 31.

**AHLAI**, אֶחְלִי *Ahhláy*, m. and f. Δαδαί, Oholai.

"Oh that! would to God!" = אֶחְלִי *ahhláy*, Ps. 119. 5. Sim. interprets "prayer of the Lord" (*precatio Domini*, i.e. proles precibus a Deo impetrata). The two are derived from the Piel of the root חָלַה *hhaláh*, *to stroke, to smooth* any one's face, *of soothing*, and entreating, Ex. 32. 11. The primary idea of the root is, "*to be polished, smooth*, whence חֲלִי חֲלִי *hhalíy hhalýáh* [Ho. 2. 13], ornaments of a woman, so called from polishing; so the Arab.

حلي *to adorn with a woman's ornaments*, Syr. حلى *to be sweet, pleasant* (properly *smooth*), Pael *to adorn*, حلى *sweet*," Ges.

(1) A son or daughter of Sheshan. (B. C. 1430.) Occurs 1 Ch. 2. 31.

(2) The father of Zabad, one of David's heroes. (B. C. 1058.) Occurs 1 Ch. 11. 41. (Ἀχαΐά.)

**AHOAH**, אֶחְוָה *Ahhóahh*, m. Ἀχά, Ahoe.

"Brother of the Lord;" probably for אֶחְוָה *Ahhiyáh*, Ahiah, q. v. "*Consociatio, conjunctio parentum*. Formam habet ab אח, sed significationem ab אחא Chald. *consociare*," Sim.

A son of Bela, the first-born of Benjamin. The patronymic אֶחְוִי *Ahhohhiy*, Ahohite, occurs 2 Sa. 23. 9, 28; 1 Ch. 11. 12, 29; 27. 4, being borne by Dodo and Zalmon. (B. C. 1650.) Occurs 1 Ch. 8. 4.

**AHOHITE**, vid. Ahoah.

**AHOLAH**, אֶהְלָה *Aholáh*, f. Ὀολά, Oolla.

"(She has) her own tent" (*tentorium suum habet illa*); it is written for אֶהְלָה *aholáh*, f. with the

omission of mappik, from אֶהֱלָה *óhel*, *tent*, vid. Aholiab.

One of the fictitious or symbolical names used by Ezekiel, when speaking of the defection from God of Samaria and Jerusalem. This is applied to Samaria, for she had her own tabernacle, or her own place of public worship, i.e. the calves of Bethel and Dan: hence she is represented as an harlot and an adulteress. Occurs Eze. 23. 4, 4, 5, 36, 44.

**AHOLIAB**, אֶהְלִיָּא *Aholiyábh*, masc. Ἐλιάβ, Ooliab.

"Tabernacle of my father" (*tentorium patris*, Sim.), a comp. of the appell. אֶהֱלָה *óhel*, m. with suffix, *tent, tabernacle*, Ge. 9. 27 (from the root אֶהֱלָה

*ahál*, "perhaps, i. q. הָלַל, הָלַל *to be bright, to shine*, denom. from אָהַל *to move one's tent*, used of wandering nomades," Ges.), and the primitive אָב *abh*, *father* (vid. Abi).

An artificer of the tribe of Dan, whom God gave to be with Bezaleel, as his helper in the construction of the tabernacle. He was an engraver, and a cunning workman, and an embroiderer in blue, purple, and scarlet, and in fine linen. (B. C. 1490.) Occurs Ex. 31. 6; 35. 34; 36. 1, 2; 38. 23.

**AHOLIBAH**, אֶהְלִיבָה *Aholiybháh*, f. Ὀολιβά, Ooliba.

"My tabernacle in her," or "My tabernacle (is) in her" (*tentorium meum in ea, sive in qua* (est) *tentorium meum*, Sim.), a comp. of appell. אֶהֱלָה *óhel*, m. with the suffix, *tent* (vid. Aholiab), the prep. ב' *b'*, *in*, and the fem. ה' *he*, for ה' *he*, *her*.

A name used by Ezekiel, symbolically of Jerusalem. Because of her defection to idolatry, he charges her with adultery; and he uses the word to distinguish her from Samaria, and to show the sin of Jerusalem in corrupting herself into a den of idols. Occurs Eze. 23. 4, 4, 11, 22, 36, 44.

**AHOLIBAMAH**, אֶהְלִיבָמָה *Aholiybhamáh*, f. Ὀολιβεμά, Oolibama.

"Tent of the high place" (*tentorium excelsi*, i.e. in excelso fixum, Sim.), a comp. of the appell. אֶהֱלָה *óhel*, m. *tent*, with the suffix (vid. Aholiab), and בָּמָה *bamáh* (with Qamets impure), *a high place, a height*, a general word, including mountains and hills, Le. 26. 30; Eze. 20. 29. This word springs from the unused root בָּיַם *bum*, which Ges. says has the notion of *height*. Traces of this root are discoverable in the Indo-Germanic languages, as the Pers.

بام the top of anything, *roof*, βωμός, altar, mound, and βουνός, hill.

(1) A daughter of Anah, a Canaanite, and wife of Esau. In Ge. 26. 34, she is called יהודית *Y'hud-hiyth*, *Judith*, as Adah is there called בַּשְׁמַת *Bas-máth*, *Bashemath*. It is possible that the name Aholibamah may have been given by her idolatrous father, and Judith by Esau, who, having been brought up by God-fearing parents, was not prepared, when first married, to sanction idolatry in the name of his wife, as no doubt it had reference to a sanctuary built on a high place, as was the custom of all idolaters; for "they worshipped and sacrificed on high places." (B.C. 1760.) Occurs Ge. 36. 2, 5, 14, 18, 18, 25.

(2) A duke of Edom. (B.C. 1470.) Occurs Ge. 36. 41; 1 Ch. 1. 52.

**AHUMAI**, אֲחֻמַּי *Ahhumáy*, m. 'Αχμαί, Ahumai.

"Brother of waters," i.e. "dweller near waters," from the const. of אָח *akh*, *brother* (vid. Ahab), and מַי *may*, *water*, the only trace of the sing. Plur. מַיִם *mayim*, const. מֵי *me*, *waters*, Job 26. 8; Is.

17. 13. "The root is מַי, Heb. מַי whence מַי for the fuller מַיִם (like מֵי for מַיִם), and another form מוֹ (for מַי) in pr. n. מוֹאֵב, compare Chald. מוֹ, מוֹי *water*," Ges.

A son of Jahath, a Benjamite. (B.C. 1380.) Occurs 1 Ch. 4. 2.

**AHUZAM**, אֲחֻזָּם *Ahhuzzám*, m. 'Οχαία, Oozam.

"Their possession" (*possessio amplissima*, Sim.), the appell. אֲחֻזָּה *ahhuzzáh*, f. *possession*, with the nominal suffix אֶת, Ge. 17. 8; 23. 4; Nu. 27. 4, from the root אָחַז *ahház*, *to take hold of*, vid. Ahasai.

A son of Ashur, a Benjamite, who had two wives, Helah and Naarah. (B.C. 1500.) Occurs 1 Ch. 4. 6.

**AHUZZATH**, אֲחֻזָּת *Ahhuzzáth*, masc. 'Οχοζάθ, Ochozath.

"A possession" ("pro אֲחֻזָּה *res possidendo occupata*: *possessio parentum*," Sim.), the same as the appell. Le. 27. 24, from the root אָחַז *ahház*, *to take hold of*, vid. Ahasai.

This man was the "friend" of Abimelech II., king of Gerar: and this is the first instance on record, of the unofficial friend of kings in Oriental courts. The LXX. denominate him, ὁ νυμφαγωγὸς αὐτοῦ, "his bridesman," or he who led the bride to the bridegroom's house. "Νυμφαγωγὸς, ὁ μετερχόμενος ἐτέρῳ νύμφην, καὶ ἄγων ἐκ τῆς τοῦ πατρὸς οἰκίας, ᾧ πρότερον γεγαμηκότι οὐκ ἔξεστι μετελθεῖν. διὸ στέλλουσι τῶν φίλων τινάς. διαφέρει γὰρ ὁ νυμφαγωγὸς τοῦ παρόχου. καλεῖται γὰρ πάροχος τῶν φίλων τις ὁ ἐπὶ

τῷ ὀχήματι ἅμα τῇ νύμφῃ καὶ τῷ νυμφίῳ ὁχοῦμενος, οἷον παρὰ νυμφος, Hesych. But the νυμφαγωγὸς and the παρὰ νυμφιοὶ were very different from the οἱ υἱοὶ τοῦ νυμφῶνος, "the sons of the bridechamber," who were only like the מְרֵעִים *mere'ím*, *companions*, such as Samson's appear to have been. So in reference to Ahuzzath, if we follow the Septuagint, he was the *bridesman* to Abimelech, that is, a friend whom he had employed to negotiate his marriage, and had acted as his agent throughout the whole affair. The Targum and St. Jerome regard it as a mere appellative, denoting a company of friends, yet without any reason: "Pro Ahuzzath pronubo, in Hebræo habet, collegium amicorum ejus, ut non tam hominem significet, quàm amicorum turbam, quæ cum rege venerat, in quibus fuit et Phicol, princeps exercitus ejus," St. Jer. Occurs Ge. 26. 26.

**AI**, אֵי *Ay*, 'Αγγαί, Hai.

"A heap of ruins," for אֵי *aráy* = אֵי *iy*, *ruinous heaps*, Je. 26. 18; from the root אָוָה *aváh* ("i. q. Arab. عَرَى *to bend, to twist, to distort*," Ges.), *to act per-versely, to subvert, to sin, to writhe with pains*, as a parturient woman, Is. 21. 3; 24. 1.

A royal city of the Canaanites, east of Bethel. In the following texts it is written with the article, אֵי *haay*, Ge. 12. 8; 13. 2; Jos. 7. 2, 3, 4, 5; 8. 1, 1, 3, 9, 10, 11, 12, 14, 18, 20, 21, 23, 24, 24, 25, 26, 28, 29; 10. 1, 2; 12. 9; Ezr. 2. 28; Ne. 7. 32. The following are feminine forms of the same place, Ne. 11. 31, אֵי *Ayyá*, Aija; Is. 10. 28, אֵי *Ayyáth*, Aiaith. Occurs Jos. 8. 2, 9, 11, 17; 9. 3; 10. 1; Je. 49. 3.

**AIAH**, אֵי *Ayyáh*, m. 'Αἰέ, Aja.

"Merlin," or "a little hawk" (*æsalò, accipitris* genus, Sim.), the same as the appell. (Le. 11. 14; De. 14. 13, *the kite*; Job 28. 7, *a vulture*), a clamorous bird of prey, from אָוָה *aváh*, unused root, but onomatop. *to howl*, as a dog, wolf, or jackal, Ges. *Schahin* a Persic name, and *Falco* a Roman, are the same.

(1) A son of Zibeon, a descendant of Esau. (B.C. 1500.) Occurs Ge. 36. 24; 1 Ch. 1. 40.

(2) The mother of Rizpah, a concubine of Saul, whom Abner defiled. (B.C. 1050.) Occurs 2 Sa. 3. 7; 21. 8, 10, 11.

**AIATH**, vid. Ai.

**AIJA**, vid. Ai.

**AJALON**, אֵי *Ayyalón*, Αἰλὼν, Ajalon.

"A large stag" (*cervus magnus et eximius*, Sim.), from the appell. אֵי *ayyál*, *a stag, a deer*. "As to

the etymology, אַיִל [ayyál] is as it were intensive of the word אַיִל [ayyíl], prop. therefore it denotes a *great ram*, אַיִלָּה [ayyaldáh] a *large she goat*," Ges.

(1) A valley in the tribe of Dan, named from its abounding in stags. There was also here a town of the Levites. Occurs Jos. 10. 12; 19. 42; 21. 24; Ju. 1. 35; 1 Sa. 14. 31.

(2) A city of the Levites in the tribe of Ephraim. Occurs 1 Ch. 6. 69.

(3) A city in the tribe of Zebulun. Occurs Ju. 12. 12.

(4) A city in the tribe of Benjamin, rebuilt by Rehoboam. Occurs 1 Ch. 8. 13; 2 Ch. 11. 10; 28. 18.

**AIN**, אֵין *Ayin*, f. LXX. πηγάς, and 'Ασά. Vulg. fontem Daphnim.

"Fountain," the same as the appell. אֵין *ayin*, f. *an eye, a fountain*, vid. Anim. To express with one word these two things is not peculiar to the Hebrew; for one word in Persic, Chinese, and Greek, expresses the same.

(1) A fountain, probably one of the springs of the Jordan, on the eastern limit of Palestine, which gave name to a town near it. The Vulg. has translated it, *fontem Daphnim*; but this must be incorrect, inasmuch as the fountain of Daphne was near to Antioch, to which city the land of promise did not extend. Occurs Nu. 34. 11.

(2) A city in the tribe of Judah, afterwards given to Simeon, and situated near to Rimmon. Occurs Jos. 15. 32; 19. 7; 21. 16; 1 Ch. 4. 32.

**AKAN**, אֶקָן *Aqán*, m. 'Ιουκάμ, Acan.

"Torques" pro אֶקָן *anáq*, q. v., Sim. Accord. to Ges. it is from אֶקָן unused root, perhaps i. q. אֶקָן, and Aram. אֶקָן *to twist, to wrest*.

A descendant of Esau, who in Nu. 33. 31; De. 10. 6; 1 Ch. 1. 42, is called אֶקָן *Yaaqán*, Joakan. (B. c. cir. 1780.) Occurs Ge. 36. 27.

**AKKUB**, אֶקֻב *Aqqúbh*, 'Ακούβ, Accub.

"Insidious" = אֶקֻב *Yaaqóbh*, Jacob, q. v.; from the root אֶקֻב *aqábh* (i. q. عَقِب *to be behind, to come from behind*, hence אֶקֻב *heel*, Ges.), *to take hold of any one's heel* (Ho. 12. 4), *to trip up, to supplant*.

(1) Father of the porters of the company of the children of Levi. (B. c. 536.) Occurs 1 Ch. 9. 17; Ezr. 2. 42; Ne. 7. 45; 11. 19; 12. 25.

(2) Father of the Nethinim. (B. c. 536.) Occurs Ezr. 2. 45.

(3) A son of Elieonai. (B. c. 445.) Occurs 1 Ch. 3. 24.

(4) One of the thirteen men who stood up with Ezra, to make the people understand the law. (B. c. 445.) Occurs Ne. 8. 7.

**AKRABBIM**, ASCENT OF, מַעְלֵה עֲקָרְבִים

*Maaléh Aqrabbíym*, ἀνάβασις ἀκραβίων, ascensum scorpionis.

"Ascent of scorpions" (*ascensus* s. *clivus* Akrabim, Sim.), compound of מַעְלֵה *maaléh*, m. *an ascent*, a place by which one goes up (Ne. 12. 37), a *lofty place* (from the root אֶלַה *aláh*, *to go up*; see the going up of Adummim), and עֲקָרְבִים *Aqrabbíym*, vid. Acrabbim.

A steep chain of mountains on the southern borders of Palestine, so called from its being infested by scorpions and snakes. Some conjecture that the region of Acrabatena was denominated from it. Occurs Nu. 34. 4; Jos. 15. 3; Ju. 1. 36.

**AKRABBIM**, GOING UP TO, vid. Ascent of Akrabbim.

**ALAMETH**, אֶלְמֶת *Alémeth*, masc. 'Ελημεύθ, Almath.

"Covering" (*absconsio*, *tectio*, scil. parentum, Sim.), from the root אֶלַם *alám*, *to hide, to cover*, vid. Elam.

(1) A son of Becher. (B. c. 1650.) Occurs 1 Ch. 7. 8.

(2) A son of Jehoadah, called also Jarah. (B. c. 940.) Occurs 1 Ch. 8. 36; 9. 42.

**ALAMMELECH**, אֶלְמֶלֶךְ *Allammélekh*, 'Ελιμελέχ, Elmelech.

"Oak of the king," if for אֶלְמֶלֶךְ *Allath Hammélekh*, אֶלְלֶם *allath* = אֶלֶם *alláh*, f. *an oak*, Jos. 24. 26, (from אֶלֶם, unused root, *to roll, to be thick, round*), and אֶלֶם *mélekh*, *king*, with the article (vid. Abimelech). "Ex אֶלְמֶלֶךְ אֶלֶם *ligatio regis*, i. e. *cujus amœnitæ rex capitur et quasi vincitus tenetur*, coll. simili locutione, Ca. 7. 6," Sim.

A town in the tribe of Asher. Occurs Jos. 19. 26.

**ALEMETH**, אֶלְמֶת *Allémeth*, m. Σαλαμιάθ, Almath.

"A hiding place" (*latibulum*, *tectionis tutissima* Medium, Sim.), from the root אֶלַם *alám*, vid. Elam.

A town in the tribe of Benjamin, which in Jos. 21. 18, is called אֶלְמֶן *Almón*, Almon, of the same sense, and from the same root. Occurs 1 Ch. 6. 60.

**ALIAH**, vid. Alvah.

**ALIAN**, vid. Alvan.

**ALLON**, אֶלֹן *Allón*, m. 'Αλών, Allon.

"An oak" = אֵלֶךְ *alláh* (*robur eximium, esculus*, Sim.), from the root אָלַל *alál*, 3, *to roll, to be thick*, vid. Alammelech.

(1) A son of Simeon. (B.C. 715.) Occurs 1 Ch. 4. 37.

(2) A place in the tribe of Naphtali. Occurs Jos. 19. 33.

**ALLON-BACHUTH**, אֵלֶן בָּכֹת *Allón Bakhúth*, Βάλανος πένθους, *Quercus fletus*.

"The oak of weeping," (*quercus vel castanea fletus*, Hill.), a comp. of אֵלֶן *allón* (vid. Allon), and בָּכֹת *bakhúth*, fem. *weeping, mourning*, Ge. 35. 8, from the root בָּכָה *bakháh*, *to flow by drops* ("the primary syllable בָּ imitates the sound of falling drops," Ges.), *to weep for, to bewail any one*, Ge. 23. 2; Je. 31. 15.

A place in Bethel, where Rebekah's nurse (vid. Deborah) was buried. She was buried under an oak, and because of the many tears shed for her, וַיִּקְרָא שְׁמוֹ וַיֵּלֶן בָּכֹת *vayyiqrá sh'mó hallón bakhúth*, "and the name of it was called the oak of weeping." Honourable mention is here made of the death of Rebekah's nurse; but of the death of her mistress, there is no account at all in Scripture. This may appear strange, that the nurse should have more honour than the mistress: but we shall not be much surprised, when we consider, that these women in ancient times had much honour showed to them. Occurs Ge. 35. 8.

The nurse of Æneas is mentioned by Virgil in a similar manner:—

"Tu quoque littoribus nostris, Æneia nutrix,  
Æternam moriens famam, Caieta, dedisti:  
Et nunc servat honos sedem tuus; ossaque nomen  
Hesperia in magna (si qua est ea gloria), signat.  
At pius exequiis Æneas rite solutis,  
Aggere composito tumuli, postquam alta quierunt  
Æquora, tendit iter velis, portumque relinquit."

"Thou too, Cajeta, whose indulgent cares  
Nursed the great chief, and form'd his tender years,  
*Expiring* here (an ever-honour'd name!),  
Adorn Hesperia with immortal fame:  
*Thy name survives*, to please thy pensive ghost;  
Thy sacred relics grace the Latian coast.  
Soon as her funeral rites the prince had paid,  
And *raised a tomb*, in honour of the dead;  
The sea subsiding, and the tempest o'er,  
He spreads the flying sails, and leaves the shore."  
—Pitt.

**ALMODAD**, אֶלְמוֹדָד *Almodhád*, m. Ἐλμωδάδ, Elmodad.

"Immeasurable," i.e. increasing without measure. Probably a compound of the Arab. art. <sup>ع</sup>اَل, <sup>ا</sup>اَل = Heb. הָל *hal*, and the Poel of the root מָדַד *to measure* (Hab. 3. 6), i.q. <sup>מ</sup>דַּד *to stretch out, to extend*, 1 Ki. 17. 21. Traces of this word and its meaning are found in various tongues. "Sanskrit *mā, mād*, to measure; Zend. *meētē, maté*; Gr. μέτρον, μέδιμος; Lat. *metior, meta*; Goth. *mitan*; Anglo-Sax. *metan*; Germ. *metzen*," Ges. "Measure of God" (Dei mensuram), as St. Jer. interprets, taking אֵל *al*, for אֱל *El*, God.

A son of Joktan, and founder of an Arabian tribe, dwelling in Arabia Felix. Bochart supposed that they were the same as the Ἀλλουμαιῶται of Ptolemy. Others suppose they discover them in the word Morad (مراد), the name of a tribe inhabiting a mountainous district of Arabia Felix, near Zabid. (B.C. 2210.) Occurs Ge. 10. 26; 1 Ch. 1. 20.

**ALMON**, אֶלְמוֹן *Almón*, Γάμαλα, Almon.

"Hidden," (*occultatio tutissima*, Sim.), from the root אָלַם *to hide, to conceal*, 2 Ki. 4. 27; Ps. 90. 8.

A town in the tribe of Benjamin, called elsewhere Alemeth, q. v. Occurs Jos. 21. 18.

**ALMON-DIBLATHAIM**, אֶלְמוֹן דִּבְלָתַיִם *Almón Dibhlatháy'mah*, Γελμὼν Δεβλαθαίμ, Helmondeblathaim.

"Almon towards Diblathaim" (*Almon versus Diblathaim*, Sim.), but litt. "hidden," or "a hiding towards the two cakes," compounded of אֶלְמוֹן *almón* (vid. Almon), and the dual with הָ paragogic of the appell. of דִּבְלָה *d'bheláh*, f. const. דִּבְלֵה *d'bhéleh*, plur. דִּבְלִים *d'bheliym*, *cakes made of dried figs*, from the root דָּבַל *davál*, *to press together into a mass*, especially a round mass, vid. Beth-diblathaim.

A station of the Israelites in the desert of Sinai. "Quadragesima mansio vertitur in contemptum plagarum, sive opprobriorum," St. Jer. Occurs Nu. 33. 46, 47.

**ALUSH**, אֶלֻשׁ *Alúsh*, Αἰλούς, Alus.

"A crowd of men," according to the Talmud, which says, *turma hominum*, "Arab. <sup>تُرْبَة</sup> *turba hominum ex diversis congregata tribubus*: *agmen in unum quasi firmiter ligatum*, a rad. <sup>ل</sup>اَت *ligavit, religavit*, unde et <sup>ل</sup>لֻשׁ," Sim. Prob. from <sup>ל</sup>לֻשׁ *lush*, *to knead together as dough* (Ge. 18. 6), *to be strong*,

*firm*; hence the Targum of Jonathan renders this place "a strong fort." From this root comes **לַיִשׁ** *laiysh*, a lion.

The tenth encampment of the Israelites in the wilderness. Eusebius says, χώρα ἡγεμόνων (?) ἐν τῇ νῦν Γεβαλινῇ Πέτρᾳ τῇ πόλει παρακειμένη. Some say the first Sabbath was kept here after their coming out of Egypt. There is an old tradition preserved by the author of Sepher Cosri, that at this place the manna first descended. "Decima mansio in Exodo non habetur, crediturque in Sin eremo contineri, eodem narrante libro: 'Profecta est omnis multitudo filiorum Israël de eremo Sin per mansiones suas juxta os Domini, et venerunt Raphidim.' Ex quo perspicuum est, plures mansiones ejusdem regionis vocabulo demonstrari. Interpretaturque Alush fermentum: quod tollens mulier, miscuit farinæ satis tribus, donec fermentaretur totum. In hac solitudine murmurat populus propter famem, et conversus respicit procul in nube gloriam Dei, accipitque vespere coturnicem, et manè alterius diei manna. Et nota, in mansionem decima fermentum poni, et post esum carnum manna tribui, implerique scripturam: Panem angelorum manducavit homo," St. Jer. de xl. Mans. Occurs Nu. 33. 13, 14.

**ALVAH, אַלְוָה** *Alváh*, m. Γωλά, Alva.

"Iniquity" = **אַוְלָה** *avlah*, with the letters transposed. This word occurs in Ho. 10. 9, **אַל-בְּנֵי אַל-בְּנֵי אַל-בְּנֵי** *al-b'ne alväh*, "against the children of iniquity," where in many copies the reading is **אַוְלָה** *avlah* ("compare Æth. **ፀለፀ** : i. q. **אָוֶל**, Ges."), iniquity, from **אַוּל** *to turn aside, to distort, to be wicked*.

"Arab. **عَالَ** Med. Waw quiesc. *to decline, turn aside*, especially from what is just," Ges. Ps. 71. 4.

A duke of Edom, the founder of an Edomite tribe, vid. Aliah. (B.C. 1470.) Occurs Ge. 36. 40.

**ALVAN, אַלְוָן** *Alván*, m. Γωλάμ, Alvan.

"Unrighteous" (i. q. **عليان** thick, heavy, Treg.), vid. Alvah.

A son of Shobal, a son of Seir, the Horite. This name is written **אַלְוָן** *alydn*, Aliah, 1 Ch. 1. 40. (B.C. 1760.) Occurs Ge. 36. 23.

**AMAD, אַמָּד** *Amád*, m. Ἀμαήλ, Amaad.

"Eternal people," a comp. of the appell. **אַמ** *am*, a people, so called from their being collected together; a race, a troop, Ex. 15. 13; De. 32. 36; Ju. 5. 18; Pr. 30. 26, from the root **אַמַּם** *amám*, to collect together, Eze. 31. 8; 28. 3; La. 4. 1; and the appell. **אָדָם** *adh*, m. *perpetuity of time, eternal duration, eter-*

*nity* (Is. 9. 5), from the root **אָדָם** *to pass by, to go on*. Ges. says, "**אַמַּם** *Amám*. This root is very widely extended both in the Phœnicio-Shemitic, and the Indo-Germanic languages. In the former, compare **אַמַּם** *to collect*, whence **אַמַּם**, **אַמַּם**, **אַמַּם** *to cumulate*, and retaining the guttural, **אַמַּם**, **אַמַּם**, **אַמַּם** *kinsman, father-in-law*; amongst the latter, compare Latin *cum*, *con*, *cum-ulul*, *cunc-tus* (from *cungo* = *jungo*); Gr. **κοινός** (*kinós*), **γάμος**, and with the palatal letter, either softened into an aspirate, or changed into a sibilant; Sanscrit *sam*; Persic **هم**; Greek **ἄμα**, **ὁμός**, **ὁμοῦ** (with an added third radical *d* and *l*, **ὁμιλος**, **ὁμαδος**, comp. Hebr. **אָמַם**, Lat. *simul*), **σύν**, **ξυνός**; Mæso-goth. *sama*, *saman*; Anglo-Sax. *samo*, with French *ensemble*; Dan. *san*; Germ. *sammt*," etc., Ges.

A city in the tribe of Asher, which, if Simonis' interpretation is correct, "Ex **אָמַם** *statio perpetua*," must have been vainly considered by its inhabitants impregnable as regards war, and eternal as regards duration. Occurs Jos. 19. 26.

**AMAL, אַמָּל** *Amál*, m. Ἀμάλ, Amal.

"Troublesome" (*molestia*, effectus laboris, Sim.), the same as the appell. **אָמַם** *amál*, heavy, wearisome labour, the produce of labour, trouble (Job 16. 2), from the root, **אָמַם** *amál*, to labour, Pr. 16. 26.

A descendant of Asher. (B.C. 1600.) Occurs 1 Ch. 7. 35.

**AMALEK, אַמָּלֵק** *Amaléq*, m. Ἀμαλήκ, Amalech.

"A people that licks up," or "exhausts," according to Philo, who says, ὁ Ἀμαλήκ, ὃς ἐρμηνεύεται λαὸς ἐκλείχων, Legis Allegor. iii. 66. See Dr. Hohlen. Frag. Heb. Nom. A comp. of the appell. **אַמ** *am*, a people, and the root **אָמַם** *laqáq*, "onomatopoeit. to lick, to lap, used of dogs drinking by lapping, 1 Ki. 21. 19. Also Armen. **լակիել** *lakiel*, is to lap; Arab. **لَقَى** a tongue," Ges. "Ex **אָמַם** *labor*, s. *molestia* (matris) *profunda*, et q. *inexhausta*," Hill.

(1) The founder of the Amalekites. He was the fifth from Noah. Noah, Ham, Aram or Aran, Hutz or Utz, Ad called Aad, Amalek. Ad, the father of Amalek, is reported to have been a person of great renown, and his name signifies both a prince and a deity. In the following places, the English Version, though written in the singular, has translated Amalekites: Nu. 13. 29; Ju. 6. 3, 33; 7. 12; 10. 12; 1 Sa. 14. 48; 15. 8, 18, 20, 32; 30. 18; 2 Sa. 1. 1; 8. 12; 1 Ch. 4. 43.—Occurs Ex. 17. 8, 9, 10, 11, 13, 14, 16; Nu. 24. 20, 20; De. 25. 17, 19; Ju. 3. 13; 5. 14; 1 Sa. 15. 2, 3, 5, 6, 7, 20; 28. 18; 1 Ch. 18.

11; Ps. 83. 7. His descendants are reported by the Arabians to have conquered the Egyptians. They are spoken of (Nu. 24. 20), as being רִשְׁלִיִּית גּוֹיִם *reshlyith goyim*, "first" or "head of the nations," understood not only of priority of time, and the antiquity of that people, but also of their greatness; but because of their warfare against God's people, "their latter end" was to perish for ever. In the following places the gent. noun occurs, אֲמֻלֵּי *Amaleqiy*, m. Amalekites: Ge. 14. 7; Nu. 14. 25, 43, 45; Ju. 12. 15; 1 Sa. 15. 6, 15; 27. 8; 30. 1, 13; 2 Sa. 1. 8, 13.

(2) A son of Eliphaz, the first-born of Esau, and founder of an Arabian tribe. (b.c. 1680.) Occurs Ge. 36. 12, 16; 1 Ch. 1. 36.

**AMALEKITES**, vid. Amalek, No. 1.

**AMAM**, אֲמָם *Amám*, Ἀμάμ, and Ἀμῶν, Amam.

"People" = אֲמָם *ummáh*, f. *people* ("Arab. <sup>551</sup>أمة).  
Aram. אֲמָם, [אֲמָם] id. Only found in the plur., Ge. 25. 16," Ges.), from אֲמָם *amám*, unused root, with the idea of *to join together*, and which is kindred to אֲמָם *amám*, *to gather together*. "*Mater*,  
ut appell. אֲמָם; vel *mansio, habitaculum*: Arab. <sup>551</sup>أم, utrumque significat, ut Græc. μήτηρ, et Lat. *mater*, pro *materno solo* accipi solet, observante celeb. Schultens in *Comment.* ad Job 8. 18," Sim.

A town in the southern part of the tribe of Judah. Occurs Jos. 15. 26.

**AMANA**, אֲמָנָה *Amandh*, Ἀμάνης, Amana.

"A confirmation" (*constantia*, scil. aquæ. Ab eo nomen habet pars Libani, unde fluvius ille profuit, Ca. 4. 8. Sed montem a *firmitate* nominatum esse, sententia est Bocharti in *Canaan*, p. 377, a *constantia* nivis dictum putat Hillerus, Sim.), the same as the appell. which is only used thrice, Ne. 10. 1, from the root אֲמָן *amán*, *to nurse, to stay, to support, to be staid up*, and Metaph. *to be faithful*, Ge. 15. 6; Nu. 11. 12; Is. 7. 9; 8. 2.

This is considered by most commentators to be the same as the river Abana, but Bochartus said that Amana was part of Lebanon. The LXX. regarded it as an appell. and therefore translated אֲמָנָה *ἀπὸ ἀρχῆς πίστεως*, "from the top of Amana," ἀπὸ ἀρχῆς πίστεως, "from the beginning of faith." Occurs Ca. 4. 8; see also 2 Ki. 5. 12.

**AMARIAH**, אֲמַרְיָה *Amaryáh*, masc. Ἀμαρία, Amarias.

"Whom Jehovah spoke of," i.e. promised, as if Theophrastus (*dixit*, i.e. *promisit Dominus*, *Theophrastum* dicerent Græci et Romani, Sim.), or "word of the Lord," a comp. of אָמַר *amár*, Ch. *to say* (Da. 6. 12), or אָמַר *émer*, m. *a word, a discourse* (Nu. 24. 4, 16), both from the root אָמַר *amár*, *to say, to command*, Ge. 3. 1, 3; Est. 1. 10; and יָהּ *Yah*, the abbreviated form of יְהוָה *Y'hováh*, vid. Jehovah.

(1) A high priest, descendant of Aaron by his eldest son Eleazar. He was the son of Meraioth, and father of Ahitub I. (b.c. 1100.) Occurs 1 Ch. 6. 7, 52.

(2) A Levite, and the second son of Hebron. In 1 Ch. 24. 23, it is written אֲמַרְיָה *Amaryáhu*, Amariah, id. (b.c. 1015.) Occurs 1 Ch. 23. 19.

(3) A high priest in the time of Jehoshaphat, king of Judah, and some suppose it should be written Azariah; but it is written אֲמַרְיָה *Amaryáhu*, Amariah, id. (b.c. 912.) Occurs 2 Ch. 19. 11.

(4) A high priest, the son of Azariah, and father of the second Ahitub. (b.c. 853.) Occurs 1 Ch. 6. 11, 11; Ezr. 7. 3.

(5) A Levite porter in the time of Hezekiah. Here written אֲמַרְיָה *Amaryáhu*, Amariah, id. (b.c. 727.) Occurs 2 Ch. 31. 15.

(6) The great grandfather of Zephaniah, the prophet. (b.c. 700.) Occurs Zep. 1. 1.

(7) A priest who went up with Zerubbabel to Jerusalem, and was under the high priest Joshua. (b.c. 536.) Occurs Ne. 12. 2, 13.

(8) A son of Bani, in the time of Ezra, and one of those who took strange wives. (b.c. 465.) Occurs Ezr. 10. 42.

(9) One of the sealed in the time of Nehemiah. (b.c. 445.) Occurs Ne. 10. 3; 11. 4.

**AMASA**, אֲמָסָא *Amasá*, masc. Ἀμεσσαί, Amasa.

"Burden" (pro אֲמָסָא *oneratio*: *onus*, quo mater oneratur, Sim.), from the root אָמַס *amás*, *to bear burdens*, Ne. 4. 17. It occurs only in this place.

(1) A son of Ithra, or Jether, a cousin of Joab's, whom Absalom made captain of his host in his rebellion against his father. He was made after this, captain over the host by David, but was soon afterward treacherously slain by Joab. (b.c. 1022.) Occurs 2 Sa. 17. 25, 25; 19. 13; 20. 4, 5, 8, 9, 9, 10, 12, 12; 1 Ki. 2. 5, 32; 1 Ch. 2. 17, 17.

(2) A son of Hadlai. He was a chief of the children of Ephraim. (b.c. 759.) Occurs 2 Ch. 28. 12.

**AMASAI**, אֲמָסָי *Amasáiy*, masc. Ἀμασί, and Ἀμασί, Amasai.



"Burden of the Lord" (*oneravit vel ad gestandum imposuit Dominus*, Sim.), from the root עָמַס *amás* (vid. Amasa.); and ' *Yodh*, for יָה *Yah*, vid. Jehovah.

(1) Chief of those warriors of the tribes of Judah and Benjamin who came to join David at Ziklag. (B.C. 1060.) Occurs 1 Ch. 12. 18.

(2) A son of Elkanah, and a chief of the singers of the temple in the time of David. (B.C. 1045.) Occurs 1 Ch. 6. 25, 35.

(3) A priest, and one of those who blew trumpets before the ark, when David brought it to Jerusalem. (B.C. 1045.) Occurs 1 Ch. 15. 24.

(4) Father of Mahath, a Levite in the time of Hezekiah, king of Judah. (B.C. 727.) Occurs 2 Ch. 29. 12.

**AMASHAI**, אֲמָשַׁאי *Amashsháy*, masc. 'Αμασία, Amassai.

"Ex עָמַס הִי שָׂמָה *oneravit* (matrem) *rapuit* (patrem) *Dominus*," Sim.; "but I suspect that this is an incorrect reading, sprung from the two forms עָמַס and עָמַס," Ges.

A son of Azareel, a priest in the time of Nehemiah. (B.C. 445.) Occurs Ne. 11. 13.

**AMASIAH**, אֲמָסִיָּה *Amasyáh*, masc. 'Αμασίας, Amasias.

"Carried of the Lord," i.e. whom the Lord sustains (*oneravit, onus imposuit, vel* (quem) *gestandum imposuit Dominus*, Sim.), a compound of the root עָמַס *amás*, to take up, to lift up a load, Ge. 44. 13; Is. 46. 3; Ps. 68. 20; and the abbreviated form of יְהוָה *Y'hováh*, vid. Jehovah.

A son of Zichri, a mighty man of valour of the tribe of Judah, head over two hundred thousand men, who willingly offered himself to Jehoshaphat. (B.C. 914.) Occurs 2 Ch. 17. 16.

**AMAZIAH**, אֲמָצִיָּה *Amatsyáh*, masc. 'Αμεσσίας, Amasias.

"Strength of the Lord," i.e. made strong of the Lord ("fortis fuit vel fortem se exhibuit Dominus," Sim.), a comp. of the root אָמַץ *amáts*, to be alert, strong (2 Sa. 22. 18; Ps. 80. 15), to strengthen oneself (2 Ch. 13. 7); and יָה *Yah*, vid. Jehovah.

(1) A Levite, the son of Hilkiah. (B.C. 1150.) Occurs 1 Ch. 6. 45.

(2) The son of Joash, the eighth king of Israel. During his reign, the first instance of a mercenary army occurs among the Jews. He hired a hundred thousand men from the king of Israel, in order to

subdue the Edomites to his dominion. In the following places his name is written with a *vav*:—2 Ki. 14. 1, 9, 11, 11, 13, 15, 17, 18, 21, 23; 1 Ch. 3. 12; 2 Ch. 24. 27; 25. 1, 5, 9, 10, 11, 13, 14, 15, 17, 18, 20, 21, 23, 25, 26, 27; 26. 1, 4: אֲמָצִיָּה *Amatsyáhu*, Amaziah. (B.C. 839 to 822.) Occurs 2 Ki. 12. 21; 13. 12; 14. 8; 15. 1; 1 Ch. 4. 34.

(3) An idolatrous priest of Bethel, in the time of Jeroboam II., who was a great opponent of the prophet Amos. (B.C. 800.) Occurs Amos 7. 10, 12, 14.

(4) The father of Joash, a Simeonite. (B.C. cir. 800.) Occurs 1 Ch. 4. 34.

**AMI**, אֲמִי *Amíy*, m. 'Ημέτ, Ami.

"Extensus, auctus (ejusdem originis cum appell. אֲמַץ et אֲמַץ per Metathesin a אָמַץ), Arab. *extendit, dilatavit*," Sim. A corruption from אֲמֹן *Amón*, Amon, q.v.

The children of this man returned to Jerusalem under Zerubbabel. He is called, Ne. 7. 59, אֲמֹן *Amón*, Amon. (B.C. 536.) Occurs Ezr. 2. 57.

**AMITTAI**, אֲמִתַּי *Amittáy*, m. 'Αμαθί, Amathi.

"Truth of the Lord," ("veritas Domini, quam scil. in implendis promissis præstitit," Sim.) a comp. of the segholite appell. אֲמִתָּה *émeth*, stability, firmness, probity, truth, Ge. 42. 16; Ps. 19. 10; Is. 39. 8; 59. 14, (from the root אָמַן *amán*, to be firm, faithful, vid. Amana); and ' *yodh*, for יָה *Yah*, vid. Jehovah.

The father of Jonah, the prophet. (B.C. 890.) Occurs 2 Ki. 14. 25; Jon. 1. 1.

**AMMAH**, אֲמָהָ *Ammáh*, 'Αμμάν, and 'Αμμά, aquæ.

"Beginning" (*bivii*, i.e. juxta quem utrinque via est, Sim.) = אִמָּה *em*, a mother, but metaph. *beginning, head, foundation* of a thing, Ge. 3. 20; Ju. 14. 16; Job 1. 21; Ps. 27. 10. This is a primitive word.

A hill in the wilderness of Gibcon, which the Vulg. regarded not as a proper name, hence it renders the words אֲמָהָ עַל-גִּבְלֵי-אֲמָהָ *adh-gibh'ath ammah*, "to the hill of Ammah;" "ad Collem aquæ ductus." Occurs 2 Sa. 2. 24.

**AMMAH**, vid. Metheg-Ammah.

**AMMI**, vid. Lo-Ammi.

**AMMIEL**, אֲמִיֵּל *Ammiyél*, m. 'Αμῖήλ, Ammiel.

"One of the people of God," or "my people belong to God" (λαὸς Θεοῦ, Hohl.; "populus meus Dei," Jer.), a composition of the appell. אָמ *am* (with the suffix) a people (vid. Amad), and the Divine name, אֱל *El*, God, vid. Abdiel.

(1) The son of Gemalli, and the Danite spy. (B.C. 1490.) Occurs Nu. 13. 12.

(2) Father of Machir a friend of David's, who comforted him when Absalom rebelled against him. (B.C. 1070.) Occurs 2 Sa. 9. 4, 5; 17. 27.

(3) The father of Bathsheba. (B.C. 1070.) Occurs 1 Ch. 3. 5.

(4) A son of Obed-edom. (B.C. 1050.) Occurs 1 Ch. 26. 5.

**AMMIHUD**, עַמִּיחֻד, *Ammihúdh*, m. Ἐμιούδ, Ammihud.

"One of the people of Judah," i.e. a citizen of Judah; compounded of the appell. עַם *am*, a people (vid. Amad), and יְהוּדָה *Y'hudh*, Chald. i.q. יְהוּדָה *Y'hudháh*, the land of Judah, from the root יָהַד *Yahádh*, to make oneself a Jew (vid. Abihud), "*Gens excellentiæ, s. gloriæ, i.e. nobilis et excellens*," says Sim. deriving from עַמִּי *ammiy*, or עַם *am*, a people, with the suffix (vid. Amad), and הוֹדָה *hodh*, majesty (vid. Abihud).

(1) The father of Elishama, who was the prince of the tribe of Ephraim. (B.C. 1510.) Occurs Nu. 1. 10; 2. 18; 7. 48, 53; 10. 22; 1 Ch. 7. 26.

(2) The father of Shemuel of the tribe of Simeon. (B.C. 1492.) Occurs Nu. 34. 20.

(3) The father of Pedahel, prince of the tribe of Naphtali. (B.C. 1492.) Occurs Nu. 34. 28.

(4) The father of Talmai, king of Geshur, and is written עַמִּיחֻר *Ammiyyhúr*, m. Ammihud. (B.C. 1045.) Occurs 2 Sa. 13. 37.

(5) A son of Omri, an inhabitant of Jerusalem. (B.C. 536.) Occurs 1 Ch. 9. 4.

**AMMINADAB**, עַמִּינָדָב, *Ammiynadábh*, masc. Ἀμινάδαβ, Aminadab.

"People of liberality," i.e. bounteous, ("*populus meus spontaneus*," St. Jer.; "*gens ingenua, s. nobilis*," Sim., "*ἐορτὴ ἐγκύκλιος, λαὸς εὐδοκίας*," and also, *πατὴρ μου εὐδοκία*, and *λαοῦ εὐδοκία*," Hohl.), a comp. of עַם *am* (with the suffix), a people (vid. Amad), and נָדָבָה *nodábh*, from the root נָדַב *nadhábh*, to impel (vid. Abinadab).

(1) Father of Elisheba, wife of Aaron. (B.C. 1520.) Occurs Ex. 6. 23.

(2) Father of Nahshon, prince of the children of Judah in the wilderness. (B.C. 1510.) Occurs Nu. 1. 7; 2. 3; 7. 12, 17; 10. 14; Ruth 4. 19, 20; 1 Ch. 2. 10, 10.

(3) A son of Kohath, of the tribe of Levi. Occurs 1 Ch. 6. 22.

(4) A Levite chief, in the time of David. (B.C. 1045.) Occurs 1 Ch. 15. 10, 11.

**AMMISHADDAI**, עַמִּי־שָׁדַי, *Ammishaddáy*, masc.

Ἀμισαδάι, Ammisaddai.

"People of the Almighty" (*populus Omnipotentis*, Sim.), a comp. of עַם *am* (with the suffix), a people (vid. Amad), and שָׁדַי *shaddáy*, m. most powerful, Almighty. "It is the plur. excellentiæ, from the sing. שָׁדַי *shadh*, powerful (compare Arab. شَدِيد powerful, strong," Ges.), from the root שָׁדַד *shadhád*, to be strong, to act violently, to lay waste, Ps. 17. 9; 137. 8; Is. 33. 1.

Father of Abiezer, prince of the tribe of Dan. (B.C. 1510.) Occurs Nu. 1. 12; 2. 25; 10. 66, 71; 10. 25.

**AMMIZABAD**, עַמִּיזָבָד, *Ammiyzabhád*, masc. Σαβὰδ, Amizabad.

"People of the bountiful giver," i.e. Jehovah ("*populum* (i.e. copiosissimam liberorum turbam) *donavit*, scil. Deus," Sim.), a composition of the appell. (with suff.) עַם *am*, a people (vid. Amad), and זָבַד *zabhád*, from the root זָבַד *zabhád*, to bestow a gift, which occurs but once, Ge. 30. 20, and well rendered by the LXX. *δεδώρηται*, Vulg. *dotavit*.

A son of Benaiah, third captain of the host, for the third month, under David and Solomon. (B.C. 1015.) Occurs 1 Ch. 27. 6.

**AMMON**, עַמּוֹן, *Ammón*, m. Ἀμμών, and Ἀμμάν, Ammon.

"Great people" (*populus magnus*, Sim.), or "kindred," born from incest; from the appell. עַם *am*, a people, with the syllabic ן *on* (vid. Amad.)

The descendants of Ammon, vid. Ben-ammi. It is generally written עַמּוֹן בְּנֵי עַמּוֹן *b'ne Ammon*, children of Ammon. OCCURRENCES, written with Metheg: De. 2. 19; Ju. 3. 13; 10. 6, 9; 11. 4, 5, 12; 12. 1, 2; 1 Sa. 12. 12; 14. 47; 2 Sa. 10. 3, 6; 12. 31; 17. 27; 1 Ki. 11. 7, 33; 2 Ki. 23. 13; 24. 2; 1 Ch. 18. 11; 19. 1, 2, 3, 19; 20. 1, 3; 2 Ch. 20. 10, 22, 23; 27. 5, 5; Je. 40. 11, 14; Eze. 21. 20; 25. 10; Amos 1. 13; Zep. 2. 8, 9. — Written without Metheg: Ge. 19. 38; Nu. 21. 24, 24; De. 2. 19, 37; 3. 11, 16; Jos. 12. 2; 13. 10, 25; Ju. 10. 7, 11, 17, 18; 11. 6, 8, 9, 14, 15, 27, 28, 29, 30, 31, 32, 33, 36; 12. 3; 2 Sa. 8. 12; 10. 1, 2, 6, 8, 10, 11, 14, 14, 19; 11. 1, 9, 26; 1 Ch. 19. 6, 6, 7, 9, 11, 12, 15; 2 Ch. 20. 1; 27. 5, 5; Is. 11. 14, 26; Je. 25. 21; 27. 3; 41. 10, 15; 49. 1, 2, 6; Eze. 21. 28; 25. 3, 10; Da. 11. 41. In Ju. 11. 11, and in Ps. 83. 7, Ammon is understood for the Ammonites, and in Eze. 25. 2, 5, עַמּוֹן בְּנֵי עַמּוֹן *b'ne-Ammon*, is used

for עֲרֵטִים בְּנֵי אֲמֹן *érets b'ney-Ammon*, the land of the children of Ammon. The patron. אֲמֹנִי *Ammoni*, Ammonite, occurs in the following places: De. 2. 20; 23. 3; 1 Sa. 11. 1, 2; 2 Sa. 23. 37; 1 Ki. 11. 1, 5; 14. 21, 31; 1 Ch. 11. 39; 2 Ch. 12. 13; 20. 1; 24. 26; 26. 8; Ezr. 9. 1; Ne. 2. 10, 19; 4. 3, 7; 13. 1, 23.

**AMMONITE**, vid. Ammon.

**AMNON**, אֲמֹנִי *Amiynón*, m. 'Αμνών, Amnon.

"Faithful," from the root אָמַן *amán*, to sustain, vid. Amana.

The first-born son of David, by Ahinoam the Jezreelitess, slain by Absalom, because he lay with his sister Tamar. It is written אֲמֹנִי *Amnón*, m. in the following places: 2 Sa. 3. 2; 13. 1, 2, 2, 3, 4, 6, 6, 7, 8, 9, 10, 10, 15, 15, 22, 22, 26, 27, 28, 28, 29, 32, 33, 39; 1 Ch. 3. 1; 4. 20. (B.C. 1035.) Occurs 2 Sa. 13. 20.

**AMOK**, אֲמֹק *Amók*, m. 'Αμέκ, Amoc.

"Deep" (*depressus, humilis*, Sim.), from the root אָמַק *amák*, to be deep, to be unsearchable, to deepen, Ps. 92. 6; Is. 7. 11; 29. 15.

A priest who went up to Jerusalem with Zerubabel. (B.C. 536.) Occurs Ne. 12. 7, 20.

**AMON**, אֲמֹן *Amón*, Σμήν, and 'Αμμών, Amon.

"A nourisher," "a nurse," or "a multitude" (*qui nutritur, alumnus*, i.e. *Apis*, Ægyptiorum Deus, qui in urbe Memphi sub forma bovis nutriebatur, Sim.), hence derivable from אָמַן *amán*, to support (vid. Amana), but if the last of the three meanings is correct, we must derive it from הָמַח *hamáh*, onomatop. root to hum, used of the sound made by bees, and of a tumultuous people, Ps. 46. 7.

(1) Governor of a city of Samaria, in the time of Ahab. (B.C. 900.) Occurs 1 Ki. 22. 26; 2 Ch. 19. 25.

(2) A son of Manasseh, a king of Judah. (B.C. 643.) Occurs 2 Ki. 21. 18, 19, 23, 24, 25; 1 Ch. 3. 14; 2 Ch. 33. 20, 21, 22, 23, 25; Je. 1. 2; 25. 3; Zep. 1. 1.

(3) The same as Ami, q.v. Occurs Ne. 7. 59.

(4) The supreme god of the Egyptians, and worshipped principally at Thebes, that city being more peculiarly dedicated to him. He is the same as the No-Amon of the Scriptures, and is supposed to be the same as Jupiter. On Egyptian monuments, he is represented by the seated figure of a man with a ram's head, or an entire ram, hence some conjecture that Amon and Aries are the same. On the monuments of Egypt it is written *Amn*; more fully, *Amn-Re*, i.e. Amon the sun, hence Jablonski in-

terpreted "productio lucis," and most probably the sun was worshipped under this name. Champollion in his latest interpretation, assigned it the sense of *hidden*; so also, "Herodotus in *Euterpe*: 'Αμμών Αἰγύπτιοι καλέουσι τὸν Δία: idque occultatum et occultationem significare," Sim. The Vulg. translate it, "tumultum Alexandriæ," "the multitude of Alexandria:" and also, the Targum of Jonathan; hence this agrees with the third meaning above, vid. Eze. 30. 15. Occurs Je. 46. 25; Na. 3. 8.

**AMORITE**, אֲמֹרִי *Emori*, m. 'Αμορραῖον, Amor-rhæum.

"Mountaineers" (tanquam ab אֲמָר *elatio, altitudo, locus altus; mons*, q.d. *montanus*, Sim.), from the infinitive construct of אָמַר *amár*, to say, to speak, to bring to light; hence Hithp. also אֲמִיר *amiyr*, summit, and אֲמֹרִי *emori*, pr. mountaineer, and so called because they inhabited mountainous districts, vid. Amariah.

The Amorites were descendants of Emor, the fourth son of Canaan. They were a very powerful people of Canaan, and dwelt in the mountainous regions afterward occupied by Judah.

#### OCCURRENCES.

Genesis 10. 16 - 14. 7, 13 - 15. 16, 21 - 48. 22.	8, 11 - 11. 19, 21, 22, 23.
Exodus 8. 8, 17 - 13. 5 - 23. 23 - 33.	1 Samuel 7. 14.
2 - 34. 11.	2 Samuel 21. 2.
Numbers 13. 29 - 21. 13, 13, 21, 25, 26, 29, 31, 32, 34 - 22. 2 - 32. 33, 39.	1 Kings 4. 19 - 9. 20 - 21. 26.
Deuter. 1. 4, 7, 19, 20, 27, 44 - 2. 24 - 3. 2, 8, 9 - 4. 46, 47 - 7. 1 - 20. 17 - 31. 4.	2 Kings 21. 11.
Joshua 2. 10 - 3. 10 - 5. 1 - 7. 7 - 9. 1, 10 - 10. 5, 6, 12 - 11. 3 - 12. 2, 8 - 13. 4, 10, 21 - 24. 8, 11, 12, 15, 18.	1 Chronicles 1. 14.
Judges 1. 34, 35, 36 - 3. 5 - 6. 10 - 10.	2 Chronicles 8. 7.
	Ezra 9. 1.
	Nehemiah 9. 8.
	Psalms 135. 11 - 136. 19.
	Ezekiel 16. 8, 45.
	Amos 2. 9, 10.

**AMOS**, אֲמֹס *Amós*, m. 'Αμώς, Amos.

"Burden" (*qui gestatur, vel gestari solet*, Sim.), from the root אָמַס *amás*, to lift up a burden. Vid. Amasiah.

One of the twelve minor prophets, and a contemporary of Isaiah and Hosea. He was a herdsman, and a native of Tekoah, about six miles south of Jerusalem. He prophesied in the days of Uzziah, king of Judah. (B.C. 773.) Occurs Amos 1. 1; 7. 8, 10, 11, 12, 14; 8. 2.

**AMOZ**, אֲמֹז *Amóts*, m. 'Αμώζ, Amos.

"Strong" (*robustus, fortis*, Sim.), from the root אָמַז *amáts*, to be firm, strong, vid. Amaziah. There are many Greek and Latin names of a similar meaning, as Ἀλκιμος, *Alcæus, Alcamenes, Agasthenes, Cratisthenes, Lasthenes, Megasthenes, Craterus, Iphitus, Eucrates, Iphicrates, Menecrates, Menalcas, Valens, Valentinus, Valentinianus, Firmus, Firmius, Firmianus, Robustus, Nero*, i.e. strong.

The father of Isaiah the prophet. (B.C. 800.) Occurs 2 Ki. 19. 2, 20; 20. 1; 2 Ch. 26. 22; 32. 20, 32; Is. 1. 1; 2. 1; 13. 1; 20. 2; 37. 2, 21; 38. 1.

**AMRAM**, (No. 1) **חַמְרָן** *Hhamrán*, m. 'Εμερών, Hamran.

"Intensely red" (*intense rufus*, Sim.), from the root **חַמַּר** *hhamár*, to boil up, to ferment ("Arab. **خمر**, conj. I., II., VIII., to ferment, as leaven; and conj. VIII. to ferment as wine," Ges.), to be red, from the idea of boiling, foaming, becoming inflamed, Ps. 75. 9, vid. Hamor.

A son of Dishon, a descendant of Esau. In Ge. 36. 26, this name is written **חַמְדָּן** *Hhemdán*, Hemdan, q. v., which is the correct reading. (B. c. 1700.) Occurs 1 Ch. 1. 41.

**AMRAM**, (No. 2) **עַמְרָם** *Amráam*, m. 'Αμβράμ, Amram.

"People of exaltation," i. e. illustrious ("*gens elata*, i. e. *gens excellens et illustris*," Sim.; "*populus excelsus*," St. Jer.; "kindred of the Most High, i. e. of God," Ges.), a composition of the appell. **עַם** *am*, a people (vid. Amad), and the part. of **רָם** *rum*, to be high (vid. Abiram).

(1) A son of Kohath, and father of Aaron and Moses. This name does not carry in it, essentially, the divine signification Gesenius attributes to it, but merely that his descendants should be an exalted people, more eminent in station, as well as more numerous than any of the families sprung from Levi. The patron. is **עַמְרָמִי** *Amramiy*, Amramites, occurring Nu. 3. 27; 1 Ch. 26. 23. (B. c. 1540.) Occurs Ex. 6. 18, 20, 20; Nu. 3. 19; 26. 58, 59, 59; 1 Ch. 6. 2, 3, 18; 23. 12, 13; 24. 20.

(2) A son of Bani, who was one of the men who had taken a strange wife in the days of Ezra. (B. c. 456.) Occurs Ezr. 10. 34.

**AMRAPHEL**, **אַמְרָפֶּל** *Amraphél*, m. 'Αμαρφάλ, Amraphel.

"One that speaks of dark things" (*dixit ut caderet*, St. Jer.), a compound of the construct from **אָמַר** *émer*, a word, from the root **אָמַר** *amár*, to say (vid. Amorite); and **אֶפֶל** *aphél*, dark, obscure, from

a root used in Heb. **אָפַל** *aphal*, "Arab. **أفل** is, (1) to set as the sun, (2) to fail, to be weak," Ges. There is another interpretation, "terrific giant" (*horrendus gigas*, Hil., "τρυγίγας," Sim.), a comp. of **עַיִם** *eym*, terror, **רָפָא** *raphá*, a spirit of Hades, and **נָפֶל** *naphél*, for **נָפִיל** *naphiyl*, a giant, used only in plur. Ge. 6. 4.

King of Shinar, i. e. Babylon. (B. c. 1920.) Occurs Ge. 14. 1, 9.

**AMZI**, **אַמְצִי** *Amteiy*, m. 'Αμεσία, Amasai.

"Strong," from the root **אָמַץ** *amáts*, to be firm, (vid. Amaziah). Sim. interprets "*robur* (Domini), i. e. effectus roboris et potentiae divinae;" deriving from the same root, but regarding the 'yodh as the sign of the divine name, vid. Jehovah.

(1) A son of Bani, the son of Shamer. (B. c. 1050.) Occurs 1 Ch. 6. 46.

(2) A son of Zechariah, the son of Pashur. (B. c. 445.) Occurs Ne. 11. 12.

**ANAB**, **אַנָב** *Anábh*, 'Αναβώθ, and 'Ανώβ, Anab.

"A place abounding in grapes," says Ges. from **נָבַב** *anábh*, unused root; Chald. to bind together, to fasten together, hence **נָבַב** *enábh*, a cluster of grapes, (Ge. 40. 10); "Syr. **ܢܒܒܐ** id., Arab. **عنب** *collect*, clusters. Perhaps also to the same stock belongs **ἀμπελος**, and even **ὄμφαξ**," Ges.

A city in the tribe of Judah, situated in the mountains, and, as Robinson says, still called Anab, **عنان**. Occurs Jos. 11. 21; 15. 50.

**ANAH**, **אַנָה** *Anáh*, m. 'Ανά, Anæ.

"An answer," or "answering" (*responsio sive respondens*, St. Jer.), from the root **אָנָה** *anáh* (prop. "to sing, i. q. Arab. **غنى**, conj. II., IV.: this signification, although unfrequent, seems however to be primary," Ges.), to cry out, to praise, to answer, to reply, Ge. 41. 16; Job 9. 14; Ps. 88. 1; Ca. 2. 10.

(1) A son of Seir, and of the Edomite race, sprung from him. "This was that Anah that found the **יָמִיִּים** *yemíym*, mules" (as our Version translates, Ge. 36. 24), "in the wilderness, as he fed the asses of Zibeon his father." The meaning of this word, **יָמִיִּים** *yemíym*, has occasioned much controversy. Bishop Lowth supports the English Version, and contends that "mules" is the correct translation, and says, "by his art and industry he invented (as we speak), this mixture, and produced this kind of creature." The Targumists, and some latter Rabbis, affirm that he caused asses and horses to copulate, and so produced mules. Dr. A. Clarke takes up the same interpretation, and says, that "the Enetæ derived at least their fabulous origin from this **עֲנָה** *Enah* or Anah, whom Homer mentions (Il. B. 851) as famous for their race of mules—

Παφλαγόνων δ' ἠγγέιτο Πυλαιμένους λάσιον κῆρ,  
Ἐξ Ἐνετῶν ὅθεν ἡμιόνων γένος ἀγροτεράων.

"The Paphlagonians Pylæmenes rules,  
Where rich Henetia breeds her savage mules."

—Pope.

The Samaritan text has **אִמִּים** *ha-aimim*, and the version **אִמִּי אִמִּי** *am-aimai*, "The Emim," a warlike, or a gigantic people, whom he (Anah) encountered in battle; and the Targum of Onkelos, and the Pseudo-Jonathan translate *giants*, or *strong*, or *powerful men*, which Bochartus believes is the correct translation. The Syriac renders it **ܡܝܝܐ** *mayé*, waters; and the Vulg. "aquas calidas," *hot springs*, which some modern critics prefer, from the fact that hot springs are still found about the Dead Sea. "Multa et varia apud Hebræos de hoc capitulo disputantur: apud Græcos quippe et nostros super hoc silentium est. Alii putant, *jamim* maria appellata; iisdem enim litteris scribuntur Maria, quibus et nunc hic sermo descriptus est. Et volunt illum, dum pascit asinos patris sui in deserto, aquarum congregationes reperiisse, quæ juxta idioma linguæ Hebraicæ maria nuncupentur: quod scil. stagnum repererit: cujus rei inventio in eremo difficilis est. Nonnulli putant, aquas calidas juxta Punicæ linguæ viciniam, quæ Hebrææ contermina est, hoc vocabulo signari. Sunt qui arbitrentur, *onagros* ab hoc admissos esse ad asinas, et ipsum istiusmodi reperiisse concubitum, ut velocissimi ex his asini nascerentur, qui vocantur *jamim*. Plerique putant, quod equarum greges ab asinis in deserto, ipse fecerit primus ascendi, ut mulorum inde nova contra naturam animalia nascerentur," St. Jer. Quæst. ad loc. cit. Occurs Ge. 36. 20, 24, 25, 29; 1 Ch. 1. 38.

(2) A son of Zibeon, and grandson of Seir, notwithstanding the English Version translates "daughter of Zibeon." The Samaritan Pentateuch has **בֶּן זִבְעֹן** *ben-zebeon*, "son of Zebeon;" the LXX. has **τοῦ υἱοῦ Σεβέων**, "son of Zebeon;" and so also the Syriac. Hence many modern critics are of opinion, that we should read **בֶּן** *ben*, a son, instead of **בַּת** *bath*, a daughter: consequently they conclude that the Hebrew text is incorrect. But we have no necessity to come to such a conclusion, if we merely take **בַּת** (*bath*, a daughter) in both places as put in apposition with Aholibamah, "the daughter of Anah, the granddaughter of Zibeon;" and hence, without any departure from the original text, he is the son of Zibeon. (B.C. 1760.) Occurs Ge. 36. 2, 14, 18; 1 Ch. 1. 40, 41.

**ANAHARATH**, **אַנְחָרַת** *Anahharáth*, Ἀναχερεθ, Anaharath.

"*Gemitus fremitus*, i. e. gemitus (ferarum) fremebundus, ex **אֲנָח** vel **אֲנָחָה** *gemitus*, et **חֲרָת** alias **חֲרָה** *fremitus*," Sim.

A city in the tribe of Issachar. Occurs Jos. 19. 19.

**ANAIAH**, **עֲנִיָּה** *Anayáh*, m. Ἀναίας, Ania.

"Answer of the Lord" (*respondit*, s. *exaudivit Dominus*, Sim.), a compound of **אָנָה** *anáh*, to answer (vid. Anah), and **יָהּ** *yah*, for **יְהוָה** *yah*, abbreviated from **יְהוָה** *Y'hováh*, vid. Jehovah.

One of the seven who stood on the right hand of Ezra when he expounded the law in the ears of the people. (B.C. 445.) Occurs Ne. 8. 4; 10. 22.

**ANAK**, **עֲנֹק** (No. 1.) *Anók*, m. Ἐνάκ, Enac.

"Long necked," the same as **אָנָה** *anáq*, Anak, q. v.

A son of Arba. Occurs Jos. 21. 11.

**ANAK**, **עֲנֹק** (No. 2.) *Anák*, m. Ἐνάχ, and Ἐνάκ, Enac.

"Long necked" (i. q. "Arab. **عُنُق** *length of neck* and stature; compare **أَعْنَقُ** long necked," Ges. "*Torques*, i. e. *ornamentum parentum*," Sim.), the same as the appell. **אָנָה** *anáq*, a collar, a neckchain, a necklace, Ca. 4. 9; Ju. 8. 26; from the root **אָנָה** to adorn with a neck chain, or collar (Arab. **عُنُق**, iv., to ornament a dog with a collar, Ges.). Occurs only twice, fig. of pride, Ps. 73. 6; and of a slave, De. 15. 14.

The father of the Anakim, the most eminent of the Canaanites. It was a title of great antiquity, and appears to have been appropriated to persons of great strength. Many regard it as a Phenician word, which Mr. Faber says appears to be "compounded of Ain-Ac, the fountains of the ocean; as the similar appellation *Titan* is of Tit-Ain, the fountains of the deluge; and it is more than probable, the sons of Anak, whose prowess abundantly appears from Holy Scripture, were the same as the Titans, the Minyæ, or the Noachidæ. [In a note, he states that he does not mean the original Titans, but their posterity.] Anak, in fact, like Titan, signifies a *diluvian*, and the Anak, κατ' ἐξοχήν, was Noah," Cabiri. v. ii. 209. This name always appears **בְּנֵי עֲנָק** *b'ne-Anák*, the children, or sons of Anak; or in the plur. **בְּנֵי עֲנָקִים** *b'ne Anaqíym*, the sons of the *Anakims*, as in this text, De. 1. 28; or simply **עֲנָקִים** *Anaqíym*, *Anakims*, as in these, De. 2. 10, 11, 21; 9. 2; Jos. 11. 21, 22; 14. 12, 15. Men of stature and of great strength, "and one family of them was found at Kirjath-Arba. Pausanias represents Asterion, whose tomb is said to have been discovered in Lydia, as a son of Anak, and of enormous size. *Εἶναι δὲ Ἀστέριον μὲν Ἀνάκτος Ἀνάκτα δὲ Γῆς*

παῖδα—δοτὰ ἐφάνη τὸ σχῆμα περιέχοντα ἐς πίστιν, ὡς ἐστὶν ἀνθρώπων· ἐπεὶ διὰ μέγεθος οὐκ ἐστὶν ὅπως ἀν ἔδοξεν. We may from hence perceive, that the history of the Anakim was not totally obliterated among the Grecians. Some of their deities were styled ἀνακτες, others ἀνάκτορες, and their temples ἀνακτόρια. Michael Psellus, speaking of heresies, mentions that some people were so debased, as to worship Satanaki: Αὐτὸν δὲ μόνον ἐπίγειον Σατανᾶκι εὐστέρνιζοντι. Satanaki seems to be Satan-Anak, διάβολος βασιλεύς, Devil-king. Necho, Nacho, Necus, Negus, which in the Egyptian and Ethiopian languages signified a king, probably were abbreviations of Anaco and Anachus. It was sometimes expressed Nacchi. The buildings represented at Persepolis are said to be the work of Nacchi Rustan, which signified the Lord, or prince Rustan." Bryant's New Sys. Occurs Nu. 13. 22, 28, 33; De. 9. 2. Jos. 15. 13, 14, 14; Ju. 1. 20.

**ANAKIM**, vid. Anak, No. 2.

**ANAMIM**, אַנַּמִּים *Anamîym*, masc. Ἐνεμετιέμ, Ananim.

"Responding waters" (*respondentes aquæ*, St. Jer.), as if a comp. of אָנַח *andh*, to answer (vid. Anah), and מַיִם *mayim*, waters (vid. Ahumai). D. Chytræus says, "fons aquarum," fountain of waters, from אַיִן *ayin*, a fountain, and מַיִם *mayim*, waters. But Bochartus derives it from the Arab. غنم *grex ovium*.

A people now unknown. Bochartus supposed them to be worshippers of Jupiter Ammon, and that they inhabited some place in Africa where they had a temple. Occurs Ge. 10. 13; 1 Ch. 1. 11.

**ANAMMELECH**, אַנַּמְמֶלֶךְ *Anammélékh*, masc. Ἀνημελέχ, Anamelech.

"The word appears to be blended of אָנַם = صنم an image, a statue, and מֶלֶךְ [*mélékh*], a king [vid. Abimelech]; or, as was supposed by Hyde, from غنم cattle, and מֶלֶךְ [*mélékh*]; hence, the flock of stars, i.e. the constellation Cepheus, which is called by the Orientals كواكب الفرق the stars of the flock, and الراعي والعدم the shepherd and the flock," Ges.

An idol god of the people of Sepharvaim, who peopled Samaria. They worshipped this idol and Adrammelech, by burning their children in the fire. Occurs 2 Ki. 17. 31.

**ANAN**, אָנָן *Anán*, m. Ἡνάμ, Anan.

"A cloud" (the same as the appellative, which Ges. says is so called from "covering or veiling over the heaven, compare عَمَاءُ a cloud, from the root عَمِيَ to cover, to veil over, and غَمَارَةٌ a cloud, from the root غَمِر to cover"), Ge. 9. 13, from the root אָנַח *andh*, to cover, to gather clouds, Ge. 9. 14; to act covertly, to use divination, De. 18. 10.

One of the sealed in the time of Nehemiah. (B.C. 445.) Occurs Ne. 10. 26.

**ANANI**, אֲנָנִי *Ananîy*, m. Ἀνάν, Anani.

"Cloud of the Lord" (apocope for אֲנָנִיָּה *Ananyáh*, Ananiah, q.v.), a comp. of אָנַח *andh*, a cloud (vid. Anan), and יָהּ *yah*, the sign of the Divine name for יְהוָה *Y'hováh*, from יָהּ *Y'hováh*, vid. Jehovah.

A son of Elioenai. (B.C. 445.) Occurs 1 Ch. 3. 24.

**ANANIAH**, אֲנָנִיָּה *Ananyáh*, m. Ἀνανία, Anania.

"Cloud of the Lord," i.e. whom the Lord covers or guards, a comp. of אָנַח *andh*, a cloud (vid. Anan), and יָהּ *yah*, for יְהוָה *Y'hováh*, abbreviated from יְהוָה *Y'hováh*, vid. Jehovah.

(1) The father of Maaseiah. (B.C. 460.) Occurs Ne. 3. 23.

(2) A town occupied by the children of Benjamin after the captivity. Occurs Ne. 11. 32.

**ANATH**, אֲנָת *Anáth*, m. Ἀνάθ, and Ἀνάθ, Anath.

"Answer to prayer" (*responsio*, it. *depressio*, pater Shamgaris, q.d. *Effectus responsionis et exauditionis divinæ*, Sim.), from the root אָנַח *andh*, to answer (vid. Anah).

The father of Shamgar, who was the third judge of the Israelites. (B.C. 1360.) Occurs Ju. 3. 31; 5. 6.

**ANATHOTH**, אֲנָתוֹת *Anathóth*, masc. Ἀναθώθ, Anathoth.

"Answers to prayers" (*responsiones, exauditiones*, Sim.), the תָּא *táu* being retained, from the root אָנַח *andh*, to answer (vid. Anah).

(1) A son of Becher, a son of Benjamin. (B.C. 1650.) Occurs 1 Ch. 7. 8.

(2) One of the sealed in the days of Nehemiah. (B.C. 445.) Occurs Ne. 10. 19.

(3) A Levitical town in the tribe of Benjamin, where the prophet Jeremiah was born. It is now called, according to Robinson, عَنَاتَا, *Anáta*. Gent. n. אֲנָתוֹתִי *Ann'thothiy*, Anethothite, 2 Sa. 23. 27; Je. 29. 27. אֲנָתוֹתִי *Anthothiy*, Antothite, 1 Ch. 11. 28. אֲנָתוֹתִי *Anthothiy*, Antothite, 1 Ch. 12. 3. אֲנָתוֹתִי *Ane-tothiy*, Anethothite, 1 Ch. 27. 12. Occurs Jos. 21. 18;

1 Ki. 2. 26; 1 Ch. 6. 60; Ezr. 2. 23; Ne. 7. 27; 11. 32; Is. 10. 30; Je. 1. 1; 11. 21, 23; 32. 7, 8, 9.

**ANEM**, אָנֵם *Aném*, Αἰνάν, Anem.

"Two fountains" (*fons geminus*, Sim.), for אֵינַיִם *eynayim*, dual of the appell. אֵין *ayin*, an eye (Eze. 12. 12), a fountain, so called from its resemblance to an eye ("compare Pers. چشم *eye*, چشمه *a fountain*; Chinese, *idn*, eye and fountain; and, *vice versa*, Gr. πηγή, fountain, corner of the eye," Ges.), Ge. 16. 7, from the root אֵין *ayin*, i. q. Arab. عان *Med. Ye*, to flow, to flow out, as water, tears; looking askance. Occurs once 1 Sa. 18. 9.

A town in the tribe of Issachar, for which is written in the parallel places, Jos. 19. 21; 21. 29, אֵין-גַּנִּיִּם *eyn-ganniyim*, En-gannim, q. v. Occurs 1 Ch. 6. 73.

**ANER**, אָנֶר *Anér*, Ἀνά, and Ἐνέρ, Aner.

"Exile" (according to Sim., who says, "exul, rad. Heb. excussit, Chald. *de loco in locum transtulit*, Arab. *huc illuc profectus est, peragravit regionem, exulavit*"), probably for אָנֶר *ánar*, m. a casting out, concr. *what is driven out*. Ges. regards it in the first sense, as אָנֶר, a boy, from the root אָנֶר *naár*, to shake out, Ne. 5. 18. Vid. Naarah.

(1) A confederate with Abraham, in the overthrow of the four conquerors of Sodom and Gomorrah. (b.c. 1912.) Occurs Ge. 14. 13, 24.

(2) A Levitical town in the tribe of Manasseh. It is called also אָנֶר *Taanakh*, Taanach, q. v. Occurs 1 Ch. 6. 70.

**ANETHOTHITE**, vid. Anathoth.

**ANETOTHITE**, vid. Anathoth.

**ANIAM**, אָנִיָּאִם *Aniyám*, m. Ἀνιά, Aniam.

"Sorrow of the people" (*tristitia populi*, i. e. natus in calamitate populi. Sic German. *Lotharius*, *Lutharius*, Sim.), a comp. of אָנִי *aniy*, for אָנִיָּאִם *aniyyáh*, sorrow, grief, Is. 29. 2 (from the root אָנֶה *anáh*, (from אָנֶה [andh], Arab. أُنَى), i. q. אָנֶה [andhh] אָנֶה [andq], אָנֶה [anán], onomat. to groan, Is. 3. 26), and אָמ *am*, a people. (Vid. Amad.)

A son of Shemidah. (b.c. 1400.) Occurs 1 Ch. 7. 19.

**ANIM**, אָנִיָּאִם *Aniym*, Αἰνάν, Anim.

"Two fountains" (*fontes*, Sim.), contracted for אֵינַיִם *eynayim*, the dual of the appell. אֵין *ayin*, an eye, a fountain, from the root אֵין *ayin*, to flow, vid. Anem.

A town in the tribe of Judah. Some consider it the same as Nain. Occurs Jos. 15. 50.

**ANTOTHIJAH**, אֱנֹתִיָּה *Anthothiyyáh*, masc. Ἀναθώθ, καὶ Ἰαθὶν, Anathothia.

"Prayers answered of the Lord" (*responsiones s. exauditiones Domini*, Sim.), a comp. of אֱנֹתִיָּה *anathoth* (from אָנֶה *andh*, to answer, vid. Anathoth), and יָהּ *yah*, for יְהוָה, vid. Jehovah.

A descendant of Benjamin. (b.c. 1340.) Occurs 1 Ch. 8. 24.

**ANTOTHITE**, vid. Anathoth.

**ANUB**, אָנוּב *Anúbh*, m. Ἐνώβ, Anob.

"Binding together" (*connexus, adjunctus*, Sim.), part. præter. Pahul, from אָנוּב *anúbh*, unused root, Chald. to bind together.

A son of Coz. (b.c. 1430.) Occurs 1 Ch. 4. 8.

**APHARSACHITES**, vid. Apharsathchites.

**APHARSATHCHITES**, אֶפְרַסְתַּחֲצִי *Apharsathkhyé*, Chald. m. pl. Ἀφαρσαθαχαῖοι, Apharsathachæi.

An Assyrian nation now unknown. In Ezra 5. 6; 6. 6, it is called אֶפְרַסְתַּחֲצִי *Aphars'khyé*. Some consider them the same as the *Paratraceni* of Persia and Media. Occurs Ezr. 4. 9.

**APHARSITES**, אֶפְרַסַּיָּא *Apharsayé*. Chald. m. pl. Ἀφαρσαιῶται, Apharsæi.

An Assyrian nation now unknown, a colony of which was brought into Samaria. Hillerus conjectures that the *Parrhasii*, a nation of eastern Media, were the same. Occurs Ezr. 4. 9.

**APHEK**, אָפֶק *Aphék*, Ὀφέκ, Aphec.

"Strength, fortified city" (*firmitas, firmum, locus firmus*, Sim.), from the root אָפֶק *aphék*, to be strong, mighty (vid. Aphik), to hold fast, from the idea of strength, Is. 63. 15.

(1) A city in the tribe of Asher, which is called, Ju. 1. 31, אָפֶק *Aphiq*, Aphik. Probably the same as *Aphaca*, situated in Lebanon, where there was a temple of Venus, the ruins of which are called to this day *Afka*; vid. Burckhardt. Occurs Jos. 13. 4; 19. 30.

(2) A city situated on the east of the sea of Galilee, near to which Benhadad was routed by Ahab. The Arabians call it now, *Feik*. Occurs 1 Ki. 20. 26, 30; 2 Ki. 13. 17.

(3) A city in the tribe of Issachar, near Jezreel, which was formerly a royal city of the Canaanites.

Several battles between the Israelites and Philistines were fought near it. Occurs Jos. 12. 18; 1 Sa. 4. 1; 29. 1.

**APHEKAH**, אֶפְקָה *Aphéqah*, Φακονά, Apeca.

"Strength," from the root אָפַק *apháq*, vid. Aphek.

A town in the mountains of Judah. Occurs Jos. 15. 53.

**APHIAH**, אֶפְיָה *Aphiyahh*, m. 'Αφέκ, Aphia.

"Rekindled," or "refreshed" (*anhelitus*, Sim.),

"from the root אָפַח i. q. פָּחַח, פָּחַח to breathe, to blow," Ges.

A progenitor of Saul the king of Israel. (B.C. 1225.) Occurs 1 Sa. 9. 1.

**APHIK**, אֶפֶיךָ *Aphiyq*, Naí, and 'Αφέκ, Aphec.

"Channel," or "strong" (*firmam*, Sim.), the const. of the appell. אֶפֶיךָ *aphiyq*, a channel, bed of a stream, from the root אָפַק *apháq*, to be strong. Vid. Aphek.

The same as Aphek of the tribe of Asher, q. v. *Firmum*, a town in Italy, was so called for the same reason. Occurs Ju. 1. 31.

**APHRAH**, אֶפְרָה *Aphráh*, γέλωτα, Pulvis.

"Dust" (*pulvis*, Sim.), from the appell. אֶפְרָה *aphár*, dust, dry earth, Ge. 2. 7, from the root אָפַר

*aphár*, not used in Kal. "Arab. i. عفر to be whitish, reddish, like sand, or a gazelle, عفر dust, earth.

II. غفر (cogn. to אָפַר to cover), to be rough, hairy," Ges. Piel (denom. from אֶפְרָה *aphár*), to dust, 2 Sa. 16. 13, the only place of its occurrence.

A town in the tribe of Benjamin. Fully written it is בֵּית אֶפְרָה *Beth-Aphráh*, "house of Aphrah," Vulg. "Domus Pulveris." Vid. Ophrah. Occurs Mi. 1. 10.

**APHSES**, אֶפְסֵס *Pitstsets*, m. 'Αφεσῆ Aphses.

"Dispersion," from אָפַס *puts*, to disperse, to break in pieces, to scatter, Je. 23. 29; Zec. 13. 7.

A descendant of Aaron, to whom appertained the eighteenth lot in the service of the temple in the time of David. (B.C. 1015.) Occurs 1 Ch. 24. 15.

**APPAIM**, אֶפְאִים *Appáyim*, m. 'Απφαίν, and 'Αφφαίμ, Apphaim.

"Two breathing places," i. e. the nostrils, or "two persons," or "a double portion" (*portio gemina*, Sim.), as in 1 Sa. 1. 5; the dual of appell.

אָפַח *aph*, the nose (Arab. أنف, Eth. ለጎፋ : id. Ges.),

Ge. 2. 7; Nu. 11. 20, from the root אָנַף *andph*, to breathe, but only used figuratively, to be angry, Ps. 2. 12.

A son of Nadab. (B.C. 1400.) Occurs 1 Ch. 2. 30, 31.

**AR**, אֶר *Ar*, Ἡρ, Ar.

"City," = אֶר *iy*, a city, (*urbs*, Sim.), a town, Jos. 10. 2, prob. from the root אָר *ur*, to be hot, to wake, to arouse. Some interpret it "vigilia."

The metropolis of Moab, and, fully written, is, אֶר-מוֹאָב *Ar-Moábh*, "city of Moab," Nu. 21. 28. It was called Ar (*city*) κατ' ἐξοχὴν, as Rome was called *Urbs*, Athens ἄστυ, and Alexandria πόλις. Some say it was also called Ariel, from the idol set up in this city. It stood on the southern shore of the river Arnon, and is now called *Rabba*. Occurs Nu. 21. 15, 28; De. 2. 9, 18, 29; Is. 15. 1.

**ARA**, אֶרָא *Ara*, m. 'Αρά, Ara.

"Congregation" (*congregatio*, *grex* (liberorum) colligendo congregatus, Sim.), from the root אָרָה *aráh*, to pluck, to cut down, by plucking, cropping, in the manner of cattle, Ca. 5. 1. Ges. says "perhaps, i. q. אָרִי *ariy*, a lion, from the same root, and so denominated from its plucking to pieces."

A son of Jether. (B.C. 1540.) Occurs 1 Ch. 7. 38.

**ARAB**, אֶרָב *Arábh*, Αἰρέμ, Arab.

"Ambush" (*latibulum*, *insidiationis* medium, Sim.), from the root אָרָב *arábh*, to lie in wait, to lie in am-

bush. "Arab. أَرَب to be cunning, astute; III. to act cunningly (prop. intricately). Verbs of intertwining, weaving, also of twisting, spinning, are often applied to craftiness and snares, and are opposed to upright and open course of acting," Ges.

A city of the tribe of Judah. From hence sprang the gentile noun אֶרְבִּי *Arbiy*, m. Arbite, 2 Sa. 23. 35, a native probably of this city. Occurs Jos. 15. 52.

**ARABAH**, vid. Beth-Arabah.

**ARABIA**, אֶרֶב *Arábh*, Ἀραβία, Arabia.

"Desert," or "sterile," so called from its sterility, from the root אָרָב *arábh*, to exchange articles of traffic (Eze. 27. 29); to set, as the sun; "Syr. and Æth. ܐܪܒ : id. Arab. غرب to depart far away, to wander, i. q. אֶרֶב *hharábh*. Æth. (transp.) ܐܪܒ : to be arid, sterile, dry," Ges. "Suavitas, suavis; odorifera, Plin. et Ἀρωματοφόρος, Strab." says Sim.



from the above root, Med. E and fut. A, intrans. *to be sweet*.

A vast region, occupying the south-western extremity of Asia, of arid and barren plains, broken in some places by rocky mountains, and in others by the *oases*, spots of "living green," and fountains of water, which our merciful Heavenly Father has placed there, for the refreshment of man and cattle, when passing through those regions of barrenness and desolation. There are three divisions of this country known to moderns: 1. ARABIA FELIX (Gr. Ἀραβία ἡ Εὐδαίμων), *Arabia the Happy*, which lies between the Red Sea on the west, and the Persian Gulf on the east. 2. ARABIA DESERTA (Gr. Σακήνις Ἀραβία, or ἡ Ἐρημος Ἀραβία; Arab. البادية *El-Badiāh*), i.e. *Arabia the Desert*, which lies north of Arabia Felix; the Euphrates being its boundary on the north-east, Syria on the north-west, Palestine and Arabia Petræa on the west. 3. ARABIA PETRÆA (Gr. Περπαία), *Arabia the Rocky*, so called from *Petra*, i.e. a rock, the name of its metropolis. This is bounded on the east by Arabia Felix and Arabia Deserta, on the north by Palestine, on the west by Egypt, and on the south by the Red Sea. Occurs 2 Ch. 9. 14; Is. 21. 13, 13; Je. 25. 24; Eze. 27. 21.

ARABIAN, אַרְבִּי *Arabhiy*, m. Ἀραβες, Arabs.

"Dweller in a sterile region." Vid. Arabia.

One of the Nomadic race dwelling in Arabia. In the following passages, Ne. 2. 19; 6. 1, it is written אַרְבִּי *Arbhiy*, an Arabian; plur. אַרְבִּיִּם *Arbhiym*, Arabians, 2 Ch. 21. 16; 22. 1; אַרְבִּיִּיִּם *Arbhiyyim*, Arabians, 2 Ch. 26. 7, and אַרְבִּיִּיִּם *Arbhiyyim*, Arabians, 2 Ch. 17. 11. Occurs Is. 13. 20; Je. 3. 2.

ARAD, אֶרֶד *Arádh*, Ἀράδ, Arad.

"Wild ass," = אֶרֶד *Aródh*, Chald. *a wild ass* (*onager*. Sic Lat. *Onager* apud Romanos nomen propr. facit, Sim.), from אֶרֶד *arád*, unused root; Arab. عر *Conj. II. to flee*; Syr. Eth. *to be untamed*.

(1) A son of Beriah, a Benjamite. (B.C. 1400.) Occurs 1 Ch. 8. 15.

(2) An ancient city in the southern extremity of Canaan, whose inhabitants drove back the Israelites, and took some of them prisoners, when they were going from Kadesh into the promised land. Because they fought against the people of God, they were afterwards devoted to the curse of הָרֵם *hherem*, *devoted*, i.e. to destruction, and also their city; hence it was called Hormah. It was afterwards

rebuilt, and Eusebius places it four miles from Malathis, and twenty from Hebron. It is the same as *Tel Arádh*, تل عراد mentioned by Robinson. Occurs Nu. 21. 1; 33. 40; Jos. 12. 14; Ju. 1. 16.

ARAH, אָרַח *Aráhh*, m. Ὀρέχ, Aree.

"Wandering," = אָרַח *Aredhh* (*abiit* vel potius impersonaliter *abitum est*, scil. in captivitatem, Sim.), from the præt. of Kal, from the root אָרַח *aráhh*, *to walk, to travel*, Job 34. 8.

(1) A son of Ulla, of the tribe of Asher. (B.C. 1500.) Occurs 1 Ch. 7. 39.

(2) One of those who returned with Zerubbabel, perhaps so called because he was born during the *wandering* of the people in Babylon. (B.C. 536.) Occurs Ezr. 2. 5; Ne. 6. 18; 7. 10.

ARAM, אָרָם *Arám*, Ἀράμ, Aram.

"High," or "elevated," or "magnificent" ("excelsus," St. Jer., and "elatus; id est illustris: quia alta ubique sunt conspicua," Sim.), from the root אָרָם *rum*, *to be high*. Vid. Abiram.

(1) A son of Shem. *Ali*, in the Arabic, and *Ulug* in the old Turkish tongues, are of the same import. (B.C. 2280.) Occurs Ge. 10. 22, 23; 1 Ch. 1. 17.

(2) A son of Kemuel, the son of Nahor. The land of Syria appears to be denominated after him. In Job 32. 2, he is called אָרָם *Ram*, q. v. (B.C. 1838.) Occurs Ge. 22. 21.

(3) A son of Shamer. (B.C. 1640.) Occurs 1 Ch. 7. 34.

(4) The land of Syria proper, or western Syria.

OCCURRENCES.—*Translated Syria*: Ju. 10. 6; 2 Sa. 15. 8; 1 Ki. 10. 28; 11. 25; 15. 18; 19. 15; 20. 1, 22, 23; 22. 1, 3, 31; 2 Ki. 5. 1, 1, 5; 6. 8, 11, 23, 24; 7. 5; 8. 7, 9, 13, 28, 29; 9. 14, 15; 12. 17, 18; 13. 3, 4, 7, 17, 19, 19, 22, 24; 15. 37; 16. 5, 6, 6, 7; 2 Ch. 1. 17; 16. 2, 7, 7; 18. 10, 30; 20. 2; 22. 5, 6; 24. 23; 28. 5, 23; Is. 7. 1, 2, 4, 5, 8; Eze. 16. 57; 27. 16; Ho. 12. 12; Am. 1. 5. *Translated Syrians*: 2 Sa. 8. 5, 5, 6, 6, 12, 13; 10. 6, 6, 8, 9, 11, 13, 14, 15, 16, 17, 18, 19; 1 Ki. 20. 20, 20, 21, 26, 27, 28, 29; 22. 11, 35; 2 Ki. 5. 2; 6. 8, 9; 7. 4, 5, 6, 10, 12, 14, 15, 15, 16; 9. 15; 13. 5, 17; 16. 6; 24. 2; 1 Ch. 18. 5, 5, 6; 19. 10, 12, 14, 15, 16, 18, 18, 19; 2 Ch. 18. 34; 22. 5; 24. 24; Is. 9. 12; 17. 3; Je. 35. 11; Am. 9. 7. It is also called in the Eng. Vers. Ju. 3. 10, Mesopotamia; but in the marg. Aram. Occurs Nu. 23. 7.

(5) A city which belonged to the sons of Machir, the father of Gilead. Occurs 1 Ch. 2. 23.

**ARAM NAHARAIM, אֲרָם נַחְרַיִם** *Arám-na-hardyim*, Μεσσοποταμία, Mesopotamia.

"Syria of the two rivers," a compound of אֲרָם *Arám* (vid. Aram), and the dual of the appell. נַחַר *nahár*, m. *a stream, a river* (Ge. 2. 10), from the root נָחַר *nahár*, to flow, to flow together, Is. 2. 2.

Syria of the two rivers, i. e. Mesopotamia. It was between the Tigris and Euphrates; hence in Heb. it was denominated as above; in Syriac "Beth Nahrin," i. e. "the land of the rivers;" and in Greek Μεσσοποταμία, "the country between the rivers;" and its modern name is *El Djezirat*, i. e. the peninsula. It is now in the hands of the Turks. In the following places in the Eng. Vers. it is written Mesopotamia, after the Greeks: Ge. 24. 10; De. 23. 4; Ju. 3. 8 (marg. Aram-naharaim), 1 Ch. 19. 6. Occurs Ps. 60, title.

**ARAM ZOBAB, אֲרָם צֹבָה** *Arám Tsohbáh*, Aram-zobah. Syriæ, et Sobal.

"Syria of the theatre" (*Syria cavitatis*, Sim.), vid. Aram, and Zobah.

A region near Damascus, which was probably in the form of an amphitheatre. In 2 Sa. 10. 6, 8, the Eng. Vers. says, Syrians of Zobah. Occurs Ps. 60, title.

**ARAMITESH, אֲרָמִי** *Arammîy*, Σύρα, Syra.

"Highlandress," from אֲרָם *Arám*, vid. Aram.

The concubine of Ashriel a son of Manasseh, by whom he had Machir. In the following places it is written in the Eng. Vers., Syrian, Ge. 25. 20, 20; 28. 5; 31. 20, 24; De. 26. 5; 2 Ki. 5. 20. In the following texts it is written in the plur. אֲרָמִיִּים *Aramîym*, Syrians, 2 Ki. 8. 28, 29; 9. 15. Occurs 1 Ch. 7. 14.

**ARAN, אֲרָן** *Arán*, m. 'Αράν, Aram.

"Wild goat" (idem quod Syr. arono *rupicapra*, *caprea*, Sim.) from the root אֲרָן *arán*, which is of uncertain meaning; but Sim. and Ges. suppose it

to be from the Arab. أرن *arín* to be agile, to be nimble;

whence the Syr. ܐܪܢ *arón* "caprea rupicula hyrcus sylvestris, vel camelopardus," a wild goat. The Heb. Onomas. interprets, an ark (the same as the Syr. ܐܪܢ *arón*), as from אֲרָן *arón*, an ark.

A son of Dishon, so called from the roughness of his manners, or his habits of life. (B.C. 1700.) Occurs Ge. 36. 28; 1 Ch. 1. 42.

**ARARAT, אֲרָרָט** *Ararát*, 'Αραράτ, Armeniæ.

"Mountain of descent," which Josephus says (Antiq. i. 3. 5) the natives around that mountain called it. His words are: "ἀποβατήριον τόπον τούτον Ἀρμένιοι καλοῦσιν. The Armenians call this place the *place of descent*." Hence it is considered a compound of *Ar-Arat*, and in Hebrew should be written אֲרָרִיט, *Har-yaradh*, which is strengthened by the Samaritan Pentateuch, which has ܐܪܪܐܬ, *Hararat*. By this mode it would be from אֲרָר *a mountain*, and יָרַד *to descend*. That this is the true signification, appears also from Moses Chorenensis, the Armenian historian, who affirms that the city at the foot of the mountain is called *Idsheuan*, but at the place itself, *Nachidsheuan*, which signifies "the first place of descent." That it is a compound of *Ar-Arat*, is proved from the words of Hatho, the Armenian, who mentions it out of composition by the name of *Arath*. "In Armeniâ est altior mons, quam sit in toto orbe terrarum, qui *Arath* vulgariter nuncupatur; et in cacumine illius montis arca Noë post diluvium primo stetit." Eustathius interprets the same as Josephus: he says, καὶ τὸν τόπον ἔτι καὶ νῦν ἐκείων Ἀποβατήριον οἱ ἐπιχωρίοι καλοῦσι. St. Jerome differs a little in his interpretation; he says, "the place of exit." "Nunc locum Armenii exitum vel egressum vocant." But Bohlen, Benfey, etc., interpret it "holy ground," from the Sanscrit *Arjawarta*. Sim. however, says, "arcæ diverticulum, ex אֲרָר *arca*, et יָרַט *divertet*."

A ridge of mountains in the middle of Armenia, still called by the Armenians *Ararat* (աբարատ *Ges.*). This name, however, denominates not only a ridge of mountains, but sometimes the whole of Armenia. Eusebius informs us, that אֲרָרִיט *the mountains of Ararat*, were above the country of the Minyæ, and were called *Baris*, connected with a tradition of the ark resting on its summit, which became an object of worship; hence *Ararat* was called *Baris*, by the Arkite worshippers, from the ark being worshipped there under that name. In the following places in the Eng. Vers. it is translated Armenia, 2 Ki. 19. 37; Is. 37. 38. Occurs Ge. 8. 4; Je. 51. 27.

**ARAUNAH, אֲרָוְנָה** *Aravnah*, m. 'Ορνά, Areuna.

"A large ash," or "pine," (*ornus magna*, Sim.), from the appell. אֲרָן *óren*, m. *an ash*, Is. 44. 14, from the root אֲרָן *arán*; probably it had the sense of a tremulous and tinkling or creaking sound, as of a tall tree vibrating in the air (vid. Arnon).

The last Jebusite mentioned in Scripture, from

whom David purchased the land on which the temple was built. In 2 Sa. 24. 16, his name is written **אַרְבַּנְיָה** *Haavarnáh*; and in verse 18, **אַרְנִיָּה** *Aranyáh*; and in 1 Ch. 21. 15, 18, 20, 21, 21, 22, 23, 24, 25, 28; 2 Ch. 3. 1, it is written **אֶרְנָן** *Ornán*, m. The interpretation is similar. (B.C. 1040.) Occurs 2 Sa. 24. 20, 21, 22, 23, 24.

**ARBA**, **אַרְבַּע** *Arba*, m. 'Αργόβ and 'Αρβό, *Arbe*.

"Quadrangular." Heideggerus thought he was so called because (*statura perfecta*) of a "perfect stature;" or, after the manner of the Greeks, *τετραγώνον ἄνδρα*, a *perfect man*, and *τετραγώνον σῶμα*, a *perfect body*. Properly, it is *four, four-sided, square*, (the *aleph* is prosthetic,) for **רַבְעָה** *r'bhá*, *four*, from the root **רָבַע** *rabhá*, *to lie down, to lie with* any one, Le. 19. 19. Also *foursquare*, Ex. 27. 1.

A great giant, and father of the Anakim, vid. Kirjath-Arba. So called from the perfection and strength of his form. A quadrangular stone was used among the Romans as a symbol of wisdom and strength of mind. Occurs Jos. 14. 15; 15. 13; 21. 11.

**ARBA**, City of, vid. Kirjath-Arba.

**ARBATHITE**, vid. Beth-Arabah.

**ARBEL**, vid. Beth-Arbel.

**ARBITE**, vid. Arab.

**ARCHEVITES**, **ARCHI**, **ARCHITE**, vid. Erech.

**ARD**, **אַרְדִּי** *Ar'd*, m. 'Αράδ, *Ared*.

"Fugitive," from **אַרְדָּה** *arádh*, unused root, perhaps i. q. **חָרַד** [*hharádh*], **אַרְדָּה** [*arádh*], *to flee*. Sim. and Hill. say it is for **אַדְהָר** *Édher*, *wideness, magnificence*, the same as the appell., from **אַדְהָר** *adhár*, not used in Kal, *to be wide, to be made, or to render great*, Ex. 15. 11; Is. 42. 21.

(1) A son of Benjamin. (B.C. 1700.) Occurs Ge. 46. 21.

(2) A son of Bela and grandson of Benjamin. The patron. **אַרְדִּי** *Ardiy*, m. Ardites, occurs Nu. 26. 40. (B.C. 1660.) Occurs Nu. 26. 40.

**ARDITES**, vid. Ard, No. 2.

**ARDON**, **אַרְדּוֹן** *Ardón*, m. 'Αρδών, *Ardon*.

"Fugitive," from the unused root **אַרְדָּה** *arádh*, prob. *to flee*, vid. Ard. "Pro **אַדְרֹן** [*adhrón*], *Intensum Nudi* **אַדְרִי**, *valde magnificus, valde excel-lens*," Sim.

A son of Caleb by Azubah. (B.C. 1560.) Occurs 1 Ch. 2. 18.

**ARELI**, **אַרְיֵל** *Arelly*, m. 'Αρηλ, *Arel*.

"Lion of my God," ("Leo Dei mei," St. Jer.; "q. d. *heroicus, oriundus ex* **אַרְיֵל** *leone Dei*, h. e. *viro forti*," Sim.); or "son of a hero," a contraction for **אַרְיֵלִי** *ariyelly*; a comp. of **אַרְיֵי** *arty*, a *lion* (vid. Ara), and **אֵל** *El*, *God*, vid. Abdiel.

A son of Gad, and father of the Arelites. Probably so named because a lion-like man, i. e. strong. The patronymic is **אַרְיֵלִי** *Arelly*, m. Arelites, and occurs once, Nu. 26. 17. (B.C. 1700.) Occurs Ge. 46. 16; Nu. 26. 17.

**ARELITES**, vid. Arel.

**ARGOB**, **אַרְגֹּב** *Argóbb*, m. 'Αργόβ, *Argob*.

"Heap of stones," "Heap of clods," ("male-dictus gleba," Dav. Chytr., and "maledictus sublimatus," St. Jer.), for the inf. const. **רָגַב** *r'ghóbb*, from **רָגַב** *ragháb* = **רָגַם** *raghám*, *to heap up stones, clods*.

(1) A conspirator against Pekahiah, the sixteenth king over Israel. (B.C. 761.) Occurs 2 Ki. 15. 25.

(2) A wild region beyond Jordan, called in after times, Trachonitis, from the asperity of its mountains, which abounded with rocks, and afforded shelter to numerous bands of robbers. Simonis says, "Pit-fall of the lion," (*leonis fovea*, ex **אַרְיֵי** *leo*, et **נוֹבָה** *fovea*), and he affirms that it was so called because of the numerous caverns and subterraneous passages found there. It formed part of the tetrarchy of Herod Antipas, and is now called *El Ledjah*. Occurs De. 3. 4, 13, 14; 21. 11.

**ARIDAI**, **אַרִידַי** *Ariydháy*, m. 'Αραιος, *Aridai*.

"Magnus, præclarus, Pers. **مَاجَ** vel **مَاجَ**, et **مَاجَ**, Heb. **אַרִידַי**, Græc. *ἀπρὰς*, i. e. *μέγας καὶ λαμπρὸς*, interprete Hesychio," Sim. "Perhaps from [Persian] *Airyadai*, 'digna dans' (Benfey), or *Aryaday*, 'donum Ariæ' (Bohlen)," Ges.

The ninth son of Haman. (B.C. 510.) Occurs Es. 9. 9.

**ARIDATHA**, **אַרִידַתָּה** *Ariydhátha*, m. Ἀριδαθᾶ, *Aridatha*.

"Great birth," i. e. of noble birth; a comp. of **אַרִידַי** *ariydh*, or **אַרִי** *ariy* (vid. Ara), and **זָאָה** vel **זָאָה** *birth*.

The sixth son of Haman. (B.C. 510.) Occurs Es. 9. 8.

**ARIEH**, אֲרִיָּה *Aryeh*, m. 'Αρία, Arie.

"Lion," the same as the appell. (Is. 21. 8, אֲרִיָּה *vayyigrá aryéh*, "and he cried, A lion;") with אֲרִיָּה *eh*, paragogic, from אֲרִי *arty*, a lion, vid. Ara.

One of the conspirators against Pekahiah, the sixteenth king of Israel. (B.C. 761.) Occurs 2 Ki. 15. 25.

**ARIEL**, אֲרִיאֵל *Aryél*, m. 'Αριέλ, Ariel.

"Lion of God" (*leo Dei*, i.e. *vir fortis*, Sim.), the same as the appell., 2 Sa. 23. 20, שְׁנֵי אֲרִיאֵל מוֹאָב *sh'ney ariyél Moábh*, "two lion-like men of Moab" (marg. *lions of God*); a comp. of אֲרִי *arty*, a lion (vid. Ara), and אֵל *El*, God, vid. Abdiel.

(1) A chief man, and lion-like, in the time of Ezra. (B.C. 457.) Occurs Ezr. 8. 16.

(2) It is used of Jerusalem, as the "city of heroes." Occurs Is. 29. 1, 1, 2, 2, 7.

**ARIM**, vid. Kirjath-Arim.

**ARIOCH**, אֲרִיֹּחַ *Ariókh*, m. 'Αριώχ, Arioch.

"The mighty lion," "lion-like man" (*leo*, ex Heb. אֲרִי, cum ה Formativo Chald. quale etiam est in נִסְרִיֹּחַ, etc. Idem nomen esse cum Ἀρειός apud Euseb., i.e. *Martialis*, quæ verior sit scriptura nominis, cum אֲרִיֹּחַ nohel significet, sententia est Hydii de *Relig. Vet. Per.* 48, Sim.), a comp. of אֲרִי *arty*, a lion, and, according to Ges., the syllable אֵל, with which adjectives end in Persic.

(1) King of the land of Ellasar. There is good reason to believe that he is the same as Ἀρίς (which is from אֲרִי *arty*, a lion), Mars. He was called Bel-Arioch, or Belus the lion; and by the Greeks he is mentioned under the title of Βήλος Ἀριός, or *Belus Martius*, the lord of war, or in the common acceptation, "the god of war," fabulously represented to be the son of Jupiter and Juno, or, as Ovid says, of Juno alone. Cedrenus informs us (*Compend. Hist.* p. 16), that one of the early successors to Ninus was called Thouros; that he was the son of Zaures, the same as Ninyas; that his father gave him the name of Arēs; but that the people called him Baal, and paid him divine honours. "Μετὰ Νίνου—Θούρος τῶν Ἀσσυρίων βασιλεύει. Τούτου ὁ πατήρ αὐτοῦ Ζαμὶς—Ἀρεα ἐκάλεσεν—Τούτῳ τῷ Ἀρείῳ πρώτην στήλην ἀνέστησαν οἱ Ἀσσυριοί, καὶ ὡς θεὸν προσκυνοῦσι, Βάαλ ὀνομαζόμενοι." The author of the Paschal Chron. 37, affirms that the true

name of this king was Thyras, and that he was the son of Ninias. Hence we learn that Belus, Bel, and Baal, were properly the names of a deity, but that they were sometimes assumed by men as titles. Arioch, or "Ouc Ares," "the mighty lion," called also Baal, Arēs, Mars, Belus Martius, or "the great god of war," imagined into a deity by the Assyrians, Greeks, and Romans, was summarily dismissed in the Mosaic history in these words, without any comment, Ge. 14. 1: אֲרִיֹּחַ מֶלֶךְ אֱלָסָר *Ariókh mélekh Ellasár*, "Arioch king of Ellasar," "the mighty prince of Nineveh." (B.C. 1920.) Occurs Ge. 14. 1, 9.

(2) Captain of the king of Babylon's body guard when Daniel was in captivity in that city. (B.C. 606.) Occurs Da. 2. 14, 15, 15, 24, 25.

**ARISAI**, אֲרִיסַי *Ariysáy*, m. 'Αρισαίον, Arisai.

"Like to a lion," or "lion-like" (*magno similis*,

ex אֲרִי et Pers. سَائِ alias سَائِ *similis, æqualis*, Hiller.), a comp. of the Heb. אֲרִי *arty*, a lion (vid.

Ara), and the Pers. سَائِ, سَائِ *like, equal*.

The eighth son of Haman, so called from his boldness and courage. (B.C. 510.) Occurs Es. 9. 9.

**ARKITE**, אֲרָקִי *Arqiy*, m. 'Αρουκαίον, Aracæum.

"Fugitive," from the root אֲרָק *arâq*, to flee, to gnaw; Job 30. 3, עָרְקִים עַיִה *orqiyim iyyáh*, "they flee into the wilderness." LXX. οἱ φεύγοντες ἀνδρῶν. Vulg. "rodebant in solitudine." Gesenius appears to favour the Vulgate, inclining to the idea that to gnaw is the proper sense of this root.

An inhabitant of *Arca*, or *Arce*, which was so called according to Simonis (quia a *fugitivis* et *exulibus* condita, q.d. *Phyzium*, quod nomen urbis fuit in Elide), from its being built by *fugitives* and *exiles*. But there is great probability that they were so called because they were Arkite worshippers, or worshippers of the Ark of Noah. Arca was a Phœnician town, more fully called Arca Cæsarea, the ruins of which, as Burckhardt says, are now called *Tel Arka*. Occurs Ge. 10. 17; 1 Ch. 1. 17.

**ARMENIA**, vid. Ararat.

**ARMONI**, אֲרַמֹּנִי *Armoniy*, m. 'Ερμωνί, Armoni.

"Belonging to a palace" (*palatinus*, (nomen etiam Romanis usitatum), i.e. natus et educatus in *palatio* regis, Hiller.), from the appell. אֲרַמֹּן *armón*, a fortress; a palace, so called from the idea of height, from אֲרָם *arâm*, unused root = רָם *rum*, to be high, vid. Abiram.

A son of Saul, and brother of Mephibosheth, whom Rizpah bare unto him. (B.C. 1050.) Occurs 2 Sa. 21. 8.

**ARNAN**, אֶרְנָן *Arnán*, m. 'Opvá, Arnan.

"Nimble" (*valde alacer, agilis*, rad. Arab. *agilis*, *alacer fuit*, vel *ornus magna et eximia*, Sim.), from the root אָרַן *arân*, to be agile, vid. Aran.

A descendant of David. (B.C. 500.) Occurs 1 Ch. 3. 21.

**ARNON**, אֶרְנוֹן *Arnón*, 'Apwōn, Arnon.

"Murmuring," or "roaring," i. e. a sounding torrent ("continuo sonans et strepens," Sim.; "laus," St. Jer.), from the root רָנַן *ranán*, to emit a tremulous sound, to vibrate the voice, to shout for joy, Le. 9. 24.

A river of Palestine, which flowed from the mountains of the same name in Arabia, where it had its rise, and fell into the Dead Sea; and, as Josephus informs us (lib. iv. Antiq.), ὁρίζων τὴν τε Μωαβίτην καὶ Ἀμορίτην, "bounding the country of the Moabites and of the Amorites." Also St. Jerome: "eo quod Arnon in terminis sit Moabitarum et Amorrhæorum." Chytræus describes it very well: "rupes excelsa, et fluvius separans Moabitas et Amorrhæos, prope Jazer exoritur, et per abrupta montium decurrens in mare mortuum erumpit." Occurs Nu. 21. 13, 13, 14, 24, 26, 28; 22. 36; De. 2. 24, 36; 3. 8, 12, 16; 4. 48; Jos. 12. 1, 2; 13. 9, 16; Ju. 11. 13, 18, 22, 26; 2 Ki. 10. 33; Is. 16. 2; Je. 48. 20.

**AROD**, אֶרֹד *Aródh*, m. 'Apoadi, Arod.

"Wild ass," = אֶרֹד *aródh*, a wild ass, from אָרַד *arád*, unused root; "Arab. عرد Conj. II. to flee, Syr. Eth. to be untamed," Ges. Or "Onager," Heb. Onomas., regarding the aleph as prosthetic, from רָדַד *rudh*, to go unbridled, especially of beasts unaccustomed to the yoke.

A son of Gad, called also, Ge. 46. 17, אֶרֹדִי *Arodhiy*, m. whence the gent. n., Nu. 26. 17, Arodites. (B.C. 1700.) Occurs Nu. 26. 17.

**ARODITES**, vid. Arod.

**AROER**, אֶרֹעַר *Aroér*, 'Apoép, Aroer.

"Heath," or "a naked tree" ("vacuefacio, aut myrica," St. Jer. "Nudissimus, sterilissimus locus," Sim.), the same as the appell. אֶרֹעַר *arár*, adj. naked, helpless (Je. 48. 6, בְּעֶרְוַת בְּקִינָה "as the heath in the wilderness"), from the root אָרַר *arár*, to make naked, to be helpless, Is. 32. 11; Hab. 3. 12.

(1) A city on the northern bank of the river Arnon; and Eusebius informs us that it was situated on a hill. In Is. 17. 2, the Heb. text is עֲבֹת עָרִי

אֶרֹעַר *azubhóth aréy Aroér*, "the cities of Aroer are forsaken." Here for the word אֶרֹעַר *aroér*, the LXX. read עַד עָדֵי *eis tòn aiōna*, for ever and ever. As many of the texts differ, it is probable the LXX. is the best, as it makes the best sense. Ju. 11. 26, it is written אֶרֹעַר *Arór*. The gent. noun occurs 1 Ch. 11. 44, אֶרֹעִי *Aroeriy*, m. Aroerite. Occurs De. 2. 36; 3. 12; 4. 48; Jos. 12. 2; 13. 9, 16; 2 Ki. 10. 33; 1 Ch. 5. 8; Je. 48. 19.

(2) A city built by the tribe of Gad, and was over against Rabbah. Occurs Nu. 32. 34; Jos. 13. 25; Ju. 11. 33; 2 Sa. 24. 5.

(3) A city in the tribe of Judah. Occurs 1 Sa. 30. 28.

**AROERITE**, vid. Aroer, No. 1.

**ARPAD**, אֶרְפָּד *Arpád*, 'Apfád, Arphad.

"Prop," or "support," the aleph being prosth., from the root רָפַד *raphád*, to lay out a bed, to support, Job 17. 13, vid. Rephidim.

A city and country of Syria, in Scripture generally associated with Hamath, the Epiphania of the Greeks. We must be careful to distinguish between this and the Phœnician Arvad, or Aradus, with which it is often confounded. Occurs 2 Ki. 18. 34; 19. 13; Is. 10. 9; 36. 19; 37. 13; Je. 49. 23.

**ARPHAXAD**, אֶרְפַּחְשָׁד *Arpakhshád*, m. 'Ap-faxád, Arphaxad.

"Boundary of the Chaldeans," according to Ges.

who says, "from אֶרֶץ אַרְפַּחְשָׁד boundary, and כְּשָׁד or כְּשָׁדִים i. q. כְּשָׁדִים;" supported by Josephus (Antiq. i. 6. 4), Ἀρφαξάδης δὲ τοὺς νῦν Χαλδαίους καλουμένους Ἀρφαξάδους ὀνόμασεν. "Arphaxad named the Arphaxadites, who are now called Chaldeans."

A son of Shem, who was born one year after the Deluge. It is probable that this name designated his descendants, and also a region of Assyria, as Bochart conjectured, i. e. Ἀρραπαχίτις, *Arrapachitis*. (B.C. 2348 to 1904.) Occurs Ge. 10. 22, 24; 11. 10, 11, 12, 13; 1 Ch. 1. 17, 18, 24.

**ARTAXERXES**, אֶרְתַּחְשֶׁשְׁתָּא *Artahshásht*,

'Αρταξέρξης, Artaxerxes.

"A great king," or "a great warrior," (μέγας ἀρχίος, Herod. l. vi. "bellorum victor," Ammiano,

l. xix. "Ex خَاشَ أَرْدَ أَخَشَ *magnus gloriâ belli*," Sim.) A compound of the syllable *Art*, strong, powerful, and חֲשַׁתֵּר, which in the ancient language signifies king (Ges.); hence Reland says, "Ex شاعر ارد i. e. *magnus leo rex*."

(1) A king of Persia, who, in the time of Ezra, obstructed the rebuilding of the temple, and was, probably, the Magian impostor Smerdis, who usurped the throne. (B.C. 521.) It is once written, Ezr. 4. 7, אֲרַתְחֶשְׁדָּשְׁתָּה *Artahshdshtha*. (B.C. 535.) Occurs Ezr. 4. 8, 11, 23; 6. 14.

(2) The Xerxes of profane history. In the seventh year of his reign, Ezra went up to Jerusalem. (B.C. 470.) Occurs Ezr. 7. 1, 7, 11, 12, 21; 8. 1.

(3) Artaxerxes Longimanus, a king of Persia, who, in the twentieth year of his reign, allowed Nehemiah to go up to Jerusalem. (B.C. 444.) Occurs Ne. 2. 1; 5. 14; 13. 6.

**ARUBOTH**, אֲרֻבּוֹת *Arubóth*, Ἀραβῶθ, Aruboth.

"Flood-gates," plur. of the appell. אֲרֻבָּה *arubdh*, a window, a chimney or smoke-hole, Ge. 7. 11; from the root אָרַב *arabh*, to lie in wait. (Vid. Arab.) "Foramina, cavernæ, latibula ad insidiandum," Sim.

A place in the tribe of Judah. Occurs 1 Ki. 4. 10.

**ARUMAH**, אֲרֻמָּה *Arumdh*, Ἀρμῶ, Ruma.

"Elevated" (*celsitudo*; *locus excelsus*, Sim.), from the root רוּם *rum*, to be high. Vid. Abiram.

A city near Shechem, and probably the same as רֻמָּה *Rumdh*, q. v. Occurs Ju. 9. 41.

**ARVAD**, אֲרָד *Arvadh*, Ἀράδιοι, Aradii.

"Place of fugitives," the *aleph* being prosthetic, for אֲרָד *r'vadh*, from the root רָדָה *rudh*, i. q. "Arab. *ar*, to wander about," to be unbridled, Je. 2. 31.

A small island and city on the coast of Syria. This island is probably the same as Arad, or Aradus, which Arabian geographers still call *Raud*. The city was built by Sidonian fugitives. The gent. noun אֲרַדִּי *Arvadhly*, Arvadite, occurs Ge. 10. 18; 1 Ch. 1. 16. They were, in all probability, Sidonian "fugitives," who occupied the isle of Arad, or Aradus, where they built a city of the same name. Occurs Eze. 27. 8, 11.

**ARVADITE**, vid. Arvad.

**ARZA**, אֲרֻצָּה *Artsá*, m. 'Aṣā and 'Aṣā, Arsa.

"Earth," for אֲרֻצָּה *artsáh*, with ה local, from אֲרָץ *érets*, the earth ("Arab. أرض, Chald. and Syr. *arṣ*," Ges.), *earth, land*, Ge. 1. 28.

Steward of Elah, king of Israel; in whose house he was slain by Zimri. (B.C. 930.) Occurs 1 Ki. 16. 9.

**ASA**, אֲסָה *Asá*, m. 'Aṣá, Asa.

"Physician," "who will heal," i. e. God, (quem *sanavit* scil. Deus, Sim.), from אָסָה *asdh*, unused

root. "Cognate perhaps is the Aramaic אָסָה, *asdh*, to heal, i. e. to restore what is hurt," Ges.

(1) A son of Abijah, grandson of Rehoboam, and third king of Judah. He did that which was right before the Lord; and removed Maachah, his mother, from being queen, because she had made an idol in a grove, which he destroyed. He reigned forty-one years, and was succeeded by his son Jehoshaphat. (B.C. 914.)

#### OCCURRENCES.

1 Kings 15. 8, 9, 11, 13, 14, 16, 17, 18 - 15. 2, 3, 5, 10, 16, 17, 19 - 16. 18, 19, 20, 22, 23, 24, 25, 26, 28, 33, 34 1, 1, 2, 4, 6, 7, 10, 10, 11, 12, 13 - 17. 2 - 16. 8, 10, 15, 23, 29 - 22. 41, 43, 46. - 20. 32 - 21. 12.  
1 Chronicles 3. 10. Jeremiah 41. 9.  
2 Chronicles 14. 1, 2, 8, 10, 11, 12.

(2) A son of Elkanah. (B.C. 470.) Occurs 1 Ch. 9. 16.

**ASAHIEL**, אֲסַחֵיֵל *Asahél*, m. Ἀσαήλ, Asael.

"Made of God" (*fecit Deus*, Sim.), a comp. of the præter. of Kal from אָשָׂה *asdh*, to make, to produce by labour, to prepare, to appoint, Ge. 1. 7, 11; 18. 7; 1 Ki. 12. 31; and אֵל *El*, God. Vid. Abdiel.

(1) One of the three sons of Zeruiah, who was "swift of foot as a roe." He was slain by Abner when pursuing him, with the hinder end of his spear, thrust backward. This composition is written 1 Ch. 2. 16, אֲסַחֵיֵל *Asáh-El*. (B.C. 1055.) Occurs 2 Sa. 2. 18, 19, 20, 21, 22, 23, 30, 32; 3. 27, 30; 23. 24; 1 Ch. 11. 26; 27. 7.

(2) A Levite in the days of Jehoshaphat. (B.C. 914.) Occurs 2 Ch. 17. 8.

(3) A Levite in the days of Hezekiah. (B.C. 727.) Occurs 2 Ch. 31. 13.

(4) Father of Jonathan of Ezra's days. (B.C. 480.) Occurs Ezr. 10. 15.

**ASAHIAH**, אֲסַחִיָּה *Asayáh*, m. Ἀσαΐα, Asaia.

"Made of Jehovah" (*fecit Dominus*, Sim.), a comp. of the root אָשָׂה *asdh*, to make (vid. Asahel), and יָה *yah*, for יְיָ *yah*, vid. *Jehovah*.

(1) A descendant of Merari, Eng. vers. Asaiah. (B.C. 1040.) Occurs 1 Ch. 15. 6.

(2) A Levite, Eng. vers. Asaiah. (B.C. 1040.) Occurs 1 Ch. 15. 11.

(3) A descendant of Shimei, the son of Zacchur. (B.C. cir. 800.) Occurs 1 Ch. 4. 36; 6. 30

(4) A servant of king Josiah. (B.C. 641.) Occurs 2 Ki. 22. 12, 14; 2 Ch. 34. 20.

(5) A Shilonite. (B.C. 536.) Occurs 1 Ch. 9. 5.

**ASAHIAH**, אֲסַחִיָּה vid. Asahiah.

**ASAPH**, אֲסָפָה *Asáp̄h*, m. Ἀσάφ, Asaph.

"Collector" (*abstulit Deus*, Sim.), from the præter.

Kal of the root אָסַף *asáph*, to collect together, to draw up, to gather up the rear, Ex. 23. 10.

(1) A descendant of Levi, and son of Barachias; an eminent musician, whom David appointed over the choral services of the temple. This office became hereditary. (B.C. 1055.) Occurs 1 Ch. 6. 39, 39; 9. 15; 15. 17, 19; 16. 5, 5, 7, 37; 25. 1, 2, 2, 2, 6, 9; 26. 1; 2 Ch. 5. 12; 20. 14; 29. 13, 30; 35. 15; Ezr. 2. 41; 3. 10; Ne. 7. 44; 11. 22; 12. 35, 46; Title of Psalms 50, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83.

(2) The recorder of king Hezekiah. (B.C. 727.) Occurs 2 Ki. 18. 18, 37; Is. 36. 3, 22.

(3) The keeper of the royal forests to Artaxerxes. (B.C. 444.) Occurs Ne. 2. 8.

(4) A Levite in the time of Nehemiah. (B.C. 444.) Occurs Ne. 11. 17.

**ASAREEL**, אֲשֶׁרֶל *Asarel*, m. Ἐσπερίλ, Asrael.

"Bound of God," i. e. by a vow (*colligavit Deus*, Sim.), a comp. of אָסַף *asár*, unused root = אָסַף *asár*, to bind (vid. Asriel), and אֵל *El*, God, vid. Abdiel.

A son of Jehaleleel. (B.C. 1400.) Occurs 1 Ch. 4. 16.

**ASARELAH**, אֲשֶׁרֶלָּה *Asherelah*, m. Ἐραήλ, Asarela.

"Upright to God" (*erectus ad Deum*, Sim.), or "happiness to God," a comp. of אָשַׁר *ashár*, to be upright, to go straight on, to be fortunate, to be happy, Ge. 30. 13; Pr. 22. 39; 31. 28; Is. 3. 12, and אֵל *El*, God, with ה local, vid. Abdiel. Meibomius interprets, "ὄρθη ὁρὴς, *quercus recta*," deriving it from אָשַׁר *ashár*, to be upright, and אֵלָה *eldáh*, an oak.

A son of the musician Asaph, called also אֲשֶׁרֶלָּה *Y'sharelah*, Jesharelah. (B.C. 1040.) Occurs 1 Ch. 25. 2.

**AKRABBIM**, ASCENT OF, vid. Akrabbim.

**ASENATH**, אֲסֶנֶת *As'nath*, f. Ἀσενέθ, and Ἀσενέθ, Aseneth.

"Who belongs to Neith," according to Gesenius, "quæ Neithæ est, or she who is of Neith;" and he is assisted in his conclusions by the LXX. "whose authority," he says, "has some weight in Egyptian names, who write it Ἀσενέθ, MS. Alex. Ἀσενέθ, which in Egyptian I would write AC-NEIT *she who is of Neith*, from AC (*she is*), like Asisi AC-HCG *she who is* (devoted) *to Isis*." Jablonski supposes it to be a compound from the Coptic Neith, the titular goddess of Sais, the Athene of the Greeks; and the whole to mean, "a worshipper of Neith." She was the

Minerva of the Egyptians, or the goddess of wisdom. The Nat of India, and reading Hebraicè the Tien of the Chinese, are the same. Sim. derives it from a different source, saying, "*Pulchritudo, pulchra*, coll. rad. Æthiop. ὤρ : *præstans, pulcher fuit*, et nom. Arab. *Asna*, quod *pulchram et elegantem* significare, testatur Leo Africanus L. viii."

Daughter of Poti-pherah, priest of On, who dedicated her to the idol Neith. She was given in marriage to Joseph, and bare to him Ephraim and Manasseh. (B.C. 1715.) Occurs Ge. 41. 45, 50; 46. 20.

**ASHAN**, אֲשָׁן *Ashán*, Ἀνώχ, and Ἀσενά, Asan.

"Smoke" (*fumus*, Sim.), the same as the appell.

from the root אָשָׁן *ashán*, to smoke ("Arab. عَشَن id. In the Indo-Germanic languages to this appear to correspond, Sans. *átman*, mind (prop. breath, spirit); Gr. ἀτμός, vapour, smoke, ἀτμή, ἀτμός; Goth. *athma*," Ges.), Ex. 19. 18, and also used metaph. of the anger of God, De. 29. 19.

(1) A city in the tribe of Judah. Occurs Jos. 15. 42; 1 Ch. 6. 59.

(2) A city in the tribe of Simeon. Bochart thinks it is the same as Chor-Ashan. Occurs Jos. 19. 7; 1 Ch. 4. 32.

**ASHBEA**, אֲשֶׁבַע *Ashbéa*, m. Ἐσοβά, Juramenti.

"I adjure" (*juramentum firmum*, i. e. filius certo promissus, Sim.), from the root (with *aleph firmi-tatis*) אָשַׁבַּע *shabhá*, to swear (denom. from the cardinal numeral אָשַׁבַּע *shébha*, seven, a number regarded in all languages with a mystical reverence, and among the Jews because all oaths were confirmed by seven witnesses, or seven sacrifices), to swear by God, by idols, De. 6. 13; Eze. 21. 28.

Head of a family who wrought fine linen. The Vulg. renders אֲשֶׁבַע לְבִית *l'bheth Ashbéa*, of the house of Ashbea, "in Domo juramenti." (B.C. cir. 1400.) Occurs 1 Ch. 4. 21.

**ASHBEL**, אֲשֶׁבֶל *Ashbél*, m. Ἀσβήλ, Asbel.

"Fire of Bel," "vain fire," "fire of old age" (*Ignis vanus* (perhaps vain because the "fire of Bel") *sive vetus*, St. Jer. "*Ignis vetustatis*, aut *ignis defluens*," Heb. Onomas.), prob. a comp. of אֵשׁ *esh*, fire, the fire of God, of lightnings, or wrath (De. 32. 22; 1 Ki. 18. 38), and בֶּל *Bcl*, const. from בָּעַל = בָּעַל *Badl*, the god of the Babylonians; or from בָּלָה *baláh*, to waste away, to consume. From all these opinions, we may say, "age, as a fire, consumes what it acts upon."

The second son of Benjamin. His descendants were called אֲשֶׁבֶל *Ashbel*, m. Ashbelites, Nu. 26. 38.

Whether he was named in honour of the fire of Bel is uncertain. (B. C. 1700.) Occurs Ge. 46. 21; Nu. 26. 38; 1 Ch. 8. 1.

**ASHBELITES**, vid. Ashbel.

**ASHCHENAZ**, אֲשַׁכְנַז *Ashknáz*, m. 'Ασχανάζ, Ascenez.

"So fire is scattered" (ignis sic aspersus, St. Jer.), a comp. of אֶשׁ *esh*, fire (vid. Ashbel), כִּי *k*, so, just so, and נָזַף *nazáh*, to scatter, to sprinkle, Le. 6. 27.

(1) A son of Gomer, who settled in Bithynia and the Lesser Phrygia, where there is a city called Ascania, which is probably derived from his name. The Euxine Sea was anciently called the Sea of Ashkenaz, which denotes that he and his posterity settled near to it. Josephus says (Antiq. i. 6. 1), 'Ασχανάξος 'Ασχανάξους ὤκισεν, οἱ νῦν 'Ρηγῖνας ὑπὸ τῶν Ἑλλήνων καλοῦνται. "Aschanax founded the Aschanaxians, who are now called by the Greeks Rheginians." (B. C. 2250.) Occurs 1 Ch. 1. 6.

(2) One of the kingdoms of Ararat in Armenia, in the time of Jeremiah, under the Medes. Occurs Je. 51. 27.

**ASHDOD**, אֲשְׁדֹד *Ashdódh*, 'Ασδῶδ, 'Αδῶθ, and 'Αζωτος, Azoto.

"A fortified place," prob. for אֲשְׁדֹד *sh'dhódh*, from the root אֲשַׁדְּד *shadhád*, to be strong, powerful, but only used in a bad sense, to oppress, to spoil, to act violently, Ps. 17. 9.

A city of the Philistines, assigned to Judah, and situated on the coast of the Mediterranean Sea, between Gaza and Joppa. The ruins are now called אֲשְׁדֹד *Esdu*. The gent. n. occurs אֲשְׁדֹדִי *Ashdódhiy*, m. Ashdothites, Jos. 13. 3; 1 Sa. 5. 3, 6; Ne. 4. 7; 13. 23. Occurs Jos. 11. 22; 15. 46, 47; 1 Sa. 8. 1, 5, 6, 7; 6. 17; 2 Ch. 26. 6, 6; Is. 20. 1, 1; Je. 25. 20; Am. 1. 8; 3. 9; Zep. 2. 4; Zec. 9. 6.

**ASHDODITES**, vid. Ashdod.

**ASHDOTH**, vid. Pishgah.

**ASHER**, אֲשֶׁר *Asher*, m. 'Ασῆρ, Aser.

"Happy," "fortunate" (*recta procedens*, i. e. *felix*, *fortunatus*, Sim.), from the root אֲשַׁר *ashér*, to go straight on, to be fortunate, vid. Asarelah.

A son of Jacob by his concubine Zilpah, at whose birth Leah, his legal mother, exclaimed, בְּאִשְׁרֵי בָנֹתַי *B'ashriy kiy ishsh'rúniy banóth*. "Happy am I," or rather "in my happiness, for the daughters

will call me blessed." The LXX. translate as our version does, Μακάρια ἐγὼ, ὅτι μακαριοῦσί με αἱ γυναῖκες. And the Vulg. "Hoc pro beatitudine mea; Beata quippe me dicent mulieres." Hence she called his name Asher. In blessing Asher, Jacob and Moses appear to speak to his name. Jacob said,—

אֲשֶׁר שְׂמִנָה לְחֶמְוֹ  
וְהוּא יֵתֵן מַעֲדֵי-מֶלֶךְ:

"From Asher shall his bread be fat,  
And he shall produce royal dainties."

And when Moses blessed him, he particularized the blessings, saying, "Let Asher be *blessed* with children, let him be acceptable to his brethren, and let him dip his foot in oil." Asher was *fortunate* in his lot; for his land abounded in oil, the choicest fruits, aromatic shrubs, balms and rich perfumes, especially about Carmel, where there was a delightful valley. His northern boundary was Libanus, his southern, Mount Carmel, and his western the Mediterranean Sea. The patron., Asherites, occurs Ju. 1. 32. The Arabic proper names *Saad* and *Said*; the Greek, *Eudamon*, *Callitychus*, *Eutyches*; and the Latin, *Felix*, *Felicianus*, *Faustus*, *Fortunatus*, are all of the same meaning. (B. C. 1730.)

#### OCCURRENCES.

Genesis 30. 13 - 35. 26 - 46. 17 - 49. 20.	21. 6. 30.
Exodus 1. 4.	Judges 1. 31 - 5. 17 - 6. 35 - 7. 23.
Numbers 1. 13, 40, 41 - 2. 27, 27 -	1 Kings 4. 16.
7. 72 - 10. 26 - 13. 13 - 26. 44, 46, 47 -	1 Chronicles 2. 2 - 6. 62, 74 - 7. 30,
34. 27.	40 - 12. 36.
Deuteronomy 27. 13 - 33. 24, 24.	2 Chronicles 30. 11.
Joshua 17. 7, 10, 11 - 19. 24, 31, 34 -	Ezekiel 48. 2, 3, 34.

**ASHERITES**, vid. Asher.

**ASHIMA**, אֲשִׁימָא *Ashiymá*, m. 'Ασιμάθ, Asima.

"A goat without wool," according to the majority of the Jewish writers. Pfeiffer considers this name derivable from אֲשַׁמָּה *ashmáth*, guilt, which the Samaritan uses in the sense of some species of goat (*hirci speciem*), from the root אֲשַׁם *ashám*, to become guilty, to be punished, to be laid waste, to be bare, Le. 4. 13; Ps. 34. 22; Je. 51. 5; Eze. 6. 6.

"Arab. أسامة *leo*, solis symbolum, sub cujus forma sol apud Orientales, maxime apud Persas cultus fuit," Hillerus.

A domestic idol of the people of Hamath. Occurs 2 Ki. 17. 30.

**ASHKELON**, אֲשַׁקְלֹן *Ashq'lón*, 'Ασκάλωνα, Ascalona.

"Migration" (*migratio*, *exilium*, Sim.), from the root אֲשַׁקַּל *shaqál*, Aram. to wander; Syr. to migrate, Samar. to cast, exterminate.



A seaport belonging to the Philistines, between Gaza and Ashdod. According to Diod. Sic. it was the ancient seat of the worship of Decerto. It was totally destroyed by the Sultan Bibars, A. D. 1270, and now only a small village stands on the ruins of the ancient city, still called (Arab. عسقلان) *Askulan*. In the following places the Eng. Vers. writes it Askelon, Ju. 1. 18; 1 Sa. 6. 17; 2 Sa. 1. 20. The gent. n. occurs once, Jos. 13. 3, אֶשְׁקֹנִי *Eshq'loniy*, Eshkalonites. Occurs Ju. 14. 8; Je. 25. 20; 45. 5, 7; Am. 1. 8; Zep. 2. 4, 7; Zec. 9. 5, 5.

**ASHKENAZ**, vid. Ashchenaz.

**ASHNAH**, אֲשָׁנָה *Ashnäh*, Ἀσνα, Asena.

"Strong," "mighty" (*firmitas*; *firma, valida, stabilis*, coll. Chald. אֲשִׁין vel אֲשִׁין *durus, validus*, et Arab. أَثْنٌ *firmus, stabilis*, Sim.), from אֲשָׁן *ashán*, unused root, to be hard, strong, as given by Sim.

(1) A town in the tribe of Judah. Occurs Jos. 15. 33.

(2) A town in the land of Judah. Occurs Jos. 15. 43.

**ASHPENAZ**, אֲשַׁפְנָז *Ashp'naz*, masc. Ἀσφανεζ, Asphenez.

"Horse's nose," according to Rödiger, who makes it a comp. of the Pers. اسب *a horse*, and Sanscr. *nasd*, nose.

The chief of the eunuchs of the king Nebuchadnezzar, in whose care Daniel was placed. (B. c. 606.) Occurs Da. 1. 3.

**ASHRIEL**, vid. Asriel.

**ASHTAROTH**, אֲשֶׁת־רֹת *Ashtaróth*, f. Ἀστάρτα, and Ἀσταρώθ, Astaroth.

"Astartes," i. e. statues of Astarte (*idolorum Astartes*, Sim.), plur. of אֲשֶׁת־רֹת *Ashtóreth*, vid. Ashtoreth.

(1) Statues of Astarte, or Astoreth. Some consider it to mean "groves" of Astoreth. Occurs Ju. 2. 13; 10. 6; 1 Sa. 7. 3, 4; 12. 10; 31. 10; 1 Ch. 6. 71.

(2) A town of Bashan, which was included in the territory of the half tribe of Manasseh, more fully called אֲשֶׁת־רֹת קַרְנַיִם *Ashl'róth-qarnaytm*, Ashtaroth-Karnaim, q. v. Occurs De. 1. 4; Jos. 9. 10; 12. 4; 13. 12, 31.

**ASHTAROTH KARNAIM**, אֲשֶׁת־רֹת קַרְנַיִם *Ashl'róth-qarnaytm*, Ἀσταρώθ καὶ Καρναῖν, Ashtaroth-carnaim.

"Ashtaroth of horns," "two horned Astartes," or "the crescent moons" (q. d. *urbis idolorum Astartes bicornis, aliis ovium cornutarum*, Judæis *Astaroth duorum jugorum montium*, Sim.), a comp. of the plur. of אֲשֶׁת־רֹת *Ashtóreth* (vid. Ashtoreth), and the dual of רֶגֶן *qéren*, a horn, of an ox, a goat, a ram. Met. a vessel made of horn, 1 Sa. 16. 1; a horn for blowing, Jos. 6. 5; and Metaph. a symbol of strength and power, Je. 48. 25. It is also used of flashes of lightning, of the beams of the sun, and is expressive of glory and dignity, from קָרָן *qardn*, to push with the horn.

It is generally supposed that Astoreth was the moon, and Ashtaroth Karnaim, the new moon. Sanchoniathon says that Astarte was the Venus of the Phœnicians, and that the effigy of this goddess was the head of an ox with horns; and the reason is shown, ap. Eusebium de Præp. Evang. i. 10,—"Ἀστάρτη δὲ ἡ μεγίστη, καὶ Ζεὺς Δημαρῶς, καὶ Ἀδωδὸς (Ἰῆ) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, κρόνου γνῶμη. Ἡ δὲ Ἀστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου περινοστοῦσα δὲ τὴν οἰκουμένην, εὖρεν ἀεροπετὴ ἀστέρα, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφίερωσε." "Τὴν δὲ Ἀστάρτην Φοῖνικες τὴν Ἀφροδίτην εἶναι λέγουσι."

A city of Bashan, situated about twenty-five miles from Bostra. It was so called, no doubt, from the worship of the moon under that name, associating it with the new moon, horned: but some say it was so called because it was built in the form of a crescent, which is mere conjecture. The people of this city were called אֲשֶׁת־רֹתִי *Ashl'rathiy*, m. Ashterothites, Ἀσταρωθί, 1 Ch. 11. 44. Occurs Ge. 14. 5.

**ASHTEROTHITE**, vid. Ashtaroth-Karnaim.

**ASHTORETH**, אֲשֶׁת־רֹת *Ashtóreth*, f. Ἀστάρτη, Astarthen.

"Queen" of heaven, i. e. the moon. The derivation is very obscure, but that given by Gesenius is as probable as any other. On the origin of this name he says, it "is the same as the Syriac ܐܫܬܪܬܐ (*Ashtartā*) (from the Pers. ستاره), and pr. n. ܫܬܪܐ *star*; specially the planet Venus, the goddess of love and fortune."

The goddess of the Zidonians, and of all the Phœnicians. She is generally found in connexion with Baal, or the sun, who is called the lord or king, so Ashtoreth was called (βαλθίς, a word answering to ܒܥܠܬܐ *baaltā*, queen), מְלֶכֶת הַשָּׁמַיִם *m'lekketh hashshamaytm*, "queen of heaven," and to her the Hebrews offered cakes, poured libations,

and burnt incense. In one place this name is written אֲשֶׁרוֹת *asheróth*, which properly signifies *groves*; hence, as this goddess is found in connexion with *Baalim*, this conclusion seems to be clear, that *groves* were consecrated to her, and that her rites of worship were impure, and St. Jerome translates this name "Priapus," to denote this. The Greeks and Romans were acquainted with this goddess, and they often made her the same with Juno, and sometimes the same with Diana and Venus. St. Austin affirms that Juno was called Astarte by the Carthaginians. On the whole, by whatever name she was known, Juno, Diana, Venus, or denominated the goddess of *groves*, the celestial goddess, or the queen of heaven, I conceive that it is to be understood of the moon.

This idol was represented as a woman with the head of an ox (vid. Ashtaroth Karnaim); hence some suppose she was the same with Isis of Egypt. As this goddess thus represented was worshipped as the moon, Orpheus in his hymn to the moon styles her ταυρόκερος μήνη, "Bull-horned moon," and Horace calls her *siderum regina bicornis*, "The two-horned queen of the stars." Occurs 1 Ki. 11. 5, 33; 2 Ki. 23. 13.

**ASHUR**, אֲשֻׁר *Ashhúr*, m. 'Ašw, Ashur.

"Blackness," "black," prob. the same as adj. שְׁחֹר *shahhór*, black (Le. 13. 31), from the root שָׁחַר *shahhár*, to be black, Job 30. 30. Sim. interprets it "felix nobilitate, vel felix et nobilis," making it a comp. from אֲשֵׁר *ashár*, to be happy, and חֹר *hhor*, noble, only in the plur., 1 Ki. 21. 8.

The father of Tekoa. We are informed in 1 Ch. 4. 5, that he had two wives. (B. c. 1560.) Occurs 1 Ch. 2. 24; 4. 5.

**ASHVATH**, אֲשֻׁבָּת *Ashvátth*, m. 'Aśí, and 'Aśéíð, Asoth.

"Fabricated" (pro שְׁעוֹת *shé'ot* (cum terminat. פַּעַם *faem* pro הַ), *delectatio*, a שָׂעָה; vel sine Metathesi, *præmium*, *remuneratio*, ex significat. rad. Æthiop. ዕድል : *pro meritis gratiam rependit*, unde ዕድል : *præmium*, *remuneratio*, Sim.), from אָשָׁה *asah*, vid. Asahel.

A son of Japhlet, of the tribe of Asher. (B. c. 1600.) Occurs 1 Ch. 7. 33.

**ASIEL**, אֲשִׁיֵּל *Asiyél*, m. 'Aśíyl, Asiel.

"Created of God" (*facit Deus*, Sim.), a comp. of the root אָשָׁה *asáh*, to make, to create (vid. Asahel), and אֵל *El*, God, vid. Abdiel.

The father of Seraiah, a Simeonite. (B. c. cir. 800.) Occurs 1 Ch. 4. 35.

**ASKELON**, vid. Ashkelon.

**ASNAH**, אֲסָנָה *Asnáh*, m. 'Aśená, Asena.

"Bramble" (*rubus*, Sim.). i. q. Chald. אֲסָנָה *asne*, from the appell. אֲסָנָה *s'neh*, a thorn-bush, Ex. 3. 2, from אֲסָנָה *sandh*, unused root, to be sharp.

The children of this man returned with Zerubabel. (B. c. 536.) Occurs Ezr. 2. 5.

**ASNAPPER**, אֲסָנָפָר *Osnappár*, m. 'Aśsenaφάρ, Naφάρ, Asenaphar.

"The swift" (*Alacerrimus*: ex duo synonymis, Arab. أَشْر *valde alacris fuit*, et נָפַר *festinavit*, Arab. *acceleravit*, Sim.), i. e. the sun.

An Assyrian king, or probably a satrap, designated "the great and noble," who sent the Cutheans into Palestine, and probably so named in honour of the sun. (B. c. 678.) Occurs Ezr. 4. 10.

**ASPATHA**, אֲסָפָתָה *Aspathá*, masc. Φασγά, Esphatha.

"Given by the horse," i. e. by Bramah under the form of a horse; Pers. اسپداد, Sansc. *Aspadáta*, Benfey.—"Comp. اسپه *espe*, a horse, bullock; Zend. *aspo*, *aspahé*, a horse; Sansc. *asva*, id.," Ges.

"Equi pullus, equus juvenis, ut Pers. اسپه : *Equus* apud Ægyptios fuit symbolum fortitudinis, teste Clemente Alex. Strom. V.," etc. Sim.

Third son of Haman. *Hipposthenes*, a proper name of the Lacedemonians, was of a similar meaning. (B. c. 510.) Occurs Es. 9. 7.

**ASRIEL**, אֲשִׁרְיֵל *Asriyél*, m. 'Eśriyl, Asriel.

"Vow of God" (*colligatio Dei*, Sim.), a comp. of אֲשִׁר *asár* = אָסַר *asár*, to bind, to make fast, to put in chains, to make a prisoner, Ge. 42. 16, 24; and the divine name אֵל *El*, God, vid. Abdiel. St. Jerome says, "beatitudo Dei," but he mistook it to be from אֲשֵׁר *ashár*, to be happy.

A son of Manasseh. In 1 Ch. 7. 14, the Eng. Vers. has *Ashriel*. The gent. noun אֲשִׁרְיֵל *Asrieliy*, m. Asrielites, 'Eśriylí, occurs Nu. 26. 31. (B. c. 1660.) Occurs Nu. 26. 31; Jos. 17. 2; 1 Ch. 7. 14.

**ASSHUR**, אֲשֻׁר *Ashshúr*, 'Aśsoúr, Assur.

"A step" = אֲשֻׁר *ashur*, a step, (Job 23. 11, אֲשֻׁרִי בַּאשְׁרוֹ אֶחָזָה רַגְלִי *baashúro ahazáh raghly*, "my foot hath held his steps"), from the root אָשָׁה *ashár*, to go straight on, to be fortunate, Ge. 30. 13; Pr. 9. 6.

(1) A son of Shem. (B. c. 2300.) Occurs Ge. 10. 22; 1 Ch. 1. 17.

(2) The country of Assyria. This name designates also the Assyrian empire, and the Assyrian people. It is written in the Eng. Vers. *Assur* in the following texts: Ezr. 4. 2; Ps. 83. 8. And *Assyria* in these places: Ge. 2. 14; 25. 18; 2 Ki. 15. 19, 20, 29, 29; 16. 7, 8, 9, 9, 10, 18; 17. 3, 4, 4, 4, 5, 6, 6, 23, 24, 26, 27; 18. 7, 9, 11, 11, 13, 14, 14, 16, 17, 19, 23, 28, 30, 31, 33; 19. 4, 6, 8, 10, 11, 17, 20, 32, 36; 20. 6; 23. 29; 1 Ch. 5. 6, 26, 26; 2 Ch. 28. 16, 20, 21; 30. 6; 23. 1, 4, 7, 9, 10, 11, 21; 33. 11; Ezr. 6. 22; Ne. 9. 32; Is. 7. 17, 18, 20; 8. 4, 7; 10. 12; 11. 11, 16; 19. 23, 23, 24, 25; 20. 1, 4, 6; 27. 13; 36. 1, 2, 4, 8, 13, 15, 16, 18; 37. 4, 6, 8, 10, 11, 18, 21, 33, 37; 38. 6; Je. 2. 18, 36; 50. 17, 18; Eze. 23. 7; Ho. 7. 11; 8. 9; 9. 3; 10. 6; 11. 11; Mi. 5. 6; 7. 12; Na. 3. 18; Zep. 2. 13; Zec. 10. 10, 11. In the following it is written *Assyrian*: Is. 10. 5, 24; 14. 25; 19. 23; 23. 13; 30. 31; 31. 8; 52. 4; Eze. 31. 3; Ho. 5. 13; 11. 5; Mi. 5. 5, 6. And *Assyrians* in these: 2 Ki. 19. 35; Is. 19. 23; 37. 36; La. 5. 6; Eze. 16. 28; 23. 5, 9, 12, 23; Ho. 12. 1.

Asshur, the second son of Shem, was the great progenitor of the Assyrian people, and he gave his name to them and to the country. Assyria proper lay east of the Tigris, between Armenia, Susiana, and Adiabene. Occurs Ge. 10. 11; Nu. 24. 22, 24; Eze. 27. 23; 32. 22; Ho. 14. 3.

**ASSHURIM**, אַשְׁשֻׁרִים *Ashshurim*, m. 'Ασσοῦρηι, Assurim.

"Steps," or "goings forward" (*successus*, *progressus*, Sim. "Assurim in negotiatores transferri putant," St. Jer. Hence some interpret "merchants," because travellers about), plur. of אַשְׁשֻׁר *ashshúr*, i. q. אֶשֶׁר *ashúr*, a step, from the root אָשַׁר *ashúr*, to go straight on, vid. Asshur.

Descendants of Dedan. The Asshurim are to be sought for about Gilead. It is a mistake of Cleodemus to suppose that the Assyrians owe their origin to him. In reality, we know little either of the Asshurim, Letushim, or the Leummim. Onkelos, in his Targum, interprets these names to mean people dwelling in *camps*, *tents*, and *islands*; but Jonathan Ben Uzziel (and with some etymological ground) renders them *merchants*, *artificers*, and *heads* or *chiefs of people*. They are also called (2 Sa. 2. 9) אַשּׁוּרִי *Ashuriy*, Ashurites. Occurs Ge. 25. 3.

**ASSHURITES**, vid. Asshurim.

**ASSIR**, אַסִּיר *Assiyr*, m. 'Ασείρ and 'Ασίρ, Aser.

"Captive" ("firmiter, arcte vinctus, captivus," Sim. "Vinctus," St. Jer.), = אַסִּיר *asīyr*, a captive, Job 3. 18, from the root אָסַר *asdr*, to bind, vid. Asriel.

(1) A son of Korah, who was born during the bondage in Egypt: hence his parents so named him. (B. c. 1530.) Occurs Ex. 6. 24; 1 Ch. 6. 22.

(2) A son of Abiasaph; and so named because he was born during the Egyptian bondage. (B. c. 1520.) Occurs 1 Ch. 6. 23, 37.

(3) A son of Jeconiah, of the royal line of David, born during the Babylonian captivity. (B. c. 588.) Occurs 1 Ch. 3. 17.

**ASSUR**, vid. Asshur.

**ASSYRIA, ASSYRIANS**, vid. Asshur.

**ATAD**, אֲתָד *Atád*, m. 'Ατάδ, Atad.

"Bramble," "buckthorn," "Christ's thorn" (*rhamnus*, unde area אֲתָד, vel cum artic. אֲתָדָה *a rhamnorum* copia. Sic a *rhamnorum* multitudo nomen accepit *Rhamnus* pagus Atticæ; a *spinis Acanthus* oppid. Thraciæ, etc., Sim.), from אֲתָד *atád*, unused root, Arab. to be firm. This word occurs in Jotham's famous parable, or fable of the trees, Ju. 9. 14: אֲתָדֵנוּ וְכָל־הָעֵצִים וַיֹּאמְרוּ *vayyómru kol-haetsiym el-haatád*, "Then said all the trees to the bramble," or thorn. LXX. Καὶ εἶπαν πάντα τὰ ξύλα τῇ ῥάμνῳ. Vulg. "Dixeruntque omnia ligna ad Rhamnum." This Atad, called by Linn. "*rhamnus paliurus*," is supposed to be the true Christ's thorn, *Rhamnus*, now called *Zizyphus spina Christi*.

(1) A chief among the Canaanites, on whose threshing floor Joseph and his brethren mourned for their father. The Arab. Vers. regarded it only as the name of a place; but all the other versions regarded it as a man's name. (B. c. 1689.) Occurs Ge. 50. 10, 11.

(2) A field belonging to Atad, and named after him, which is significant of his dignity. St. Jerome said it was situated about two leagues from Jericho, where in after times *Bethagla* was built.

**ATARAH**, אֶתָרָה *Ataráh*, f. 'Ατάρα, Atara.

"Crown" (*corona*, i. e. *decus* et *præmium* parentum ac mariti, Sim. Whatever is an ornament or dignity to any one, is figuratively designated a crown; hence, Pr. 12. 4, אִשְׁתְּ חַיִּל עֲטָרַת בְּעָלֶיהָ *eshéth khayil atéreth baldáh*, "a virtuous woman is a crown to her husband"); a *diadem*; the same as the appell. from the root אָטַר *atár*, to surround, with a crown or diadem, Ps. 8. 6; 103. 4.

The second wife of Jerahmeel, and mother of Onam. The Greek proper name, Στέφανος, and the Arab. *Tag*, are the same in meaning. (B. c. 1520.) Occurs 1 Ch. 2. 26.

**ATAROTH**, אֶתְרוֹת *Ataróth*, 'Αραρόθ, Ataroth.

“Crowns” (*coronæ*, St. Jer.), plur. of עֲטָרָה *ataráh*, a crown, vid. Atarah.

(1) A city rebuilt by the Gadites. Occurs Nu. 32. 3, 34.

(2) A city in the tribe of Ephraim. There was a town of Phocytia, and a hamlet of Paphlagonia, called Στεφάνη, a crown; also Στεφανίς, a city of Mariandynus. Occurs Jos. 16. 2, 7.

**ATAROTH ADAR**, עֲטָרוֹת אָדָר *Ataróth-ad-dár*, Μααταρῶθ Ὀρέχ, Ataroth Addar.

“Crowns of greatness” (*Ataroth* (corona) *Ad-daris* conditoris, Sim.), a comp. of עֲטָרוֹת *Ataróth*, vid. Ataroth, and אָדָר *addár*, vid. Addar.

A city in Ephraim. Occurs Jos. 18. 13.

**ATAROTH ADDAR**, vid. Ataroth Adar.

**ATAROTH, THE HOUSE OF JOAB**, עֲטָרוֹת יוֹאָב *Ataróth beyth Yodábh*, Ἀταρῶθ οἴκου Ἰωάβ, *Coronæ domus Joab*.

“Crowns of the family of Joab,” or “crowns of the family of him to whom Jehovah is father” (*Ataroth* (corona) *familie Joabi*, Sim.), a comp. of עֲטָרוֹת *Ataróth*, crowns (vid. Ataroth), and בֵּית *beyth*, house (vid. Bethel), and יוֹאָב *Yoabh*, vid. Joab.

The same as Ataroth, in the tribe of Judah. Occurs 1 Ch. 2. 54.

**ATER**, אָטֶר *Atér*, m. Ἀτήρ, Ather.

“Shut,” “bound,” “dumb,” from the root אָטַר *atár*, to shut, to inclose; it occurs once, Ps. 69. 16, וְאַל-תִּתֵּן-פִּיךָ וְאַל-תִּתֵּן-אֶת-פִּיךָ לְתֵּתָר-אֶלַי v’ál-tetár-aláy b’ér piyádh, “and let not the pit shut her mouth upon me.” LXX. μηδὲ συσχεῖτω ἐν’ ἐμὲ φρέαρ τὸ στόμα αὐτοῦ. Vulg. “neque urgeat super me puteus os suum.” This word, תִּתֵּן *tetár*, is the fut. Kal. and should have been pointed תִּתֵּן *teetár*. Sim. says, “scævola, proprie manu contractus. Sic Scæva, Scævola, Lævus,” etc., “left-handed,” i.e. shut as to the right hand, Ju. 3. 15; 20. 16.

(1) Son of Hezekiah, whose children returned from captivity at Babylon. (B.C. 536.) Occurs Ezr. 2. 16; Ne. 7. 21.

(2) Whose children, porters of the temple, returned from Babylon. (B.C. 536.) Occurs Ezr. 2. 42; Ne. 7. 45.

**ATHACH**, אֶתָּךְ *Athákh*, Νομβέ and Ἀθάγ, Athach.

“Lodging-place” (*declinatio, consistentia*, i.e. locus, quo declinatur et ubi consistitur, Sim.), from אֶתָּךְ *athákh*, unused root, “Arab. عتك to turn aside, to lodge,” Ges.

A town in the tribe of Judah, to the inhabitants of which place David sent a present when he was at Ziklag. Occurs 1 Sa. 30. 30.

**ATHAIAH**, אֶתְיָה *Athayáh*, m. Ἀθαία, Athias.

“Made opportunely of the Lord” (*tempestive fecit Dominus*, Sim.), a compound of אֶתָּה *atháh*, unused root, perhaps, to make opportunely, and יָהּ *yah*, vid. Jehovah.

A descendant of Judah. (B.C. 445.) Occurs Ne. 11. 4.

**ATHALIAH**, אֶתְלִיָּה *Athalyáh*, m. and f. Ἀθαλία, Athalia.

“Taken away of the Lord” (*abstulit Dominus*, scil. parentem alterum, rad. עָתַל Arab. *abstulit*, Sim.), “afflicted of the Lord” (*tempus Domini*, sive *temporalis Domini*, St. Jerome), a comp. of אֶתָּל *athál*, unused root (“Arab. عتل to handle violently,” Ges.), and יָהּ *yah*, vid. Jehovah.

(1) A chief of the tribe of Judah, dwelling at Jerusalem. (B.C. 1340.) Occurs 1 Ch. 8. 26.

(2) A daughter of Ahab, and imitator of her mother, Jezebel. She became the wife of Jehoram, king of Judah, and mother of Ahaziah. After the death of her son, she usurped the throne, slew all of the blood royal excepting Joash, and reigned as an incarnation of evil. When Joash was proclaimed she was put to death. In the following places her name is written אֶתְלִיָּה *Athalyáhu*: 2 Ki. 8. 26; 11. 2, 20; 2 Ch. 22. 2, 10, 11; 23. 12, 13, 22; 24. 7. (B.C. 884.) Occurs 2 Ki. 11. 1, 3, 13, 14; 2 Ch. 22. 12.

(3) The father of Jeshaiiah, who returned to Palestine from the captivity at Babylon. (B.C. 550.) Occurs Ezr. 8. 7.

**ATHLAI**, אֶתְלִי *Athláy*, m. Ἀαλί and Ὀθαλί, Athalai.

“Afflicted of the Lord,” as prob. for אֶתְלִיָּה *Athalyáh*, Athaliah, q. v.

One of the transgressors as to taking strange wives in the days of Ezra. (B.C. 456.) Occurs Ezr. 10. 28.

**ATROTH, SHOPHAN**, עֲטָרוֹת שׁוֹפָן *Atróth Shophán*, Σοφάπ, Etroth, et Sophan.

“Crowns of Shophan” (*Ataroth-Shophanis*, Sim.), a comp. of עֲטָרוֹת *atroth*, for עֲטָרוֹת *Ataróth* (vid. Ataroth), and שׁוֹפָן *Shophán*, vid. Shophan.

A city of the tribe of Gad. Occurs Nu. 32. 35.

**ATTAI**, אֶתַּי *Attáy*, m. Ἐθί, Ethei

“Opportune” = אֶתַּי *itty*, Levit. 16. 21, marg.

"opportunity," from עֵת *eth*, a fit, or proper time, const. from עָרַת *édheth*, from the root עָרָה *adháh*, to pass by, to adorn, vid. Adah.

(1) A son of Jahra, descended from Caleb. (B.C. 1400.) Occurs 1 Ch. 2. 35, 36.

(2) The sixth captain of the tribe of Gad, belonging to the army of David at Ziklag. (B.C. 1058.) Occurs 1 Ch. 12. 11.

(3) A son of Rehoboam by Maachah, his favourite wife. (B.C. 974.) Occurs 2 Ch. 11. 20.

**AVA**, אָוָה *Avdā*, 'Aīa, Avah.

"Overturning," for עָוָה *avdáh*, overturning, Eze. 21. 32, from the root עָוָה *avdáh*, to act perversely, to subvert, Is. 24. 1. Michaelis derives it from لَعَى *latrare*.

A town in Mesopotamia, from whence the Assyrian king brought men to Samaria; thus he replaced those who resided there of old. When the Avims were expelled from Palestine by the Caphtorims, they settled beyond the Euphrates. Occurs 2 Ki. 17. 24.

**AVEN**, vid. Beth-aven.

**AVIM**, אָוִים *Avvīm*, m. pl. Αἰῖν and Αἰῖμ, Avim.

"Inhabitants of desert places," from the root עָוָה *aváh* (vid. Avith), to overturn, says Ges.; but perhaps it may be better to interpret as David Chytræus, "*peccatores vel acervi*," since the primary meaning of the root is to pervert, to sin.

A city of the Avim in the tribe of Benjamin, probably so called from the wickedness of its people, or, if otherwise, from the Avims of old. Occurs Jos. 18. 23.

**AVIMS**, אָוִים *Avvīm*, m. pl. Εἰῃοι, Hevæos.

"Those who inhabit desert places," vid. Avim.

They were descendants of Canaan, whom the Caphtorims, who came out of Caphtor, destroyed, and possessed their land. Occurs De. 2. 23.

**AVITES**, אָוִים *Avvīm*, m. pl. Εἰῃοι, Hevæi, vid. Avim.

(1) Inhabitants of the city of Ava (q. v.), in Mesopotamia. Occurs 2 Ki. 17. 31.

(2) A mixed people among the Philistines. They were a remnant of the ancient Avims, who remained in the land. They are not to be confounded with the Hivites, for neither the etymology of their name nor the locality of their residence favours such a conclusion. Occurs Jos. 13. 3.

**AVITH**, אָוִית *Avyth*, Γερθαίμ, Avith.

"Ruins" of a city, or any thing "subverted," from עָוָה *to act perversely, to overturn*. Conf. Arab. غوى *to err, to be led out of the way, to go aside*, Job 33. 27; Is. 24. 1; Da. 9. 5. Hence Sim. says, "aberratio;" also, he adduces the Ethiop. "deflexit, recessit, vacatus est; quia ab *erronibus* et vagabundis condita." St. Jerome, Heb. Onomas., and others, interpret "iniquity."

The city where Hadad reigned, the fifth of the Edomite kings. It was on the borders of Edom. Written 1 Ch. 1. 46, אֵיֶת *Ayóth*. Occurs Ge. 36. 35.

**AZAL**, אָצֵל *Atsel*, 'Iasòd and 'Aasáhl, Ad proximum.

"Noble" or "root of a mountain" (= "Arab. أصیل prop. *deep-rooted*, striking deep roots in the earth; hence Metaph. sprung from an ancient and noble stock, *noble*, Ex. 24. 11," Ges.), from the root אָצַל *atsdl*, to join together, to put by the side, to separate, Nu. 11. 17, 25; hence Sim. says, "*separatus*," i. e. *eximius, nobilis*.

A valley near Jerusalem, which shall be made, when Christ returns, reaching unto the root of Mount Olivet. Occurs Zec. 14. 5.

**AZALIAH**, אָצִלְיָהוּ *Atsalyáhu*, m. 'Εζελίου and 'Εσσαλίον, Aslia.

"Reserved of the Lord" (*quem separavit*, i. e. *eximium fecit Dominus*, Sim.), a comp. of the root אָצַל *atsdl*, to separate, to reserve, Ge. 27. 36, (vid. Azal), and יָהוּ *Yahu*, an abbreviation of יְהוָה *Y'hovah*, vid. Jehovah.

The father of Shaphan, the scribe of Josiah, king of Judah. (B.C. 661.) Occurs 2 Ki. 22. 3; 2 Ch. 34. 8.

**AZANIAH**, אָזַנְיָהוּ *Azanyáh*, m. 'Αζανία, Azaniæ.

"Heard of the Lord" (*exaudivit Dominus*, Sim.), a comp. of the root אָזַן *azán*, to hear and answer, used of God, Ps. 5. 2, to obey, used of men, Ne. 9. 30, and יָהּ *Yah*, abbreviated from יְהוָה *Y'hovah*, vid. Jehovah.

The father of Jeshua a Levite, in the days of Nehemiah. (B.C. 470.) Occurs Ne. 10. 9.

**AZAREEL**, אָזַרְעֵל *Azarél*, m. 'Οζριήλ, Azareel.

"Helped of God" (*opitulatus est Deus*, Sim.), a comp. of the root אָזַר *azár*, to help, to aid, Ps. 37. 40, (Arab. عزّر, Syr. عَزَّر, id. Ges.), and אֵל *El*, God, vid. Abdiel.

(1) One of David's famous soldiers. (B.C. 1058.) Occurs 1 Ch. 12. 6.

(2) The third son of Heman, a musician, to whom with his sons and brethren appertained the eleventh lot in the service of the house of God. In the 3rd verse of this chapter he is called Uzziel. (B. c. 1015.) Occurs 1 Ch. 25. 18.

(3) A prince of the tribe of Dan. (B. c. 1015.) Occurs 1 Ch. 27. 22.

(4) One of those who had erred in taking strange wives in the days of Ezra. (B. c. 456.) Occurs Ezr. 10. 41.

(5) A priest in the days of Nehemiah, engaged in rebuilding the temple. (B. c. 445.) Occurs Ne. 11. 13; 12. 36.

**AZARIAH**, אַזַּרְיָה *Azaryáh*, m. 'Αζαρίας, Azariam.

“Helped of the Lord” (*opitulatus est Dominus*, Sim.; *auxilium Domini*, St. Jer.), a comp. of the root אָזַר *azár*, to help (vid. Azareel), and יָהּ *Yah*, abbreviated from יְהוָה *Y’hovdh*, vid. Jehovah.

(1) The son of Ethan, the son of Zerah, the son of Judah, by his daughter-in-law Tamar. (B. c. 1660.) Occurs 1 Ch. 2. 8.

(2) A son of Jehu, the son of Obed, a descendant of Sheshan, through his daughter by the Egyptian servant Jarha. (B. c. 1330.) Occurs 1 Ch. 2. 38, 39.

(3) A son of Zephaniah, a Kohathite of the house of God. In 1 Ch. 6. 24, he is called אַזַּרְיָה *Uzziyyáh*, Uzziyah, q. v. (B. c. cir. 1100.) Occurs 1 Ch. 6. 36.

(4) A son of Zadok, the high priest in the time of Solomon. In Heb. it is written with *vav*, אַזַּרְיָה *Azaryáhu*. (B. c. 1014.) Occurs 1 Ki. 4. 2.

(5) A son of Nathan, a chief of the officers under Solomon. His name is written אַזַּרְיָה *Azaryáhu*. (B. c. 1014.) Occurs 1 Ki. 4. 5.

(6) A son of Oded, a prophet who met king Asa after his great victory over the Ethiopians. His name is written אַזַּרְיָה *Azaryáhu*. (B. c. 941.) Occurs 2 Ch. 15. 1.

(7) A son of Ahimaaz, high priest under Rehoboam, and who was perhaps the same as Amariah. (B. c. 914.) Occurs 1 Ch. 6. 9, 9.

(8) One of the two sons of Jehoshaphat, whose name is written אַזַּרְיָה *Azaryáhu*. (B. c. 890.) Occurs 2 Ch. 21. 2.

(9) Ahaziah, king of Judah. (B. c. 885.) Occurs 2 Ch. 22. 6.

(10) The son of Jeroham, a captain to whom the high priest Jehoiada made known the secret of the existence of the young prince Joash, and who assisted to place him on the throne of his father. (B. c. 878.) Occurs 2 Ch. 23. 1.

(11) A son of Obed, and a friend and supporter of the high priest Jehoiada in the restoration of the royal line of David. His name is written אַזַּרְיָה *Azaryáhu*. (B. c. 878.) Occurs 2 Ch. 23. 1.

(12) A son of Johanan, and generally supposed to be the same with Zechariah, son of Jehoiada, who was killed in the temple. (B. c. 840.) Occurs 1 Ch. 6. 10, 11; 2 Ch. 24. 20, 22; Ezr. 7. 3.

(13) A son of Amaziah, king of Judah, and who succeeded to the throne of David. It is written אַזַּרְיָה *Azaryáhu*, 2 Ki. 15. 6, 8; and he is called, in 2 Ki. 15. 13, 30, &c., אַזַּרְיָה *Uzziyyáh*, Uzziyah, q. v. (B. c. 810.) Occurs 2 Ki. 14. 21; 15. 1, 7, 17, 23, 27; 1 Ch. 3. 12.

(14) The high priest who opposed king Uzziyah in offering incense unto the Lord. His name is written אַזַּרְיָה *Azaryáhu*. (B. c. 765.) Occurs 2 Ch. 26. 17, 20.

(15) A son of Johanan, a chief man of Ephraim, who opposed the war party in the time of the wicked king Ahaz. His name is written אַזַּרְיָה *Azaryáhu*. (B. c. 741.) Occurs 2 Ch. 28. 12.

(16) A high priest in the days of Hezekiah. (B. c. 726.) Occurs 2 Ch. 31. 10, 13.

(17) A son of Joel, a Levite, of the family of the Kohathites, in the reign of Hezekiah. (B. c. 726.) Occurs 2 Ch. 29. 12, 12.

(18) A son of Hilkiah, and father of Seraiah, the last high priest before the captivity at Babylon. (B. c. 610.) Occurs 1 Ch. 6. 13, 14; 9. 11; Ezr. 7. 1.

(19) The last high priest before the Babylonian captivity, and the same with Seraiah, which is so read in the margin. (B. c. 590.) Occurs Ne. 7. 7.

(20) One of the “proud men” who rebuked Jeremiah because he advised the people to remain in Palestine, after the expatriation to Babylon, and not to go down into Egypt. (B. c. 587.) Occurs Je. 43. 2.

(21) The Hebrew name of Abednego, one of David’s three friends, who was cast into the furnace of fire. (B. c. 560.) Occurs Da. 1. 6, 7, 11, 19; 2. 17.

(22) A son of Maaseiah, who assisted to make the people understand the Scriptures after the return of the Jews from captivity. (B. c. 445.) Occurs Ne. 3. 23, 24; 8. 7; 10. 2; 12. 33.

**AZAZ**, אַזַּז *Azáz*, m. 'Αζούζ and 'Οζούζ, Azaz.

“Strong” (*fortis fuit*, vel *fortem se exhibuit* Deus, Sim.), præt. const. Kal. from the root אָזַז *azáz*, to be strong, to be made strong, Ju. 3. 10.

The father of Bela, of the tribe of Reuben. (B. c. cir. 1200.) Occurs 1 Ch. 5. 8.

**AZAZIAH**, אַזַּזְיָהּ *Azazydhu*, m. 'Ozías, Ozaziu.

"Strengthened of the Lord" (*fortis fuit*, vel *fortem se exhibuit Dominus*, Sim.), a comp. of the root אַזַּז *azáz*, to become strong (vid. Azaz), and יְהוָה *Yahú*, the abbreviated form for יְהוָה *Y'hováh*, vid. Jehovah.

(1) An Ephraimite, father of Hosea. (B.C. 1070.) Occurs 1 Ch. 27. 20.

(2) A Levite who excelled on the harp, and who was appointed to play, with certain others, in the public service of God, in the days of David. (B.C. 1040.) Occurs 1 Ch. 15. 21.

(3) An overseer, under Cononiah the Levite ruler, of the tithe and dedicated things which the people brought into the chambers of the house of the Lord, in the days of Hezekiah. (B.C. 726.) Occurs 2 Ch. 31. 13.

**AZBUK**, אַזְבוּק *Azbúq*, m. 'Αζαβούχ and 'Αζβούχ. Azboc.

"Strength emptied," i.e. a strong place depopulated (*roboris exhaustio*, Sim.), a comp. of אַז *az*, strong, fortified, Nu. 21. 24, (from the root אַזַּז *azáz*, vid. Azaz), and בּוֹק *buq*, to empty = בָּקַד *baqáq*, to empty, to pour out ("Arab. بَقِيَ onomato-poetic. from the sound of a bottle when being emptied, like the Pers. گُلْگُل *gulgul*, Eng. to bubble," Ges.), to depopulate, Je. 19. 7; 51. 2. Ges. says, "Altogether desolated," deriving from עֲזַב *ézebh*, and בּוֹק *buq*.

Father of Nehemiah the ruler of the half part of Beth-zur, (a place situated in the mountains of Judah,) during the rebuilding of Jerusalem after the captivity. (B.C. 445.) Occurs Ne. 3. 16.

**AZEKAH**, אֶזְקָה *Azeqáh*, 'Αζηκά, Azeca.

"Hedged round" (*circumsepta*, Sim.), from the root אֶזַּק *azáq*, to hedge round, Is. 5. 2, וַיִּזְקֵהוּ *va-yazz'qéhu*, "And he fenced it." LXX. καὶ φραγμὸν περιέθηκε. Vulg. "Et sepivit eam." It occurs once only, and that in Piel.

A city in the tribe of Judah, where the Canaanites were discomfited before Israel, and God cast upon them great hailstones. Occurs Jos. 10. 10, 11; 15. 35; 1 Sa. 17. 1; 2 Ch. 11. 9; Ne. 11. 30; Je. 34. 7.

**AZEL**, אֶזֶל *Atsél*, m. 'Εσάλ, Asel.

"Noble" (*separatus*, i.e. *eximius, præstans, nobilis*, Sim.), from the root אֶזַּל *atsál*, to separate. Vid. Azal.

A son of Moza, a descendant of Saul. In pause it is written אֶזֶל *atsél*, 1 Ch. 8. 38; 9. 44, 44, the *Tseri* being changed into *Pattahh*. (B.C. 860.) Occurs 1 Ch. 8. 37; 9. 43.

**AZEM**, אֶזֶם *Étsem*, 'Ασόμ, Esem.

"Strength," "bone," so called from its strength (*robur, firmitas; robustus, firmus* (locus), Sim.), the same as the appell., Ge. 2. 23, from the root אֶזַּם *atsám*, to be strong, Ge. 26. 16, to be powerful ("Arab.

عَظِمَ to be great, of great importance; عَظْم great-ness; عَظِيم great," Ges.), to be numerous, Ps. 38. 20.

(1) A city in the tribe of Judah. Occurs Jos. 15. 29.

(2) A city in the tribe of Simeon, and written in Eng. Vers., 1 Ch. 4. 32, Ezem. Occurs Jos. 19. 3.

**AZGAD**, אֶזְגָּד *Azgád*, m. 'Ασγάδ, Azgad.

"Strong in fortune," a comp. of the appell. אַז *az*, strong (vid. Azbuk); and גָּד *gad*, fortune. Vid. Gad.

Whose children returned with Zerubbabel from Babylon. (B.C. 536.) Occurs Ezr. 2. 12; 8. 12; Ne. 7. 17; 10. 15.

**AZIEL**, אֶזִּיֶּל *Aziyél*, m. 'Οζύλ, Oziel.

"Comforted of God," by Aphæresis, the same as אֶזִּיֶּל *yaazyél*, vid. Jaaziel.

A Levite of the second degree, called, 1 Ch. 15. 18, אֶזִּיֶּל *Yaazyél*, Jaaziel, appointed to play in the house of God on the Alamoth. (B.C. 1042.) Occurs 1 Ch. 15. 20.

**AZIZA**, אֶזִּיזָה *Aziyáz*, m. 'Οζιζά, Aziza.

"Strong" (*roboratio* (parentum), vel *robur*, scil. Domini, Sim.), from the root אַזַּז *azaz*, to be strong (vid. Azaz), with a Chaldaic final.

A son of Zattu, who took a strange wife in the days of Ezra. (B.C. 457.) Occurs Ezr. 10. 27

**AZMAVETH**, אֶזְמָוֶת *Azmáveth*, m. 'Ασμάθ, Azmaveth.

"Strong to death," i.e. a warrior, or "near to death" (*propinqua fuit mors*, i.e. *parum abfuit, quin mater vel filius in partu extingueretur*, Sim.), a comp. of אַז *az*, strong, hard of face, impudent, De. 28. 50 (from the root אַזַּז *azáz*, to be strong, vid. Azaz), and the appell. מָוֶת *máveth*, death, the dead, the grave, i.e. Hades, from the root מָוַת *muth*, to die. Vid. Ahimoth.

(1) One of the "thirty" famous heroes of king David. (B.C. 1058.) Occurs 2 Sa. 23. 31; 1 Ch. 11. 31; 12. 3.

(2) A son of Adiel, who was over the king's treasures, or as we speak, the chancellor of the exchequer. (B.C. 1015.) Occurs 1 Ch. 27. 25.

(3) A descendant of Jonathan, the son of king Saul. (B. c. 940.) Occurs 1 Ch. 8. 36; 9. 42.

(4) His children returned from Babylon with Zerubbabel. His name is written, Ne. 7. 8, **בֵּית עֲמֹנֶת** *Beth-azmaveth*. (B. c. 536.) Occurs Ezr. 2. 24.

(5) A village near Jerusalem, built by some of the temple singers. Occurs Ne. 12. 29.

**AZMON**, **עֲמֹנָה** *Atsmón*, Ἀσμωνά, Asemona.

"Strong" (locus *valde firmus*, Sim.), from **עָצֵם** *étsem*, bone, from its strength, from the root **עָצַם** *atsám*, to be firm. Vid. Azem.

A town on the southern boundary of Palestine, and west of the land of Edom, so called from its natural strength. Occurs Nu. 34. 4, 5; Jos. 15. 4.

**AZNOTH TABOR** **אֲזֹנוֹת תְּבוֹר** *Aznóth Tabhór*,

Ἀθθαβώρ, Azanotthabor.

"Ears," i. e. summits of Tabor (*aures*, i. e. *fastigium Thaboris*, Rab. Solomoni), a comp. of the plur. = **אֲזֵנִים** *oznáyim*, of **אָזֵן** *ózen*, m. ear, Ex. 29. 20; Jos. 5. 9 (from the root **אָזַן** *azán*, to be sharp, to prick up ears, Ge. 4. 23; Ps. 5. 2; 54. 4, hence weapons: and so Hillerus interprets *arma*, i. e. *armarium Thaboris*), and **תְּבוֹר** *Tabhór*. Vid. Tabor.

A town in the west of the land of Naphtali. Occurs Jos. 19. 34.

**AZRIEL**, **עֲזַרְיָהּ** *Azriyél*, m. Ἐζριήλ, Ezriel.

"Help of God" (*auxilium Dei*, Sim.), a comp. of **עָזַר** *azár*, to aid, to help (vid. Azareel), and the divine name **אֵל** *El*, God, vid. Abdiel. This is the same meaning as the Punic *Hasdrubal*, i. e. the help of Baal; the Arab. *Nasrallah*, i. e. the help of Allah, and the German *Didolf*, *Thietolf*, *Gotthelf*.

(1) A chief of the tribe of Manasseh, and of renowned courage. (B. c. 1300.) Occurs 1 Ch. 5. 24.

(2) The ruler of the tribe of Naphtali. (B. c. 1015.) Occurs 1 Ch. 27. 19.

(3) An officer of the court of Jehoiakim. (B. c. 606.) Occurs Je. 36. 26.

**AZRIKAM**, **עֲזַרְיָקָם** *Azriyqám*, m. Ἐζρικάμ, Ezricam.

"Help against an enemy," i. e. one rising up to oppose (*auxilium* (i. e. *Deus auxiliator*) *surrexit*, Sim.), a comp. of the root **עָזַר** *azár*, to help (vid. Azareel), and **קָם** *qam*, from the root **קָם** *qum*, to arise. Vid. Adonikam.

(1) A descendant of Jonathan, the son of Saul. His father's name was Azel. (B. c. 860.) Occurs 1 Ch. 8. 38; 9. 44.

(2) The governor of the house of king Ahaz,

whom Zichri slew; a mighty man of Ephraim, when the Israelites came up against Judah. (B. c. 741.) Occurs 2 Ch. 28. 7.

(3) Father of Hasshub, of the family of Merari. (B. c. 470.) Occurs 1 Ch. 9. 14; Ne. 11. 15.

(4) A son of Neriah. (B. c. 460.) Occurs 1 Ch. 3. 23.

**AZUBAH**, **עֲזוּבָה** *Azubáh*, f. Ἀζουβά, Azuba.

"Deserted" (*derelicta*, i. e. *orba parentibus*, Sim.), pass. part. f. Pahal of the root **עָזַב** *azábh*, to loosen bands, to let go, to leave, to desert, Is. 6. 12; **וְרָבָה** *V'rabáh* **הָעֲזוּבָה** *haazubháh* **בְּקֶרֶב הָאֲרָץ** *b'qérebh hádrets*, "And there be a great forsaking in the midst of the land."

(1) A wife of Caleb, the son of Hezron. (B. c. 1540.) Occurs 1 Ch. 2. 18, 19.

(2) The mother of king Jehoshaphat, and daughter of Shilhi. (B. c. 914.) Occurs 1 Ki. 22. 42; 2 Ch. 20. 31.

**AZUR**, **עֲזָר** *Azzúr*, m. Ἀζώρ, Azur.

"Helper" (*auxiliatio*, *auxilium*, Sim.), from the root **עָזַר** *azár*, to help. Vid. Azar.

(1) Father of Hananiah the false prophet, in the days of Jeremiah. (B. c. 596.) Occurs Je. 28. 1.

(2) Father of Jaazaniah, a deviser of mischief in the time of Ezekiel. It is written in Hebrew **עֲזָר** *Azzúr*. (B. c. 594.) Occurs Eze. 11. 1.

(3) One of the sealed in the days of Nehemiah. His name is written in the Eng. Vers. *Azzur*. (B. c. 445.) Occurs Ne. 10. 17.

**AZZAH**, **עֲזָה** *Azzáh*, f. Γαζά, Gaza.

"Strong," "fortified" (*valida*, *robusta*, i. e. *munita*, Sim.; *fortitudo ejus*, St. Jer.), fem. of **עָזַז** *az*, strong, fortified, Nu. 21. 24, from the root **עָזַז** *azáz*, to be strong. Vid. Azaz.

The most celebrated and ancient of the five cities of the Philistines, and was situated on a hill near the Mediterranean Sea. Arrian calls it a great city, situated on a lofty place, and well fortified. It was destroyed by Alexander the Great, when he besieged in it Babamesis the Persian for two months. This Gaza is called by Diodorus *Γάζα παλαιά*, *Old Gaza*, and by Strabo *Γάζα ἔρημος*, *Gaza desert*; and Lightfoot says that the Gaza of the New Testament was a new city, built where had formerly been *Γαζαίων λιμὴν*, "the haven of the Gazæans." This was taken about a century before Christ, by Alexander Jannæus, who destroyed it. Gabinius rebuilt it, and it was afterwards called *New Majuma*, (ὁ Μαϊούμας); and *Constantia*, by the emperor Con-



stantine, after his son. In the following texts it is written in the Eng. Vers. Gaza: Ge. 10. 19; Jos. 10. 41; 11. 22; 15. 47; Ju. 1. 18; 6. 4; 16. 1, 21; 1 Sa. 6. 17; 2 Ki. 18. 8; 1 Ch. 7. 28; Am. 1. 6, 7; Zep. 2. 4; Zec. 9. 5, 5. It still retains its ancient name, Arab. <sup>غَزَّة</sup>. The patron. <sup>אֲזַנְתִּי</sup> *Azzathiy*, m. Gazathites, is found in Jos. 13. 3; Ju. 16. 2. Occurs De. 2. 23; 1 Ki. 4. 24; Je. 25. 20; 47. 1, 5.

**AZZAN**, <sup>אֲזַן</sup> *Azzân*, m. 'Ozâ, Azan.

"Very strong," or "their strength" ("*valde robustus*," Sim.; "*fortitudo eorum*," St. Jer.), from the root <sup>אָזַז</sup> *azdâ*, to be strong, vid. Azaz.

The father of Paltiel the prince of the children of Issachar in the wilderness. (B.C. 1540.) Occurs Nu. 34. 26.

**AZZUR**, vid. Azur. (No. 3.)

## B

**BAAL**, <sup>בָּעַל</sup> *Baal*, m. Bâal, Baal.

"Lord," i.e. possessor of anything ("*dominus*, possessor, dives, qui habet," Sim.; "*habens*," St. Jer.), the same as the appell., *lord*, possessor, master, Is. 16. 8; Ex. 22. 7; Zep. 1. 4 ("Aram. <sup>בָּעַל</sup> <sup>בָּעַל</sup>,

<sup>בָּעַל</sup> id.; Arab. <sup>بعل</sup> in the idiom of Arabia Felix, lord, master, elsewhere husband; Æthiop. <sup>ገዕል</sup> : compare also Sansc. *pala* [*Bala*], lord," Ges.), from the root <sup>בָּעַל</sup> *badl*, to rule over, to have dominion over, to possess; to take a wife ("like <sup>מלך</sup> to have dominion over," Ges.), De. 21. 13; 24. 1; Is. 26. 13.

(1) A descendant of Benjamin, by the father of Gibeon, Jehiel. (B.C. 1180.) Occurs 1 Ch. 8. 30; 9. 35, 36.

(2) A son of Reaia, the son of Micah, chiefs of the house of Reuben. (B.C. cir. 1300.) Occurs 1 Ch. 5. 5.

(3) The Sun, worshipped under the form of an image. In all countries in ancient times, there existed a cosmogonical idea of the primitive power of nature, as manifested in the two functions of generation and parturition; and from man's wilful proneness to err, he separated earth from heaven, one part of nature from the other part, and made the sun and moon, as the best representatives of these two powers in his sensuous understanding, his gods. They regarded the Sun or solar fire, as the great independent *Baal*, lord, or ruler of nature, hence

they worshipped it. Gesenius has endeavoured to refute this, and denies that Baal was the sun; but Sanchoniathon states (p. 14, ed. Orelli), that the Phœnicians considered the sun to be the same as Baal. He says of the Sun, (<sup>Ἡλιον</sup>) <sup>τοῦτον θεὸν ἐνόμιζον μόνον οὐρανοῦ Κύριος Βεελσάμην καλοῦντες, ὃ ἐστὶ παρὰ Φοίνιξι Κύριος οὐρανοῦ.</sup> "This God they esteemed the *only Lord of Heaven*, calling him Baalsamen, which in the Phœnician language is *Lord of Heaven*." Hence we conclude, that Baal was the Sun, and that the Phœnicians worshipped him as <sup>μόνος οὐρανοῦ κύριος</sup>, "the only Lord of Heaven," calling him *Baal Samen*, which is no other than <sup>בָּעַל שָׁמַיִם</sup> *Baal Shamayim*, *Lord of the heavens*, i.e. the sun. We learn from Macrobius (*Saturnalia*, i. 23), that the sun was represented in his character as a god, in the cities of Heliopolis, or cities of the sun, in Egypt and Syria, by the image of a youth unbearded; that his right hand held a whip, as a charioteer, and his left a thunderbolt. That the worship of Baal was the worship of the sun, is also probable from the fact, that Amon and Manasses placed chariots of the sun before the temple gates at Jerusalem, vid. Ashtoreth. Euseb. Præp. Evan. i. 1, 10, tells us that the Syrians gave this name to the sun, <sup>τὸν Ἡλιον Βεελσάμην καλοῦσιν, ὃ ἐστὶ παρὰ Φοίνιξι Κύριος Οὐρανοῦ, Ζεὺς δὲ παρ' Ἑλλήσι.</sup> It was the same as the Zeus of the Greeks; the Bel-on, "Lord of light," of the Babylonians; the *Bala*, or *Bala-deva* of the Hindoos; and no doubt all ancient idolatry may be reduced to the sun and moon. Occurs Ju. 2. 13; 6. 25, 28, 30, 31, 32; 1 Ki. 16. 31, 32, 32; 18. 19, 21, 22, 25, 26, 26, 40; 19. 18; 22. 53; 2 Ki. 3. 2; 10. 18, 19, 19, 20, 21, 21, 21, 22, 23, 23, 23, 25, 26, 27, 27, 28; 11. 18, 18; 17. 16; 21. 3; 23. 4, 5; 1 Ch. 4. 33; 2 Ch. 23. 17. 17; Je. 2. 8; 7. 9; 11. 13, 17; 12. 16; 19. 5, 5; 23. 13, 27; 32. 29, 35; Ho. 2. 8; 13. 1; Zep. 1. 4.

(4) A city in the tribe of Simeon, the same as Baalath Beer. Occurs 1 Ch. 4. 33.

**BAAL, THE HIGH PLACES OF**, vid. Bamoth Baal.

**BAAL BERITH**, <sup>בָּעַל בְּרִית</sup> *Baal b'riyth*, Bâal <sup>διαθήκης</sup>, Baal fœdus.

"Lord of covenants" (*dominus fœderis*, Profanis <sup>Ζεὺς ὁρκιος</sup>, *Jupiter fœderalis*, i.e. quo adjurato fœdera sanciri solebant, Sim.), a comp. of <sup>בָּעַל</sup> *Baal*, lord (vid. Baal), and the appell. <sup>בְּרִית</sup> *b'riyth*, f. a covenant, from an eating together, banquet (for the Orientals confirm and make covenants by eating together; eating salt together, is considered now as

a bond of friendship), Ge. 6. 8; 2 Ch. 13. 5, from the root **בָּרַח** *baráh*, to cut, to eat, from the idea of cutting, 2 Sa. 12. 17.

The god worshipped by the men of Shechem. Movers interprets it to be "Baal in covenant with the idolaters of Israel," and by comparing Ju. 9. 4 with verse 42, we may see the *Zeús Ὀρκιος* of the Greeks, and the *Deus fidius* of the Latins. Occurs Ju. 8. 33; 9. 4.

**BAAL GAD**, **בַּעַל גַּד** *Baal Gadh*, *Balaγád*, Baalgad.

"Lord of fortune" (*Dominus fortunæ*, Arias Montanus), a compound of **בַּעַל** *Baal*, lord (vid. Baal), and **גַּד** *Gadh*, Gad, i.e. Fortune, vid. Gad.

A place so called from the worship of Gad, in the valley of Lebanon under mount Hermon, and not far from **בַּעַל הֶרְמוֹן** *Baal Hhermón*, Baal Hermon. It lay in the country of *Cælosyria*, and was the same as *Ἡλιούπολις*, Heliopolis, the city of the sun, and by the Syrians called Baalbek **بعلبك** *the city of Baal*, or of the sun, which opinion is strengthened by Jos. 13. 5, which places it near Hamath. We learn from John of Antioch, that this city was, however, dedicated to Jupiter, the god of "good fortune," or "good luck;" how it afterwards became a city of the sun, is explained in Macrobius's celebrated words (*Saturnalia*, i. 23), where he expressly affirms, that the worship of the sun was brought to Heliopolis in Syria by Egyptian priests, who introduced it (*sub nomine Jovis*) under the name of Jupiter.

It was the most magnificent of the cities of Syria, enriched with stately palaces, and adorned with many ancient monuments, trees, fountains, and gardens. Its importance may be conceived from its wealth. When the Moslems advanced upon it, it capitulated, and gave 2000 ounces of gold, 4000 ounces of silver, 2000 silk vests, and 1000 swords, together with the arms of the garrison. It is now in ruins, and the village built near it, is a heap of wretched hovels, built of mud and sun-dried bricks. Occurs Jos. 11. 17; 12. 7; 13. 5.

**BAAL HAMON**, **בַּעַל הָמוֹן** *Baal hamon*, *Βαελ αμών*, Quæ habet populos.

"Lord of a multitude," "place of a multitude," or = **בַּעַל אֱמֹן** *Baal Amón*, Jupiter Ammon, "the lord the sun" (*habens turbam magnam*, i.e. *locus populosus*, Sim.), a comp. of **בַּעַל** *Baal*, lord, and the appell. **הָמוֹן** *hamón*, multitude, crowd, Is. 13. 4, from the root **הָמָה** *hamáh*, to hum, with the idea of multi-

tudes, as of the waves, and tumultuous people, Ps. 46. 3, 6; or from **אֱמֹן** *Amón*, Amon, the supreme deity of the Egyptians, i.e. the sun; written by them *Amn*; fully *Amn-Re*, i.e. Amon the sun; and called by the Greeks *Ἀμμων*.

A place where Solomon had a vineyard, and supposed by Rosenmüller to be the same place as Baal Gad, or Heliopolis, which is not at all improbable, when we consider the locality, and meaning of the names. Occurs Ca. 8. 11.

**BAAL HANAN**, **בַּעַל חֲנָן** *Baal hhanán*, masc.

*Βαλλενών*, *Βαλαεννώ*, and *Βαλλανάν*, Balanan.

"Lord of compassion," whom "*Baal graciously gave*" (*quem Baal gratiose dedit*, Sim.), a comp. of **בַּעַל** *Baal*, lord (vid. Baal), and the præf. **חָנָן** *hhanán*, to be gracious to, Ex. 33. 19, to give anything graciously, Ge. 35. 5, to compassionate.

(1) One of the kings of Edom, and a son of Achbor. No doubt Achbor was a worshipper of the sun, which he regarded as a prime cause of generation, hence he so called this son, whom "Baal graciously gave." The calling of children by the name of their god, was a most ancient practice, and no doubt arose from the words of Eve, Ge. 4. 1, **אֵשׁ אֶתְיָהָיָה** *qaniythly iysh eth-Y'hováh*, "I have gotten a man from the Lord." Instance also the birth of Gad. The name of the great African general, Hannibal, is the same as this, only inverted, "grace of Baal." (B.C. cir. 1500.) Occurs Ge. 36. 38, 39; 1 Ch. 1. 49, 50.

(2) A præfect over the olive trees and sycamore trees of the low plains, in the service of king David. (B.C. 1017.) Occurs 1 Ch. 27. 28.

**BAAL HAZOR**, **בַּעַל הָצֹר** *Baal hhotsór*, *Βαελ αζώρ*, Baalhazor.

"Having a village," "fence," or "castle" (*habens vallum vel munimentum*, Sim.), a comp. of **בַּעַל** *Baal*, lord, possessor, and sometimes applied, as here, to the place which possesses anything, that is, the place where a thing is and is found; and **הָצֹר** *hhotsór*, an inclosure, a village, fence, castle = Arab.

**حاصر**; from the root **הָצַר** *hhotsór*, unused root = "Arabic **حصر**, Æthiop. **ሰጸረ** : to surround, to enclose with a wall," Ges.

It was situated near the city of Ephraim, about eight miles from Jerusalem, on the road to Jericho. The Targum makes it "the plain of Hazor." Here Absalom had a palace, where he slew his brother

Amnon during his sheep-shearing feast. Occurs 2 Sa. 13. 23.

**BAAL HERMON, בַּעַל הֶרְמוֹן** *Baal Hhermón*,

Ἀερμών and Βαλαερμών, Baal Hermon.

"Place of the nose," the prominent summit of a mountain; a comp. of בַּעַל *Baal*, lord (vid. Baal, Baal Hazor), and הֶרְמוֹן *hhermón*, = "Arab.

صوم prominent summit of a mountain, the nose of a mountain," Ges., from the root הָרַם *hharám*, to depress the nose, Le. 21. 18; to consecrate to God, to extirpate, Le. 27. 28; De. 2. 34. "*Habens propugnaculum*," Sim.

A town at the foot of mount Hermon, and near Baal Gad. Occurs Ju. 3. 3; 1 Ch. 5. 23.

**BAAL MEON, בַּעַל מְעוֹן** *Baal m'on*, Βεελμεών, Baalmeon.

"Place of habitation," i.e., the habitation of Baal ("*habens habitaculum*," St. Jer.; "*Baal's habitaculum*," Sim.); a comp. of בַּעַל *Baal*, lord, place (vid. Baal, Baal Hazor), and מְעוֹן *m'on*, = מְעוֹן *maon*, m. habitation, dwelling, from עָנָה *un*, unused root, to rest, to dwell, vid. Beth-meon, Beth-baal-meon.

A town in the possession of the Reubenites, where Baal had a temple of old. The Moabites conquered it, and it became one of their cities. Burckhardt says its ruins are now called *Mi'in*. Bryant conjectures that the genius of the ark was worshipped under this name, and that the moon was the symbol. "This deity was the same as Isis and Rhea; hence we find inscriptions in honour of the latter, wherein she is mentioned as the mother of all beings, as the ark was: Μητέρα τῇ πάντων Πείη. The same is ascribed to Selene: Σελήνην μητέρα ὅλου κόσμου,—Selene, the mother of the whole world." Occurs Nu. 32. 38; 1 Ch. 5. 8; Eze. 25. 9.

**BAAL PEOR, בַּעַל פְּעוֹר** *Baal P'or*, m. Βεελφεγώρ, Beelphegor.

"Lord of the hiatus," "lord of the opening" ("*habens os pelliceum*," St. Jer.; "*dominus apertionis*," Hiller.), a comp. of בַּעַל *Baal*, lord (vid. Baal), and the inf. const. of פָּעַר *padr*, to open the mouth with a ravening gape of savage hunger, as of beasts (Job 16. 10), of lustful desire, and eager desire, as of Hades, Is. 5. 14, vid. Peor, Beth-Peor.

The god of the Moabites. The worship of this idol was a worship of shame, concerning which Hosea says, "they went to Baal-peor, and separated themselves unto that shame," Ho. 9. 10; and of fornication, concerning which St. Paul says, "they

committed fornication, and three and twenty thousand fell in one day," 1 Co. 10. 8. These dreadful wickednesses are denominated by Jesus Christ (Re. 2. 14) the doctrine of Balaam; and by St. Peter, 2 Epis. 2. 1, Αἱρέσεις ἀπωλείας, *Damnable heresies*, which had sprung up in the Christian Church by the representative of Balaam, Nicolaus, of whose followers Timotheus (apud Cotel. tom. iii. p. 381) says, "οὐδεὶς τῶν ἄλλων αἱρεσιάρχων φαίνεται οὕτως αἴτιος πάσης βδελυκτῆς καὶ μυσαρῆς καὶ ἀρρήτου πράξεως διδάσκαλος,—amongst all the masters of heresy, none taught such filthy and abominable actions," though most of the early Heresiarchs advanced their heresies by disreputable women. Occurs Nu. 25. 3, 5; De. 4. 3, 3; Ps. 106. 28; Ho. 9. 10.

**BAAL PERAZIM, בַּעַל פְּרָצִים** *Baal p'ratsim*,

Ἐπάνω διακοπῶν, Baal Pharasim.

"Place of breaches," or "place of overwhelmings," "dispersions" (*locus irruptionum*, Sim.), a comp. of בַּעַל *Baal*, lord, place (vid. Baal, Baal Hazor), and פְּרָצִים *pratsim*, plur. of פָּרַץ *pérets*, m. a rupture, breach, dispersion (Ju. 21. 15), from the root פָּרַץ *pardts*, to break down, destroy (Is. 5. 5), to scatter, Ge. 28. 14.

A place near or in the valley of Rephaim, where David encountered the army of the Philistine idolaters with their gods, whom he smote and completely routed: he took their gods also, and burned them. And he said after the battle: פָּרַץ יְהוָה אֶת-אֲיָבֵי לִפְנֵי כְּפָרְץ מַיִם *Paráts Y'hováh eth-oy'bháy l'phandý k'phárets mayim*,—"The Lord hath broken forth upon mine enemies before me, as the breach of waters." Therefore he called the name of that place Baal-perazim. Occurs 2 Sa. 5. 20, 20; 1 Ch. 14. 11, 11.

**BAAL SHALISHA, בַּעַל שְׁלִישָׁה** *Baal shalisháh*, Βαυθαρισά and Βαθσαλισί, Baalsalisa.

"Having a third," i.e. triangular (*habens tertium*, St. Jer.), a comp. of בַּעַל *Baal*, lord, place (vid. Baal, Baal Hazor), and שְׁלִישָׁה *shalisháh*, with ה he parag. for שְׁלִישִׁי *sh'liyshiy*, a third, from the root שָׁלַשׁ *shalásh*, three, Ge. 11. 13; Jos. 21. 32.

The name of a town near mount Ephraim, about fifteen Roman miles north of Diospolis. It was dedicated to Baal. Occurs 2 Ki. 4. 42.

**BAAL TAMAR, בַּעַל תָּמָר** *Baal tamár*, Βαὰλ

Θαμάρ, Baalthamar.

"Having palm trees," "place of palm trees" (*habens palmam* [St. Jer.], vel Collective *palmas*, *palmis dives*, Sim.), a comp. of בַּעַל *Baal*, lord, place

(vid. Baal, Baal Hazor), and תָּמָר *tamár*, m. a palm tree, Phoenix dactylifera, from תָּמָר *tamár*, unused root, to stand erect, vid. Tamar.

A place near Gibeah, in the tribe of Benjamin. Eusebius calls it Bethamar, which some consider a support to the opinion that Beth and Baal are interchangeable. Occurs Ju. 20. 23.

**BAAL ZEBUB, בַּעַל זְבוּב** *Baal z'bhubbh*, m.

*Baal z'bhubbh*, m.

"Lord the fly," "Lord of flies," i.e. *banisher of flies*, as the Ζεύς Ἀπόμυιος of the Greeks (*devorans muscam*, St. Jer.), a comp. of בַּעַל *Baal*, lord (vid. Baal), and זְבוּב *z'bhubbh*, m. a fly (Ec. 10. 1, זְבוּבֵי מָוֶת *z'bhubbhéy máveth*, "flies of death"), from זָבַב *zab-bábh*, unused root, = זָמַם *zamám*, to hum, to buzz.

An idol worshipped by the Philistines of the city of Ekron, and called עֲלֵהֵי עֶקְרוֹן *elohéy Egrón*, "the god of Ekron." It was to this idol that Ahaziah, king of Israel, sent when he fell through a lattice or upper chamber; concerning which Josephus says (Ant. i. 9. 2), he sent, πρὸς τὸν Ἀκκάρων ΘΕΟΝ ΜΥΙΑΝ τοῦτο γὰρ ἦν ὄνομα τῷ Θεῷ, "to the God-Fly of Ekron, for this was the deity's name." And another ancient author says of Ahaziah, "he applied to the Fly the idol of Ekron." A similar idolatry is still practised by the Hottentots: for Kolben says (vid. Complete Sys. of Geog.), "this people adores, as a deity, a certain insect peculiar to Hottentot countries," etc. As *Acheron* among the Greeks signified a river in hell, the Jews, from the similarity of the Greek name of Ekron, *Accaron*, to throw contempt on this idol, considered *Accaron* the same as *Acheron*, and hence they used Baalzebub for Satan, the lord or prince of hell. The prince of the devils is now called by this name. Occurs 2 Ki. 1. 2, 3, 6, 16.

**BAAL ZEPHON, בַּעַל צִפּוֹן** *Baal ts'phón*, בעל-צפון, Beel-sephón, Beel-sephon.

"Lord of the north," "place of Typhon," i.e. sacred to Typhon ("Dominus Aquilonis aut ascensus speculæ, aut habens arcana," St. Jer.); a comp. of בַּעַל *Baal*, lord, (vid. Baal), and צִפּוֹן *ts'phón*, = צִפְּוֹן *tsaphón*, the north, the north quarter, Cant. 4. 16 (prop. hidden, dark, obscure), from the root צָפַה *tsaphán*, to hide, to conceal, Ex. 2. 2, and so used of the north as the concealed, dark, secret and inaccessible part of the heavens.

A place in Egypt, named after Typhon, an idol of the Egyptians, or, as the Hebrews have it, Baal-zephon, lord of the north. It was in the uncultivated

parts between the Nile and the Red Sea, which symbolizes lawlessness and evil; hence regarded as the abode of Typhon, the evil demon of the Egyptians. This place might well be considered by them as sacred to Typhon, from various circumstances:—from its situation on the uncultivated parts of the Nile, whose overflowings the Egyptians called Typhon, or deluge; from its being on the shore of the sea, which they called Typhon, from its ragings; from its being in the far north (of Egypt), the symbol of darkness, mysteriousness, and evil; and most assuredly after the overthrow of their hosts in that sea, at this particular spot, they would have reason enough to dedicate this place, and to call the sea Typhon, the diluvian god, and that god their evil demon.

Concerning this, Mr. Bryant says: "The name is represented as being the diluvian sea, or *Diluvii Dei*. It signified a mighty whirlwind and inundation, and it oftentimes denoted the ocean—or particularly the ocean in a ferment. For, as Plutarch observes, Τυφὼν φράζει μὲν τὸ καταδυνάστευον, καὶ καταβιάζόμενον. Typhon was understood to be anything violent and unruly. It was a derivative from Tuph, which seems to have been the same as the Suph of the Hebrews. By this they denoted a whirlwind; but among the Egyptians, it was taken in a greater latitude, and signified any thing boisterous, and particularly the sea. Plutarch speaks of it as denoting the sea; and says likewise, that the salt of the sea was called the foam of Typhon. Τυφῶνα δὲ τὴν θάλασσαν.—τὸν ἄλα, Τυφῶνος ἀφρόν. It signified also a whirlwind, as we learn from Euripides, who expresses it Typhos.

Ἀταλάντης γόνος

Τυφῶς πύλαισιν ὥς τις ἐμπεσών.

The like is found also in Hesychius: Τυφὼν, ἄνεμος μέγας, "by Typhon is meant a violent wind."

I have no doubt that the original Typhon was the deluge, which men regarded as an evil demon, and that in the course of time, whatever was dark, mysterious, violent, unruly, and terrifying, was denominated Typhon. I here subjoin the words of St. Jerome, on the three places named together at this station: "Assumpta igitur fortitudine, nobilitatur in Domino, et Beel sephon idoli arcana contemnimus, illiusque magnificentiam et turritam superbiam declinamus: non enim est ab austro, unde Dominus venit, et a meridie, in qua sponsus recumbit in floribus, sed possessor Aquilonis venti frigidissimi, ex quo exardescunt mala super terram; qui cum sit frigidissimus, nomine dexter vocatur, falsum sibi

assumens vocabulum virtutis ac dextræ, cùm totus sit in sinistra." Occurs Ex. 14. 2, 9; Nu. 33. 7.

**BAALAH, בַּעֲלָה** *Baaláh, Baál, Baala.*

"Lady," "mistress," "possessing" (*dives, habens, Sim.*), fem. appell. of בַּעַל *Baál, lord, possessor*, from the root בַּעַל *baál, to rule over*, vid. Baal.

(1) A town in the tribe of Simeon, called, Jos. 19. 3, בַּלָּה *Baláh, Balah*; and in 1 Ch. 4. 29, בִּלְהָה *Bilháh, Bilhah, marg. Balah*. Occurs Jos. 15. 9, 10, 11, 29.

(2) The same as the city Kirjath-jearim, belonging to Judah. In the Eng. Vers. it is written Baalah, but in the Heb. בַּעֲלָתָה *Baalatháh*. Occurs 1 Ch. 13. 6.

**BAALATH, בַּעֲלָתָה** *Baaláth, Γεβελάν, Baalath.*

"Lady," vid. Baalah.

A town in the tribe of Dan, which was beautified and fortified by Solomon, and was in the south of Judah. Occurs Jos. 19. 44; 1 Ki. 9. 18; 2 Ch. 8. 6.

**BAALATH BEER, בַּעֲלָתָה בְּיָר** *Baaláth b'er, Βαλέκ, Baalath Beer.*

"Lady of the well," "having a well" (*domina putei, vel habens puteum, Sim.*), comp. of the fem. of בַּעַל *Badl, lord* (vid. Baal), and the appell. בְּיָר *b'er, a well* ("Arab. بئر, Syr. ܒܝܪ, id." Ges.), Ge. 14. 30, from the root בָּאָר *baár, not used in Kal*. (Arab. *to dig*), *to engrave, to make plain*, Hab. 2. 2.

A town in the tribe of Simeon, and probably the same as Baal (4). Occurs Jos. 19. 8.

**BAALIM, בַּעֲלִים** *B'alíym, Βααλίμ, Baalim.*

"Idols of Baal" (*idolis Baalis, Sim.*), plur. of בַּעַל *Baal, lord*, vid. Baal.

The gods of the various nations; as, for instance, Baal-berith, Baal-peor, Baal-zebul: for, as the Apostle saith, they had "gods many and lords many," i. e. Baalim. Occurs Ju. 2. 11; 3. 7; 8. 33; 10. 6, 10; 1 Sa. 7. 4; 12. 10; 1 Ki. 18. 18; 2 Ch. 17. 3; 24. 7; 28. 2; 33. 3; 34. 4; Je. 2. 23; 9. 14; Ho. 2. 13, 17; 11. 2.

**BAALIS, בַּעֲלִים** *Baalíys, m. Βελισσά and Βελισά, Baalis.*

"Son of exultation," for בֶּן־עֲלִים *Ben-aliys, a comp. of בֶּן ben, a son* (from the root בָּנָה *banáh, to build* a house, a temple, or to give children), and עֲלִים *aliys* (= עָלַי *alíyz, exulting*), from the root עָלַם *alás, to exult, to rejoice*, Job 39. 13; Pr. 7. 18.

A king of the Ammonites. Some copies, and Josephus (*Antiq. x. 9. 3.*) read Βααλείμ. (b. c. 588.) Occurs Je. 40. 14.

**BAANA, בַּעֲנָנָה** *Baaná, m. Βανά, Bana.*

"Son of response," = בֶּן־עֲנָנָה *Ben-aná, a comp. of בֶּן ben, a son* (vid. Baalis), and עָנָה *aná, Chald. of עָנָה anáh, to answer*, vid. Anah. "*Venit respondens*," St. Jer., deriving from בּוֹא *bo, to come in, to enter*, and עָנָה *anáh*.

(1) A son of Ahilud, a prefect in the household of Solomon. He was over eight cities and their lands. (b. c. 1015.) Occurs 1 Ki. 4. 12.

(2) A son of Hushai, a prefect in the service of Solomon, and to him pertained Asher and Aloth. His name is written in the Eng. Vers. Baanah. (b. c. 1015.) Occurs 1 Ki. 4. 16.

(3) The father of Zadok, who, in the time of Nehemiah, assisted in the rebuilding of Jerusalem. (b. c. 470.) Occurs Ne. 3. 4.

**BAANAH, בַּעֲנָנָה** *Baandh, m. Βαανά, Baana.*

"Son of response," a comp. of בֶּן *ben, a son* (vid. Baalis), and עָנָה *anáh, to answer*, vid. Anah, and Baana.

(1) The father of Heleb, who was one of king David's thirty heroes. (b. c. 1075.) Occurs 2 Sa. 23. 29; 1 Ch. 11. 30.

(2) A son of Rimmon, the Beerothite, a captain under Jonathan, the son of Saul. He and his brother murdered Ishbosheth in his bed, for which David commanded them to be slain. (b. c. 1048.) Occurs 2 Sa. 4. 2, 5, 6, 9.

(3) He returned with Zerubbabel from the Babylonian captivity. (b. c. 536.) Occurs Ezr. 2. 2; Ne. 7. 7.

(4) A covenanter in the days of Nehemiah. (b. c. 445.) Occurs Ne. 10. 27.

**BAARA, בַּעֲרָה** *Baará, f. Βααρά and Βααρά, Bara.*

"Kindling of the moon," i. e. the new moon (*accensio lunæ, i. e. novilunium, Sim.*), from the root (with א aleph for ה he) עָרָה *baár, to consume with fire, to be kindled, to exterminate*, 2 Sa. 22. 9; Job 1. 16.

One of the wives of Shaharaim, a Benjamite. In the next verse, her name is written חֹדֶשׁ *Hhódhesh, Hodesh*, which is of the same signification, i. e. *the new moon*. (b. c. 1400.) Occurs 1 Ch. 8. 8.

**BAASEIAH, בַּעֲשִׂיָּה** *Baaseyáh, m. Βαασία, Ba-saiæ.*

"Work of the Lord," written for מַעֲשֵׂיָה *Maase-yáh* (as the Orientals pronounced ב *beth* and מ *mem* alike, ב *beth* was often changed into מ *mem*), a comp. of עָשָׂה *maaséh, m. a work, a deed, labour*, Ge. 44. 15; Ex. 28. 11; a noun of action, from the root

אָשָׁה *asáh*, to make, produce (vid. Asahel), and ה' the abbreviated form for יהוה *Y'hováh*, Jehovah, vid. Abia.

The father of Michael, a descendant of Levi, a Kohathite. (b.c. cir. 1100.) Occurs 1 Ch. 6. 40.

**BAASHA**, אֲשָׁה *Bashá*, m. Βασά, Baasa.

"Evil," "wickedness," from אָשָׁה *badsh*, unused root, Ch. אָשָׁה *badsh*, i. q. אָשָׁה *to be evil, to displease*.

A son of Ahijah, of the house of Issachar, who conspired against Nadab, the son of Jeroboam, king of Israel, and smote him in Gibbethon, and reigned in his stead. (b.c. 953.) Occurs 1 Ki. 9. 9; 15. 16, 17, 21, 22, 27, 28, 32, 33; 16. 1, 3, 4, 5, 6, 7, 8, 11, 12, 13; 21. 22; 2 Ch. 16. 1, 3, 5, 6; Je. 41. 9.

**BABEL**, בָּבֶל *Babhel*, Βαβυλών, Babylon.

"Confusion" (*confusio multiplex*, Sim.), for בָּבֶל *Babhel*, from the root בָּלָל *balál*, to pour over, to pour together, the same as the Gr. συγχέω, to confound, Ge. 11. 7. "Ex בָּבֶל *venit confusio*," Aben Ezra. "Ex בָּבֶל *in ea (est) confusio*," Hillerus.

A city built by Nimrod in the plains of Shinar, whose son Babylon beautified and augmented it; hence both may be said to be its builders, which will reconcile the conflicting opinions of writers. It was called Babel, בָּבֶל *Y'hováh s'phath kol-hadrets*, "because the Lord did there confound the language of all the earth," and disperse the people through the world. Nimrod and his people united in rebellion against God by worshipping fire, and attempting to build a tower whose top should reach the clouds, in order to defy Him; hence He punished them with *confusion*, and by a terrible tempest laid their mighty tower in the dust, or, as Epiphanius expresses it, τὸν πύργον ἀνέμων βολῇ ἀνέστρεψεν. The Sibyl makes mention of this, according to Josephus, Antiq. lib. i. cap. 4. 3: "When all men were of one language, some of them built a tower, as if they would ascend up into the heaven thereby; but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that this city was called Babylon." It is very probable that the tower of Belus, described by Herodotus, occupied the same site. See also Syncel. Antiq. 42. Occurs Ge. 10. 10; 11. 9.

In the Apocalypse, the word Babylon is generally considered as being applied to Rome. The analogy between them is obvious,—that as the pure worship of the Patriarchs was first authoritatively corrupted

at Babylon, by the establishment of postdiluvian idolatry, so was the divine religion of Jesus at Rome, and each has been denominated "the mother of harlots, and abominations of the earth."

In the following texts it is written, in the Eng. Vers., BABYLON, following the LXX., who write it every where Βαβυλών.

2 Kings 17. 34, 35 - 20. 12, 14, 17, 18 - 24. 1, 7, 10, 11, 12, 13, 15, 16, 16, 17, 20 - 25. 1, 6, 7, 8, 8, 11, 13, 20, 21, 22, 23, 24, 27, 28.  
1 Chronicles 9. 1.  
2 Chronicles 22. 31 - 33. 11 - 36. 6, 6, 7, 7, 10, 18, 20.  
Ezra 1. 11 - 2. 1, 1 - 7. 6, 9 - 8. 1.  
Nehemiah 7. 6 - 13. 6.  
Esther 3. 6.  
Psalms 87. 4 - 137. 1, 8.  
Isaiah 13. 1, 19 - 14. 4, 23 - 21. 9 - 29. 1, 3, 6, 7 - 43. 14 - 47. 1 - 48. 14, 30.  
Jeremiah 20. 4, 4, 5, 6 - 21. 2, 4, 7, 10 - 22. 25 - 24. 1, 1 - 25. 1, 9, 11, 12 - 27. 8, 8, 8, 9, 11, 12, 13, 14, 16, 17, 18, 20, 20, 22 - 28. 2, 3, 3, 4, 4, 6, 11, 14 - 29. 1, 3, 3, 4, 10, 15, 20, 21, 22, 22, 23 - 32. 2, 3, 4, 5, 28, 36 - 34. 1, 2, 3, 3, 7, 21 - 35. 11 - 36. 29 - 37. 1, 17, 19 - 38. 3, 17, 18, 22, 23 - 39. 1, 3, 3, 5, 6, 6, 7, 9, 11, 13 - 40. 1, 4, 4, 5, 7, 7, 9, 11 - 41. 2, 18 - 42. 11 - 43. 3, 10 - 44. 30 - 46. 2, 13, 26 - 49. 28, 30 - 50. 1, 2, 3, 9, 13, 14, 16, 17, 18, 23, 24, 28, 29, 34, 35, 42, 43, 45, 46 - 51. 1, 2, 6, 7, 8, 9, 11, 12, 12, 24, 24, 29, 30, 31, 33, 34, 35, 37, 41, 43, 44, 44, 47, 48, 49, 49, 53, 54, 55, 56, 58, 59, 60, 60, 61, 64 - 52. 3, 4, 9, 10, 11, 11, 12, 12, 15, 17, 26, 27, 31, 32, 34.  
Eze. 12. 13 - 17. 13, 13, 16, 30 - 19. 9 - 21. 19, 21 - 23. 15, 17, 23 - 24. 2 - 26. 7 - 29. 18, 19 - 30. 10, 24, 25, 25 - 32. 11.  
Daniel 1. 1.  
Micah 4. 10.  
Zechariah 2. 7 - 6. 10.

In the following, it is the Chaldaic, בָּבֶל *Babhel*, BABYLON: Ezr. 5. 12, 12, 13, 14, 14, 17; 6. 1. 5; 7. 16; Da. 2. 12, 14, 18, 24, 24, 48, 48, 49; 3. 1, 12, 30; 4. 6, 29, 30; 5. 7; 7. 1. Its people were called בָּבְלָיִם *Babhlayé*, Ch. m. Βαβυλώνιοι, Babylonians, Ezr. 4. 9.

**BACHRITES**, vid. Becher.

**BAHARUMITE**, vid. Bahurim.

**BAHURIM**, בְּחֻרִים *Bahhurim*, Βαράκιμ and Βαουρείμ, Bahurim.

"Village of young men" (*juvenes* [St. Jer.] urbs in tribu Benjamin, a *juvenibus* fortassis condita, Sim.), plur. of the part. בָּחֻר *bahhur*, beloved, chosen, from the root בָּחַר *bahhár*, to prove, to choose, to love, Ge. 6. 2; Job 9. 14.

A town in the tribe of Benjamin. The gent. noun, Baharumite, occurs 1 Ch. 11. 35; and Barhumite, 2 Sa. 20. 31, the letters being transposed. Occurs 2 Sa. 3. 16; 16. 5; 17. 18; 19. 16; 1 Ki. 2. 8.

**BAJITH**, בַּיִת *Bayith*, LXX. om., Domus.

"House," i.e. temple of Baal (*domus, fanum*, Sim.), the same as the appell. בַּיִת *bayith*, a house, Ge. 19. 10, δόμος, place, habitation, temple, from the root בָּנָה *banáh*, to build, vid. Bani.

A temple of Baal. It is also common among the classics, as, for instance, *Fanum Fortunæ* is often written simply *Fanum*. Occurs Is. 15. 2.

**BAKBAKKAR**, בִּקְבָקָר *Baqbaqqár*, m. Βακβακάρ, Bacbacar.

"Diligent searching" (*quæsitio diligentissima*, Sim.), a comp. of אָבַק *baqá*, to search after, Chald.

and Syr. to *expect*, Arab. and בִּקֵּר *baqár*, to *plough*, to *inspect diligently*, Le. 13. 36.

A Levite. (B.C. 445.) Occurs 1 Ch. 9. 15.

**BAKBUK**, בִּקְבֹּק *Baqbúq*, m. Βακβούκ, Bacbuc.

"A bottle," "emptied of everything" (*omnimodo evacuatio*, Sim.), the same as the appell. בִּקְבֹּק *baqbúq*, a *bottle*, so called from the sound it makes when emptied ("Syr. حَبَقَ and Greek βόμβυλος, βομβύλη, also called from the sound," Ges.), from the root בִּקֵּר *baqáq*, to *pour out*, to *empty*

("Arab. بَقَعَ onomatopoe., from the sound of a bottle when emptied, like the Pers. غُلْغُل *gulgul*, Engl. to *bubble*. In the Maltese, *bakbuk* is to bubble, boil up, as water," Ges.), to *depopulate*, Je. 9. 7.

The children of this man returned from Babylon. (B.C. 536.) Occurs Ezr. 2. 51; Ne. 7. 53.

**BAKBUKIAH**, בִּקְבֹּקִיָּה *Baqbudyááh*, m. LXX.

om., Becbecia.

"Emptying of the Lord" (*exhaustio Domini*, i.e. *enervatio* (matris) *divinitus immissa*, vel *enervatio summa*, Sim.), comp. of בִּקְבֹּק *baqbúq*, a *bottle* (vid. Bakbuk), and יָה *Yah*, abbreviated from the name יְהוָה *Y'hováh*, vid. Jehovah.

One of the chief Levites in the time of Nehemiah. (B.C. 445.) Occurs Ne. 11. 17; 12. 9, 25.

**BALAAM**, בִּלְעָם *Bilám*, Βαλαάμ, Balaam.

"Destruction of the people," "swallowing up the people" ("ex בִּלְעָם *absorptio*, i.e. *victor populi*," Sim.), a comp. of the appell. בִּלְעָם *béla*, a *swallowing*, a *devouring*, *destruction*, Ps. 52. 4; Je. 51. 54 (from the root בָּלַע *balá*, to *swallow down*, Nu. 16. 30, to *devour*, Ge. 41. 7, to *destroy*, Is. 25. 7), and the appell. אֶם *am*, a *people*, Ge. 27. 29; Is. 13. 14. This bears reference to his supposed supernatural powers, as though he could destroy the Lord's people. "Sine populo," says St. Jer.; and "non-populus," from בָּל *bal*, *nothing*, and אֶם *am*, *people*, i.q. a foreigner, says Ges. "Lord of the people," says Vitringa, from בָּלַע *Báal am*; and Chytræus, "confusus populus."

A false prophet, the son of Beor. He practised divination. Dr. A. Clarke supposes that he was one of the *Moshelim* of the ancient Asiatics, who had added to his poetic gift that of *sorcery* or *divination*. The Poetæ of the Greeks were of the same caste, so also the Bards among the Druids. When the Israelites were in the plains of Moab, he was sent for by the king of Moab to curse them; but

he could not, because, as he said, God "hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel." He could not curse nor harm the people while they lived righteously; hence he counselled that the women of Moab and Midian should tempt the men of Israel to sin, and then they would be obnoxious to God's displeasure. He succeeded; and so confident was he that the idolaters would triumph over the Israelites, now iniquity was found among them, that he ventured to go along with the Midianites to battle; but they were routed before the Israelites, and he was slain with the sword. The doctors, in the Gemara of the Sanhedrin, ask, "What did he here?" To which Rabbi Johanan replies, "He went to receive his reward for the death of the twenty-four thousand Israelites which he had procured," Nu. 25. 9. These Greek and Roman names are of the same meaning: *Andronicus*, *Androdamus*, *Archidamus*, *Archelaus*, *Nicanor*, *Nicander*, *Nicodemus*. Νικολαός is of the same meaning as בִּלְעָם *Balaam*, νικάω answering to בָּלַע and λαός to אֶם. This name is used in Re. 2. 6, 15 symbolically, and is applied to a sect, the Nicolaitans, whose heresy did, as Epiphanius said, ἐναντοὺς καὶ τοὺς πειθομένους ἀπολλύειν, "destroy them that taught, and them that believed it;" for they "turned the grace of God into lasciviousness," taught fornication and uncleanness, and practised τὰ κρυπτὰ τῆς αἰσχύνης, "the hidden things of shame," 2 Cor. 4. 2. Œcumenius says of them, περὶ μὲν δόγματος ἀσεβέστατοι, περὶ δὲ βίον ἀσελγέστατοι, "most ungodly in their principles, and most lascivious in their lives." And Tertullian says, "that they did things so exceedingly filthy, that we blush to mention them, and therefore pass them by." I will refrain from dwelling any longer on this diabolical heresy, held by the Nicolaitans, Carpocratians, and other heretics of the early ages; but briefly observe, that as their vile wickedness is denominated, Re. 2. 14, τὴν διδαχὴν Βαλαάμ, "the doctrine of Balaam," who caused Israel to sin in the matter of Baal-Peor, we cannot but conclude that their worship was the same as that of Baal-Peor, and that this idol was the same as Priapus. Vid. Peor, and Baal Peor. (B.C. 1452.)

#### OCCURRENCES.

Numbers 22. 5, 7, 8, 9, 10, 12, 13, 14, 16, 18, 20, 21, 23, 25, 27, 28, 29, 30, 31, 34, 35, 36, 37, 38, 39, 40, 41 - 23. 1, 2, 3, 4, 5, 11, 16, 25, 26, 27, 28, 29, 30 - 24. 1, 2, 3, 10, 10, 12, 15, 25 - 31. 8, 16.

Deuteronomy 23. 4, 5.  
Joshua 13. 22 - 24. 9, 10.  
Nehemiah 13. 2.  
Micah 6. 5.

**BALADAN**, בִּלְדָן *Baladhán*, m. Βαλαδάν, Baladan.

"Bel (is his) Lord," i.e. worshipper of Bel

(*Baal* vel *Belus* (est) *Dominus*, Sim.), a comp. of בַּל *bel*, const. from בָּעַל *B'el*, = בָּעַל *Baal*, lord (vid. *Baal*), and אֲדָן *adhán*, for אֲדֹן *adhón*, lord, master, Ge. 45. 8, from the root דָּן *dun*, to rule, to judge, i. e. *strive*, Ge. 6. 3.

A king of Babylon, father of Merodach-Baladan, who sent letters of congratulation to Hezekiah, king of Judah, after his recovery from sickness. So named in honour of Bel or Baal. (B.C. 750.) Occurs 2 Ki. 20. 12; Is. 39. 1.

**BALAH**, בָּלָה *Baláh*, Βωλά, Bala.

"Decayed," the same as the adj. *f. worn out with age and use*, Jos. 9. 5; Eze. 23. 43, from the root בָּלָה *baláh*, to fail, to fall away, of garments worn out, and of men with age or sickness, Job 13. 28; Is. 50. 9.

A town in the tribe of Simeon, a contraction from בִּלְהָה *Bilháh*, q. v. 1 Ch. 4. 29. Occurs Jos. 19. 3.

**BALAK**, בָּלַק *Balaq*, m. Βαλάκ, Balac.

"Wasting," "licking up" (*lingens*, St. Jer.), from the root בָּלַק *baláq*, to waste, to lay waste, Is. 24. 1; Na. 2. 10.

A son of Zippor, a king of the Moabites in the time of Moses. When the Israelites encamped in the plains of Moab, he went up to the top of his hills, and as he looked on them as they lay beneath, in his terror he said, "Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field." He sent for *Balaam*, the *diviner*, to curse the people for him, but there was no divination that could affect Israel. When *Balaam* discovered this, he advised *Balak* to send among them the young women of Moab, who seduced the youthful Israelites to worship their detestable idol; but this counsel was equally injurious to him who gave it and to those who followed it. (B.C. 1452.) Occurs Nu. 22. 2, 4, 7, 10, 13, 14, 15, 16, 18, 18, 35, 36, 37, 38, 39, 40, 41; 23. 1, 2, 2, 3, 5, 7, 11, 13, 15, 16, 17, 18, 25, 26, 27, 28, 29, 30; 24. 10, 10, 12, 13, 25; Jos. 24. 9; Ju. 11. 25; Mi. 6. 5.

**BAMAH**, בָּמָה *Bamáh*, Ἀβαμά, Excelsum.

"High place," the same as the appell. בָּמָה *bamáh*, a high place, a fortress, a sanctuary, 1 Sa. 10. 13 (vid. *Bamoth*), from בָּמָה *bum*, unused root, to be high.

One of the high places of Baal, so denominated, or named, from the question Ezekiel put to the idolatrous Israelites: "What is the name of the (בָּמָה) *bamáh* high place whereunto ye go?" Hence it was called *Bamah* unto this day. Occurs Eze. 20. 29.

**BAMOTH**, בָּמוֹת *Bamóth*, Βαμώθ, *Bamoth*.

"High places" (*excelsa*, St. Jer.), plur. of בָּמָה *bamah*, a high place, vid. *Bamah*.

A city of the Moabites, doubtless so called from its high places dedicated to Baal. In Jos. 13. 17, it is called *Bamoth Baal*, q. v. These "high places" were crowned with so called sacred groves, whose deep shades invited the idolater to perform his impure rites. Occurs Nu. 21. 19, 20.

**BAMOTH BAAL**, בָּמוֹת בָּעַל *Bamóth Báal*,

Βαμὼν *Baal* and Βαμώθ-Βαάλ, *Bamoth-Baal*.

"High places of Baal" (*excelsa Baalis*, Sim.), a comp. of the plur. of בָּמָה *bamáh*, a high place (q. v.), and בָּעַל *Baal*, lord, vid. *Baal*.

A town of the Moabites, but given by Moses to the tribe of Reuben. In Nu. 22. 41, this name בָּמוֹת בָּעַל *Bamóth Báal*, is translated in the Eng. Vers. "the high places of Baal"; LXX. στήλην τοῦ Βαάλ; Vulg. "Excelsa Baal." This place was situated on the river Arnon. Occurs Jos. 13. 17.

**BANI**, בָּנִי *Baníy*, m. Βανί, Boni.

"Built" (*edificatus*, Sim.), from the root בָּנָה *bandh*, to build, to erect, houses, temples, forts, Nu. 32. 38; Je. 7. 31; Eze. 21. 22; to build a family, Pr. 14. 1.

(1) One of the sons of Merari, the son of Levi. (B.C. 1440.) Occurs 1 Ch. 6. 46.

(2) A Gadite, one of David's heroes. (B.C. 1048.) Occurs 2 Sa. 23. 36.

(3) The father of Imri, a descendant of Pharez, the son of Judah by his daughter-in-law Tamar. (B.C. 536.) Occurs 1 Ch. 9. 4; Ezr. 2. 10; 10. 29.

(4) Father of several men of Nehemiah's time. (B.C. 445.) Occurs Ezr. 10. 34, 38; Ne. 3. 17.

(5) One of the chief Levites, who in the time of Nehemiah stood forth to make the people understand the Scriptures. Father of Uzzi, an overseer of the Levites. (B.C. 445.) Occurs Ne. 8. 7; 9. 4, 4, 5; 10. 13; 11. 22.

(6) One of the chiefs of the people. (B.C. 445.) Occurs Ne. 10. 14.

**BARACHEL**, בָּרַכְיָאֵל *Barakhél*, m. Βαραχίηλ, Barachel.

"Blessed of God" (*benedixit Deus*, Sim.), a comp. of בָּרַךְ *barákh*, to invoke God, to adore, to bless, used of God, and of men towards each other (Ge. 12. 2; 1 Sa. 13. 10; Ps. 95. 6), and אֵל *El*, God, vid. *Abdiel*.

The father of Elihu, the Buzite, who disputed with Job. (B.C. 1550.) Occurs Job 32. 2, 6.

**BARAK**, בָּרַק *Baraq*, m. Βαράκ, Barac.



"Lightning," "thunderbolt" (*fulgur*, i. e. *terribilis*, Sim., *fulgurans*, St. Jer.), the same as the appell. **בָּרָק** *baráq*, lightning ("Syr. Arab. **بَرْق** *barq* id.," Ges.), Eze. 1. 13, *glittering*, as the sword, Eze. 21. 28; Hab. 3. 11, from the root **בָּרָק** *baráq*, to *lighten*, Ps. 144. 6 ("Æth. **በረቀ** : to *lighten*, **ለበረቀ** : to *thunder*," Ges.). Only once as a verb.

A son of Abinoam, a leader of the Israelites. He obtained a great victory over the Canaanites, and probably received this name from his impetuosity as a general, striking terror into all hearts by his strength and dauntless courage. The Armenian name *Guerak*, is of the same meaning, i. e. *thunder*. Also *Ceraunon*, i. e. *lightning*; and the Punic *Barcas*, *thunderbolt*. Our Blessed Lord named James and John (Mar. 3. 17), from their dauntless courage, **Υιοὶ θοορῆς**, sons of thunder, i. e. *thunderbolts*. Occurs Ju. 4. 6, 8, 9, 10, 12, 14, 14, 15, 16, 22; 5. 1, 12, 15.

**BARHUMITE**, vid. Bahurim.

**BARIAH**, **בָּרִיָּה** *Bariyáhh*, **Βερί** and **Βερία**, Beria.

"Fugitive," "prince" (*in fugam conversus*, *qui fugam cepit*, *fugitivus*, Sim.), the same as the appell. **בָּרִיָּה** *baridáhh*, written also **בָּרִיָּה** *bariyáhh*, a *fugitive*, a *prince*, Is. 15. 5; 43. 14, from the root **בָּרַח** *baráhh*, to *pass through*, to *flee away*, 1 Sa. 19. 12.

A son of Shechaniah, a descendant of David. (B. c. 460.) Occurs 1 Ch. 3. 22.

**BARKOS**, **בָּרְקוֹס** *Barqós*, **Βαρκός**, Bercos.

"Son after his father" (*filius patrissans*, Sim.), a comp. of **בָּר** *bar*, a *son* (the general word is **בֵּן** *ben*, *son*, though in Syriac *bar* (**ܒܪ** or **ܒܝܪ**) answered to it: it occurs but twice, Ps. 2. 12; Pr. 31. 2), and **קוֹס** *qos*, "rad. Arab. **قاس** in Conj. II., *morem patris observavit*," Sim.

Whose children returned from the captivity at Babylon. (B. c. 536.) Occurs Ezr. 2. 53; Ne. 7. 55.

**BARUCH**, **בָּרֻךְ** *Barúkh*, m. **Βαρούχ**, Baruch.

"Blessed" (*benedictus*, Sim.), part. præt. of Pahul, of the root **בָּרַךְ** *barákh*, to *kneel down*, to *bless* God, to *be blessed*, De. 33. 13.

(1) The faithful friend and scribe of Jeremiah. He was of a noble family of Judah, and supposed to be brother to Seraiah, the last high priest before the Babylonian captivity. (B. c. 590.) Occurs Je. 32. 12, 13, 16; 36. 4, 4, 5, 8, 10, 13, 14, 14, 15, 16, 17, 18, 19, 26, 27, 32; 43. 3, 6; 45. 1, 2.

(2) A son of Zabai. (B. c. 445.) Occurs Ne. 3. 20; 10. 6.

(3) The son of Col-hozeh. (B. c. 445.) Occurs Ne. 11. 5.

**BARZILLAI**, **בָּרְזַלַּי** *Barzilláy*, m. **Βερζελλί**, Berzillai.

"Iron of the Lord," i. e. most firm and true (*ferrum Domini*, i. e. *vinculum ferreum*, *catena*, qua *Dominus* parentes copulavit, Sim.), the constr. of **בָּרְזַל** *Barzél Yah*, a comp. of **בָּרְזַל** *barzél*, *iron*, Ge. 4. 22, to make hard as *iron*, Le. 26. 19, for *strength*, unmoveableness, Mi. 4. 13, horn of *iron* (from the Ch. **בָּרַז** *b'raz*, root **בָּרַז** *baráz*, unused, to *transfix*), and 'yodh, the sign of the Divine name, **יְהוָה** *Y'hováh*, vid. Jehovah. Homer frequently uses *iron* as a symbol of *firmness*.

(1) A rich and loyal Gileadite, who succoured David when he fled from his son Absalom. On the day of David's return to Jerusalem he was fourscore years old. (B. c. 1103 to 1023.) Occurs 2 Sa. 17. 27; 19. 32, 33, 34, 39; 1 Ki. 2. 7.

(2) A Meholathite, father of Adriel who married a daughter of Saul. (B. c. 1060.) Occurs 2 Sa. 21. 8.

(3) A man whose children returned from the captivity at Babylon. He took a wife of the daughters of Barzillai, and was called after their name. "They sought their register among those that were reckoned by genealogy, but they were not found; therefore were they, as polluted, put from the priesthood." Hence we may conclude that the man referred to was, previous to his marriage, a *stranger*, i. e. a heathen, and probably had an idolatrous name, which occasioned the assumption of theirs. (B. c. cir. 600.) Occurs Ezr. 2. 61, 61; Ne. 7. 63, 63

**BASHAN**, **בָּשָׁן** *Bashán*, **Βασάν**, Basan,

"Soft," "sandy soil," i. e. a rich soil ("pinguedo," St. Jer., "*solum æquale, plenum et molle*, ut Arab. **بَشَن**," Sim.), from **בָּשָׁן** *bashán*, unused root, Arab. as above, a level and soft soil, soft sand.

A famous mountain and region north of the kingdom of Sihon, over which Og reigned; known in later times as Batanæa, which was part of the territory of Herod Antipas. Many of the ancient versions, instead of using it as a proper name, have translated by *fruitful*, or *fat*. As for instance, the LXX., in Ps. 22. 13, for Bashan, translate **πίδες**, *fat*; Aquila, **λιπαροί**; Symmachus, **σιτιστοί**; Vulg. *pingues*, and St. Jer. *mons pinguis*. No doubt it was so called from the richness of the soil, and its rich pastures; for it was considered one of the most fruitful countries in the world, not only in pastures, but in the breed of cattle, and in stately oaks. It is now called *El-Bethenyeh*.

## OCCURRENCES.

Numbers 21. 33, 33 - 32. 33.	Psalms 22. 12-68. 15; 15. 22 - 125. 11
Deut. 1. 4 - 3. 1, 1, 3, 4, 10, 10, 11, 13,	- 136. 20.
13, 14 - 4. 43, 47 - 29. 7 - 32. 14 - 33. 22.	Isaiah 2. 13 - 33. 9.
Jos. 9. 10 - 12. 4, 5 - 13. 11, 12, 30, 30,	Jeremiah 22. 20 - 50. 19.
30, 31 - 17. 1, 5 - 20. 8 - 21. 6, 27 - 22. 7.	Ezekiel 27. 6 - 39. 18.
1 Kings 4. 13, 19.	Amos 4. 1.
2 Kings 10. 33.	Micah 7. 14.
1 Chronicles 5. 11, 12, 16, 23 - 6. 62, 71.	Nahum 1. 4.
Nehemiah 9. 22.	Zechariah 11. 2.

**BASHEMATH**, בַּשְׁמַת *Basmáth*, f. Βασμαθή and Μασεμμαθή, Basemáth.

"Pleasant smelling," as a balsam plant, the same as the appell. fem. of בַּשָּׁם *basám*, m. *balsam*, *balsam plant*, Cant. 5. 1, 13, from בַּשָּׁם *basám*, unused root, *to smell sweetly* ("Chald. and Syr. בַּשָּׁם, בַּשָּׁם id., "Ges.), *to be pleasant*.

(1) A daughter of Elon the Hittite, and wife of Esau. In Ge. 36. 2, she is called אֲדָה *Adháh*, Adah, "ornament," after Esau's marriage with Bashemath the daughter of Ishmael. (B.C. 1796.) Occurs Ge. 26. 34.

(2) A daughter of Ishmael, sister of Nebajoth, and wife of Esau. (B.C. 1796.) Occurs Ge. 36. 3, 10, 13, 17.

(3) A daughter of Solomon, and wife of Ahimaaz, prince over Naphtali for king Solomon. In the Eng. Vers. it is written Basmath. (B.C. 1014.) Occurs 1 Ki. 4. 15.

**BASMATH**, vid. Bashemath, No. 3.

**BATH RABBIM**, בַּת־רַבִּים *Bath-rabbiym*, θυγα-  
τὸς πολλῶν, *Filiæ multitudinis*.

"Daughter of many" (*filia multorum*, Sim.), a comp. of בַּת *bath*, a daughter ("Arab. بِنْت; Syr. ܒܬܐ id., "Ges.), a *grand-daughter*, *female disciple*, fig. *the daughter of a city*, i. e. a smaller town dependent on it, and sprung from it, Ge. 6. 2; Nu. 21. 25; Ju. 11. 40; Mal. 2. 11 (constr. from בָּנִית *béneth*, for בָּנִית *béneth*, from the root בָּנָה *banáh*, *to build*, *to erect*, a house), and the plur. adj. of רַב *rabh*, *many*, *great*, *large*, Job 36. 28, οἱ πολλοί, Ge. 7. 11, from the root רָבַב *rabbábh*, *to become many*, *to multiply*, Ge. 6. 1.

The gate of Heshbon is so called figuratively, from the many persons going in and out of it, or there receiving judgment, Ca. 7. 4.

**BATHSHEBA**, בַּת־שֶׁבַע *Bath-shébbha*, f. Βηθσαβέ and Βηθσαβέ, Bethsabée.

"Daughter of an oath," i. e. of divine promise (*filia juramenti*, scil. divini, i. e. *filia divinitus promissa*, Sim.), a comp. of בַּת *bath*, a daughter (vid.

Bath-rabbim), and שֶׁבַע *shéba*, *seven*, from שָׁבַע *shabá*, *to swear*, *to promise by an oath*, Ge. 50. 24, vid. Ashbea.

A daughter of Eliam, or Ammiel, and wife of Uriah the Hittite. She was defiled by David, who married her after her husband had been destroyed, by his commands, in battle, and by whom he had Solomon. She is called, 1 Ch. 3. 5, בַּת־שֻׁוּא *Bath-shúa*, Bathshua. (B.C. 1035.) Occurs 2 Sa. 11. 3; 12. 24; 1 Ki. 1. 11, 15, 16, 28, 31; 2. 13, 18, 19; Ps. 51.

**BATH-SHUA**, בַּת־שֻׁוּא *Bath-shúa*, f. Βηθσαβέ and θυγατὸς Σάβας, Bersabee, and filia Sue.

"Daughter of an oath," or "daughter of seven," that being regarded as a holy number. Vid. Bathsheba, and Ashbea.

(1) The wife of Judah, but the Eng. Vers. has, in both places, translated it "daughter of Shua," the Canaanitess. (B.C. 1729.) Occurs Ge. 38. 12; 1 Ch. 2. 3.

(2) The same as Bathsheba. (B.C. 1035.) Occurs 1 Ch. 3. 5.

**BAVAI**, בָּוַי *Baváy*, m. Βεβαί, Bavai.

"With the desire of the Lord," or, "by the mercy of the Lord," according to Sim., who says, "Ex הָיָה בָּאוֹ *cum desiderio Domini*; vel ex significatione radicis Arab. *per misericordiam Domini*." Probably it is of Persic origin.

Son of Henadad, the ruler of the half part of Keilah in Nehemiah's time. (B.C. 445.) Occurs Ne. 3. 18.

**BAZLITH**, בַּצְלִית *Batslyth*, Βαζαλώθ, Besloth.

"A making naked," from בָּצַל *batsál*, unused root, "i. q. פָּצַל; Arabic بَصَلَ *to peel*," Ges.

The children of this man returned from the captivity at Babylon. His name is written, Ezr. 2. 52, בַּצְלִיּוֹת *Batslúth*, Bazluth. Occurs Ne. 7. 54.

**BAZLUTH**, vid. Bazlith.

**BEALIAH**, בְּעֻלִּיהָ *B'alyáh*, m. Βααλιά, Baalia.

"Possession of the Lord" (*dominium exercuit Dominus*, Sim.), a comp. of the appell. = בָּעַל *Badl*, *lord*, *possessor* (vid. Baal), and יָהּ *Yah*, the abbreviated form of the divine name יְהוָה *Y'hováh*, *Jehovah*, vid. Abia.

One of the mighty men of war, who joined David's army at Ziklag. (B.C. 1058.) Occurs 1 Ch. 12. 5.

**BEALOTH**, בְּעֻלוֹת *Balóth*, Βαλώθ, Baloth.

"City corporations," i. e. rulers, *civitates*, or perhaps "daughters of the city," plur. of בְּעֻלָּה *baaláh*,

mistress, fem. of **בַּעַל** *Baál*, lord, possessor, owner, from the root **בָּעַל** *baál*, to rule, vid. Baal.

A town in the south part of the territory of Judah. The Eng. Vers. writes it, 1 Ki. 4. 16, "in Aloth," but the LXX. *Βααλώθ*, Vulg. Baloth. Occurs Jos. 15. 24.

**BEBAI**, **בִּבְי** *Bebháy*, *Baßai*, *Bebai*.

"With the desire of the Lord," i. e. with the greatest longing, as Sim. says, "Ex **בְּאַבְרָהָהּ** *cum desiderio Domini*, i. e. *cum desiderio maxima*."

(1) His children returned from captivity. Occurs Ezr. 2. 11; 8. 11; Ne. 7. 16.

(2) One of those who sealed the writing in the time of Nehemiah. (B. c. 445.) Occurs Ezr. 8. 11; 10. 28; Ne. 10. 15.

**BECHER**, **בֶּכֶר** *Békher*, *Βοχόρ*, m. *Becher*.

"First-born" (*primogenitus*, St. Jerome, Sim., Heb. Onomas.), from **בָּכַר** *bakhár*, to come first, which is in the Pual to be first-born, Le. 27. 26, **אֶחָד־בְּכֹרִים** *akh-b'khór*, "only the firstlings;" LXX. *καὶ πᾶν πρωτότοκον*; Vulg. *primogenita*. Gesenius derives it from the appell. **בֶּכֶר** *bekhér*, a young he-camel. Sim. adds to the first interpretation, "vel per Metathesin dicitur pro **בֶּרַךְ** benedictio."

(1) A son of Benjamin, the youngest son of Jacob, and the father of the Becherites, Nu. 26. 35. (B. c. 1700.) Occurs Ge. 46. 21; 1 Ch. 7. 6, 8, 8.

(2) A son of Ephraim, the son of Joseph, and father of the **בֶּכְרִי** *Bakhriy*, Bachrites. (B. c. 1680.) Occurs Nu. 26. 35.

**BECHORATH**, **בְּכוֹרֶת** *B'khoráth*, m. *Baxíp*, *Bechorath*.

"Offspring of the first-born" (*primogenitura*, Sim.), = **בְּכוֹרוֹת** *b'khoroth*, first-born offspring (Ne. 10. 37, **בְּכוֹרוֹת בְּנֵינוּ** *b'khoróth baneynú*, "first-born of our sons"), plur. of **בְּכוֹרָה** *b'khoráh*, first-born, of men, of beasts; from the root **בָּכַר** *bakhár*, to cleave, to be first, first-born, vid. Becher.

The son of Aphiah, an ancestor of Kish, the father of Saul. (B. c. 1225.) Occurs 1 Sa. 9. 1.

**BEDAD**, **בִּדָּד** *B'dhádh*, m. *Badád*, *Badad*.

"Separation," "solitary" (*separatus*, *singularis*, Sim.; *solitarius*, Heb. Onomas.), = **בִּדָּד** *badhádh*, m. *separation*, *solitary*, adv. *alone*, Le. 13. 46, from the root **בָּדַד** *badhádh*, to separate, Ps. 102. 8, *alone*, Ho. 8. 9.

The father of Hadad, the fourth king of the Edomites. (B. c. cir. 1500.) Occurs Ge. 36. 35; 1 Ch. 1. 46.

**BEDAN**, **בִּדְאָן** *B'dhán*, m. *Βαράκ*, *Badan*.

"Fat," "robust." "*Crassus, robustus*, rad. Arab. **بَرَن** *crassus, corpulentus fuit*," Sim.

(1) The son of Ulam, a Gileadite. (B. c. 1369.) Occurs 1 Ch. 7. 17.

(2) An Israelitish judge not mentioned in Judges; the LXX. read Barak, so also the Syriac and Arabic; but the Chaldee has Samson, which perhaps crept into the text from the idea of strength contained in this name. Possibly he may be the same as **עַבְדֹן** *Abhdon*, *Abdon*. (B. c. 1112.) Occurs 1 Sa. 12. 11.

**BEDERIAH**, **בִּדְרִיָּה** *Bedhyáh*, m. *Badaía*, *Badaias*.

"In the protection of the Lord" (*per potentiam Domini*, Sim.), for **יְהוָה בְּעֶדְיָהּ** *b'edh Yah*, a comp. of the prefixed preposition **בְּ** *b'*, in, at, among; and **עֶדְיָהּ** *edh*, strength, defence, covering (as the Arab. **أَيْدٍ** and **أَيْدٍ**,

"a rad. **أَيْدٍ** *viribus polluit, robustus ac potens fuit*," Sim.), and also **יָהּ** *Yah*, the abbreviated form of **יְהוָה** *Y'hováh*, *Jehovah*, vid. Abia. Or, it might be, "separated of the Lord," i. e. dedicated to God, from **בָּדַד** *badh*, separation, something separated, and **יָהּ** *Yah*, *Jehovah*.

One of the sons of Bani, who had taken a strange wife. (B. c. 445.) Occurs Ezr. 10. 35.

**BEELIADA**, **בְּעִלְיָדָה** *B'elyadhá*, m. *Ἐλιαδέ*, *Baaliada*.

"The Lord has known," i. e. for whom the Lord cares (*Dominus cognovit*, Sim.), a comp. of **בָּעַל** *B'el*, Syr. for and = **בָּעַל** *Baal*, lord (vid. Baal), and **יָדַע** *yadhá* = the root **יָדַע** *yadhá*, to perceive, to see, to know, Ex. 6. 7; 2 Ki. 4. 9; Is. 40. 21.

A son of David, born in Jerusalem. He is called, 2 Sa. 5. 16, **אֶלְיָדָה** *Elyadhá*, *Eliada*. (B. c. 1020.) Occurs 1 Ch. 14. 7.

**BEER**, **בְּאֵר** *B'er*, *φρέαρ*, and *Βαΐηρ*, puteus, and *Bera*.

"A well" (*puteus*, Sim.), vid. Baalath Beer.

(1) A station in the wilderness, so called from the well that was there dug by the princes of Israel at the command of Moses. Occurs Nu. 21. 16.

(2) A town in Palestine, to which Jotham fled. Occurs Ju. 9. 21.

**BEER ELIM**, **בְּאֵר אֵלִים** *B'er-eliym*, *φρέατος τοῦ Αἰλείμ*, *Puteus Elim*.

"Well of the mighty ones," "well of the terebinths" (*puteus fortium*, *puteus quercuum*, Sim.) a comp. of **בְּאֵר** *b'er*, a well (vid. Baalath Beer), and

אֵלִים *Elym*, = אֵילִים *eylym*, *mighty ones, princes*, Ex. 15. 15, *oaks, terebinths*, Is. 1. 29, plur. of אֵיל *eyl*, *strong, robust*, from the root אֵיל *iył*. Vid. Abdiel.

An oasis in the desert, and probably the same as Beer, which see, and also Elim. Occurs Is. 15. 8.

**BEER LAHAI-ROI**, בְּאֵר לַחַי רֹאִי *B'er lahháy roiy*, φρέαρ οὐ ἐνώπιον εἶδον, *Puteus Viventis et videntis me*.

"The well of the life of vision:" some interpret it to refer to God and to Hagar, "the well of her that liveth, and of him that seeth," i. e. preserves me in life, "the well of the living who seeth me" (vid. LXX. and Vulg. above; "*Puteus (Dei) viventis, aspicientis me*," Sim.; "*Puteus Dei viventis, videntis me*," Hillerus), a comp. of the appell. בְּאֵר *b'er*, a well (vid. Baalath Beer), חַי *hháy* (with the art. הַ *la*, the), *life, living*, Ezr. 6. 10; Da. 4. 14 (from the root חָיָה *hhaydy*, to live, Ge. 3. 22, to save life, Ne. 6. 11), and רֹאִי *roiy*, from the root רָאָה *radáh*, to see, i. e. live, to look, behold, Ge. 7. 1; 11. 5.

A place between Kadesh and Bered, where the Lord appeared unto Hagar in a vision. She said, רֹאִי אֲחֵרִי רֹאִי הֲלֵם הִנֵּם הָאֵלִים *haghám halóm raiytiy ahhariy roiy*: "Have I also here looked after him that seeth me?" i. e. Do I then here live also after the vision, having beheld God? Hence she called the well by the above name. It is mentioned, Ge. 24. 62; 25. 11; but in the Eng. Vers. it is written "well Lahai-roi." Occurs Ge. 16. 14.

**BEER SHEBA**, בְּאֵר שֶׁבַע *B'er-shébha*, φρέαρ τοῦ ὄρκου, *Bersabee*.

"The well of the oath," a comp. of בְּאֵר *b'er*, a well (vid. Baalath Beer), and שֶׁבַע *shébha*, an oath, seven. Vid. Bathsheba.

A well so called from the covenant made between Abraham and Abimelech, because they both swear. A city was built here, which first belonged to the tribe of Judah, but was afterwards possessed by Simeon, and was the southern boundary of Palestine. In St. Jerome's time there was a Roman garrison there, as he says in his *De Locis Hebraicis*: "Bersabee, in tribu Juda sive Symeonis, est usque hodie vicus grandis in vicesimo à Chebron milliario, vergens ad austrum: in quo et Romanorum militum præsidium positum est. A quo loco termini Judææ terræ incipientes tendebantur usque ad Dan, quæ juxta Paneadem cernitur. Interpretatur vero בְּאֵר שֶׁבַע Bersabee puteus juramenti, eo quòd ibi Abraham et Isaac fœdus cum Abimelech sociaverunt jurantes."

## OCCURRENCES.

Genesis 21. 14, 31, 32, 33 - 22. 19,	1 Kings 4. 25 - 19. 3.
19 - 26. 23, 33 - 28. 10 - 46. 1, 5.	2 Kings 12. 1 - 23. 8.
Joshua 15. 28 - 19. 2.	1 Chronicles 4. 28 - 21. 2.
Judges 10. 1.	2 Chronicles 19. 4 - 24. 1 - 30. 5.
1 Samuel 3. 20 - 8. 2.	Nehemiah 11. 27, 30.
2 Samuel 3. 10 - 17. 11 - 24. 2, 7, 15.	Amos 5. 5 - 8. 14.

**BEERA**, בְּאֵרָה *B'erá*, m. Βερά, Bera.

"A well," = בְּאֵרָה *b'eráh*, a well, from בְּאֵר *b'er*. Vid. Baalath Beer.

A son of Zophah, the son of Helem. (B. c. 1570.) Occurs 1 Ch. 7. 37.

**BEERAH**, בְּאֵרָה *B'eráh*, m. Βεήλ and Βερά, Beera.

"A well," from בְּאֵר *b'er*, a well. Vid. Baalath Beer.

A son of Baal, of the tribe of Reuben. He was carried away captive by Tiglath-pileser into Assyria, in the days of Pekah, king of Israel. (B. c. 740.) Occurs 1 Ch. 5. 6.

**BEERI**, בְּאֵרִי *B'erly*, m. Βεώχ and Βεήρ, Beeri.

"Well of God" (*puteus (Dei)*, i. e. *puteus divinitus datus*, Sim.; "*fontanus, a fonte viventis*," Lightf.), from בְּאֵר *b'er*, a well (vid. Baalath Beer), and יְהוָה *yodh*, the sign of the divine name יְהוָה *Y'hováh*. Vid. Jehovah.

(1) Father of Judith the wife of Esau. Josephus informs us that he was a *Dynasta, a governor*, or prince among the Hittites. (B. c. 1810.) Occurs Ge. 26. 34.

(2) Father of Hosea the prophet. (B. c. 800.) Occurs Ho. 1. 1.

**BEEROTH**, בְּאֵרוֹת *B'eróth*, Βηρώτ, Beroth.

"Wells" (*putei*, Sim.), plur. of בְּאֵר *b'er*, a well. Vid. Baalath Beer.

A town which belonged to the Gibeonites, but was afterwards possessed by Benjamites. It is now called *el-Bireh*, and, according to Eusebius, was north of Jerusalem, about seven Roman miles. The gent. n, Beerothite, occurs in the following places: 2 Sa. 4. 2, 3, 5, 9; 23. 37; and Berothite, 1 Ch. 11. 39. Occurs Jos. 9. 17; 18. 25; 2 Sa. 4. 2; Ezr. 2. 25; Ne. 7. 29.

**BEEROTH OF THE CHILDREN OF JAAKAN**, בְּאֵרוֹת בְּנֵי יַעֲקֹן *B'eróth b'nnéy Yaaqán*, Βηρώθ υἱῶν Ἰακίμ, Beroth filiorum Jacan.

"Wells of the children of Jaakan," a comp. of בְּאֵרוֹת *b'eróth*, wells (vid. Baalath Beer), בְּנֵי *b'nnéy*, sons, plur. constr. of בֶּן *ben*, a son (vid. Ben), and יַעֲקֹן *Yaaqán*, Jaakan. Vid. Bene Jaakan.

A station of the Israelites in the wilderness, the same as Bene Jaakan, which see. Occurs De. 10. 6.

**BEEROTHITE**, בְּאֶרְתִּי *B'erothiy*, m. Βηρωθαίον, Berothitæ. Vid. Beeroth.

**BESHTERAH**, בְּעֶשְׁתֶּרָה *B'eshet'rah*, Βοσράν, Bosram.

"Temple of Astarte" (*fanum Astartes*, Sim.), a contraction for בֵּית עֶשְׁתֶּרָה *Beyth Esht'rah*, a comp. of the construct. of בַּיִת *bayith*, a house (vid. Abel-beth-Maachah), and עֶשְׁתֶּרָה *esht'rah*, = עֶשְׁתֶּרֶת *Ashtoreth*, Ashtoreth, which see. Beon is a similar contraction from Beth-meon.

A city of the Levites beyond Jordan, in the tribe of Manasseh, and called Ashtaroth, 1 Ch. 6. 71. It took its name from a temple of Astarte. Occurs Jos. 21. 27.

**BEL**, בֵּל *Bel*, m. Βήλ, Bel.

"Lord" (*Belus*, i. e. *Dominus*, Sim.), contracted from בְּעַל *B'el*, = בָּאֵל *Baál*, lord, from the root בָּעַל *baál*, to rule over. Vid. Baal.

The idol of the Babylonians; and most probably the deity worshipped was the sun. Herodotus describes the temple of this deity to have been a most magnificent structure of seven towers, built one upon another, and that the shrine of the idol was in the highest. He also informs us that Xerxes took away from this temple, a golden statue twelve cubits high. Occurs Is. 46. 1; Je. 50. 2; 51. 44.

**BELA**, בִּלַּע *Béla*, m. Βαλάκ and Βαλά, Balæ.

"Devouring," "swallowing" (as St. Jerome says, "*devorans*," and Simonis, "*absorptio* scil. hostium, i. e. *victor*"), the same as the appell. בִּלַּע *béla*, devouring, destruction, from the root בָּלַע *balá*, to swallow down, and devour greedily, Is. 28. 4, to consume, to destroy, Job 20. 15.

(1) The eldest son of Benjamin; in Ge. 46. 21 in the Eng. Vers., it is written *Belah*. The patron. is בָּלִי *Baliy*, Belaites, Nu. 26. 38. (b. c. 1700.) Occurs Ge. 46. 21; Nu. 26. 38, 40; 1 Ch. 7. 6, 7; 8. 1, 3.

(2) A son of Beor, a king of Edom. (b. c. 1600.) Occurs Ge. 36. 32, 33; 1 Ch. 1. 43, 44.

(3) The son of Azaz. (b. c. 1160.) Occurs 1 Ch. 5. 8.

(4) A city on the southern shore of the Dead Sea, and also called תְּסוֹר *Tsoar*, little. Occurs Ge. 14. 2.

**BELAITES**, vid. Bela.

**BELSHAZZAR**, בֶּלְשַׁצְצָר *Belshatstsár*, Chald. m. Βαλζάσαρ, Beltassar.

"Ex גִּל שָׂר אֲצִיר [Bel shar atstsár], *Belus* (est) *splendor nitoris*, i. e. *splendidissimus*," Sim.

The last king of the Chaldees, who was both weak and wicked. At a great feast he made to a thousand of his lords, he profaned the holy vessels belonging to the temple of God; but in the same hour the fingers of a man's hand wrote on the plaister of the wall of his palace, M'NE, M'NE, T'QEL, UPHARSIYN; and that night he was slain, and his kingdom passed into the hands of the Medes and Persians. He is called by the Greeks Ναβόννηδος, probably a composition with Nebo. It is written, Da. 7. 1, בֶּלְשַׁצְצָר *Bel'shatstsár*, Belshazzar. (b. c. 550.) Occurs Da. 5. 1, 2, 9, 22, 29, 30; 8. 1.

**BELTESHAZZAR**, בֶּלְטַשְׁצָר *Bell'shatstsár*, Chald. m. Βαλζάσαρ, Baltassar.

"Ex גִּל טָשָׂא אֲצִיר (cui) *Belus abscondidit splendorem*, i. e. cui Belus minus propitius est," Sim. "Bel's prince, i. e. prince whom Bel favours," Ges. The Assyrio-Babylonian name of the prophet Daniel, in the court of the Babylonian kings. (b. c. 550.) Occurs Da. 1. 7; 2. 26; 4. 8, 9, 18, 19, 19, 19; 5. 12; 10. 1.

**BEN**, בֶּן *Ben*, m. LXX. om., Ben.

"Son," "Edification" of the family (*edificatio* *familiae*, Sim.), the same as the appell. בֶּן *ben*, a son, a grandson, a disciple, Ju. 6. 3, 33; Je. 40. 8, from the root בָּנָה *bandh*, to build a house, a family, a ship, a temple, Nu. 32. 37; 1 Ch. 17. 10.

A Levite porter of the second degree. (b. c. 1042.) Occurs 1 Ch. 15. 18.

**BEN AMMI**, בֶּן-עַמִּי *Ben-ammiy*, m. Ἀμμάν, λέγουσα, Υἱὸς γένους μου. Ammon, id est, filius populi mei.

"Son of my nation," "son of my people" (*filius gentis meæ*, i. e. *ex gente mea*; vel per Appositionem, *filius populus meus*, Sim.), i. e. born to me not by a Sodomite stranger; or, by whom is born to me a people; a comp. of the constr. of בֶּן *ben*, a son (vid. Ben), and עַם *am* (with the suffix), a people, a race. Vid. Amad.

A son of Lot by his younger daughter. This name does not plainly declare that this son was begotten by her father; but only that he was the son of her people, or nation, or kindred, and not from any Sodomite stranger. The Ammonites were his descendants. They destroyed the giant race called Zamzummims, and seized their country, which was north-east of Moab, and very pleasant and fruitful. They were great enemies to the Israelites; but

now, as a people, their name is blotted out from among the nations of the earth. St. Jerome says, "Ammon vero, cujus quasi causa nominis redditur, filius generis mei, sive, ut melius est in Hebræo, filius populi mei, sic derivatur: ut ex parte sensus nominis, et ex parte sit ipse sermo עַמִּי. Ammi enim, à quo dicti sunt Ammonitæ, vocatur populus meus." (B.C. 1897.) Occurs Ge. 19. 38.

**BEN HADAD, בֶּן-הַדָּד** *Ben-hadhádhdh*, m. בֶּן-הַדָּד "Aδερ, Benadad.

"Son of the most high," "most eminent," i. e. son or worshipper of the supreme sun (*chief, first, "præcipuus,"* St. Jer.), comp. of the constr. of בֶּן *ben, a son* (vid. Ben), and הַדָּד *hadhádhdh, "metus, hinc Objectum metus et reverentia,"* Sim. Vid. Hadad.

(1) A king of Syria. According to Nicolas Damascenus, the kings of Syria for nine generations had the name of Ben Adad, i. e. son of Adodus, the greatest deity of the Syrians. There are three Damascenian Syrian kings mentioned in Scripture of this name. This one was he who made war with Baasha, king of Israel. (B.C. 951.) Occurs 1 Ki. 15. 18, 20; 2 Ch. 16. 2, 4.

(2) A king of Syria. He besieged Samaria in the time of Ahab, and was successful in his warfare. (B.C. 901.) Occurs 1 Ki. 20. 1, 2, 3, 9, 10, 16, 17, 20, 26, 30, 32, 33, 33; 2 Ki. 6. 24; 8. 7, 9.

(3) Son of Hazael, who overthrew the former Ben-hadad. He was unsuccessful in all his operations. (B.C. 842.) Occurs 2 Ki. 13. 3, 24, 25.

(4) Used for Damascus. Occurs Je. 49. 27; Am. 1. 4.

**BEN HAIL, בֶּן-חַיִל** *Ben-hhayil*, m. בֶּן-חַיִל "δυνατῶν, Benhail.

"Son of strength," "son of valour," i. e. brave (*filius strenuitatis, i. e. strenuus, Sim.*), a comp. of the constr. of בֶּן *ben, a son* (vid. Ben), and חַיִל *hhayil, strength, power, valour, Ju. 6. 12; 2 Sa. 22. 40; Ps. 59. 12, from the root חָיַל hhul, to bring forth. Vid. Aharhel.*

A prince in the time of Jehoshaphat; an appointed teacher of the law in the cities of Judah. (B.C. 912.) Occurs 2 Ch. 17. 7.

**BEN HANAN, בֶּן-חֲנָן** *Ben-hhandán*, m. בֶּן-חֲנָן "Φανά, filius Hanan.

"Son of compassion," "son graciously given" by God (*filius gratiose dedit Deus, Sim.*), a comp. of the constr. of בֶּן *ben, a son* (vid. Ben), and the præter. constr. of Kal from the root חָנַן *hhandán, to be gracious to, to give graciously. Vid. Baal-hanan.*

A son of Shimon, a Judahite. (B.C. 1400.) Occurs 1 Ch. 4. 20.

**BEN ONI, בֶּן-אֲוִי** *Ben-'oniy*, m. בֶּן-אֲוִי "Υἱὸς ὀδύνης μου, Benoni, id est, filius doloris mei.

"Son of my sorrow" (*filius doloris mei, Sim.*, vid. LXX., Vulg.), a comp. of the constr. of בֶּן *ben, a son* (vid. Ben), and אֲוִי *oniy, of my sorrow, of the appell. אָוֶן aven, emptiness, vanity, calamity; from the root אָוַן to vanity. Ho. 9. 4, לֶחֶם אֲוִיָּם "bread of mourning."*

The first name of Benjamin, imposed by his mother, who named him, because of her labour and hard travail, בֶּן-אֲוִי "son of my sorrow," as her soul was departing. But his father called him בִּנְיָמִין *Binyamiyn, Benjamin*, "the son of the right hand;" Vulg. "id est, filius dextræ;" probably alluding to the strength and support that he should derive from him; and also the comfort that he should have in this beloved one. (B.C. 1732.) Occurs Ge. 35. 18.

**BEN ZOHETH, בֶּן-זוּחַת** *Ben-zohhéth*, m. בֶּן-זוּחַת "Ζωάβ, Benzoheth.

"Son of most violent transportation," a comp. of the construct of בֶּן *ben, a son* (vid. Ben), and זוּחַת *zohhéth, "q. d. זוּחַת זוּחַת ablatio abreptionis, i. e. ablatio violentissima, ex זוּחַת, Chald. זוּחַת abstulit, sustulit," Sim.*

A son of Shimon. (B.C. 1400.) Occurs 1 Ch. 4. 20.

**BENAIAH, בֶּן-נְיָה** *B'naydh*, m. Βαναίας, Benaías.

"Built up of the Lord" (*ædificavit Dominus, Sim.*), a comp. of the root בָּנָה *bandh, to build, to edify* (vid. Bani), and the abbreviated form of the divine name יְהוָה *Yah, for יְהוֹדָה Y'hordh, Jehovah, vid. Abia.*

(1) A son of Jehoiada the high-priest; one of David's heroes, and captain over his guard. It is written in the following places with *vac*: בֶּן-נְיָהוּ *B'nayáhu*, 2 Sa. 2. 18; 23. 20, 22, 30; 1 Ki. 1. 8, 10, 26, 32, 36, 38, 44; 2. 25, 29, 30, 30, 34, 35, 46; 4. 4; 1 Ch. 11. 24; 18. 17; 27. 5, 6, 34. (B.C. 1042.) Occurs 2 Sa. 20. 23; 1 Ch. 4. 36; 11. 22, 31; 27. 14.

(2) One of the priests who blew the trumpet before the ark. It is written בֶּן-נְיָהוּ *B'nayahu*. (B.C. 1042.) Occurs 1 Ch. 15. 24; 16. 5, 6.

(3) A Levite of the second degree, a player on the psaltery in the house of God. Written with *vav*, בֶּן-נְיָהוּ *B'nayahu*. (B.C. 1042.) Occurs 1 Ch. 15. 18, 20.

(4) A son of Jeiel, a Levite of the sons of Asaph,

in the reign of Jehoshaphat. (B.C. 896.) Occurs 2 Ch. 20. 14.

(5) The father of Pelatiah, whose death Ezekiel laments. His name, ch. 11. 1, is written with *vav*, בְּנֵיָהּ *B'nayah*. (B.C. 594.) Occurs Eze. 11. 13.

(6) One of those polluted with a strange wife. (B.C. 456.) Occurs Eze. 10. 25.

(7) A son of Pahath-moab, polluted with a foreign wife. (B.C. 456.) Occurs Eze. 10. 30.

(8) A son of Bani, who took a foreign wife. (B.C. 456.) Occurs Eze. 10. 35.

(9) A son of Nebo, who took a foreign wife. (B.C. 456.) Occurs Eze. 10. 43.

**BENE BERAK**, בְּנֵי-בְרָק *B'ney-bh'râq*, masc.

*Bavai-Bakâr*, Bane, et Barach.

"Sons of thunder," plur. of בֶּן *ben*, a son (vid. Ben), and בְּרָק *b'râq*, from בָּרַק *barâq*, thunder, from the root בָּרַק *barâq*, to lighten, vid. Barak.

A village in the tribe of Dan, denominated from the bold character of its people. Occurs Jos. 19. 45.

**BENE JAAKAN**, בְּנֵי יַעֲקֹב *B'ney Yaaqân*, m.

*Bavaia*, Benejaacan.

"Sons of necessity" (*filii necessitatis seu stridoris*, St. Jer.), a comp. of the plur. of בֶּן *ben*, a son (vid. Ben), and the fut. Kal. of יָצַק *aqan*, vid. Akan, and יָצַק *uq*, to be straitened.

A station of the Israelites in the wilderness. Concerning this station, St. Jerome says, "Vicesima octava mansio transfertur in filios necessitatis seu stridoris. Si ab uno incipias numero, et paulatim addens ad septimum usque pervenias, vicesimus octavus efficitur numerus. Qui sint isti filii necessitatis psalmus ipse nos doceat: *Afferte Domino filii Dei, afferte Domino filios arietum*. Quæ est tanta necessitas, quæ nolentibus imponatur? Cum divinis scripturis fueris eruditus, et leges earum ac testimonia vincula scieris veritatis, contendens cum adversariis, ligabis eos, et vinctos duces in captivitatem, et de hostibus quondam atque captivis, liberos Dei facies: ut repente dicas cum Sion: *Ego sterilis et non pariens, transmigrata, et captiva; et istos quis enutrivit? Ego destituta et sola: isti ubi erant?*" Occurs Nu. 33. 31, 32.

**BENINU**, בְּנִינִי *B'ninu*, m. *Barovai*, Baninu.

"Our son," "our edification" (*edificatio nostra*, Sim.), from the segholite form בְּנִי *b'niy*, from בֶּן *ben*, a son, with the suffix, vid. Ben.

One of those who sealed the covenant in the time of Nehemiah. (B.C. 445.) Occurs Ne. 10. 13.

**BENJAMIN**, בִּנְיָמִין *Binyamiyn*, masc. *Beniamîn*,

Benjamin, id est, filius dextræ.

"Son of the right hand," i.e. of honour, or according to the Samaritan Pentateuch, "son of days," i.e. son of old age, a comp. of the const. בֶּן *bin*, from בֶּן *ben*, a son (vid. Ben), and יָמִיין *yamiyn*, m. and f. the right hand, the right side, to stand on the right side, Ps. 110. 1; from the root יָמַן *yamân*, to go to the right, Eze. 21. 20; to use the right hand, 1 Ch. 12. 2. Sim. says, "*filius dextræ*, id est, charior et dextra semper ducendus. Coll. Ps. 73. 23, and יָמִין *yamîn* Ps. 80. 10. Unde et Samaritan. *בְּנִימִין* (*yamin*) *præcipuus*, qua dextra honoratior sinistra, 1 Ki. 2. 19. Filius Jacob ex Rachel, qui aliis *filius dextræ*, i.e. *roboris* vocatus videtur, alludendo ad nomen prius יָמִין *yamîn*; nam יָמִין non tantum dolorem, sed etiam *robur* notat." In reference to יָמִין he is right, that it has the signification of *strength*, specially of virile and genital power, but he appears to confound יָמִין with יָמִין with the suffixes, an error which we must endeavour to avoid. It cannot be regarded as strength, when she died with the labour. As regards the name imposed by his father, there are many opinions as to whether its termination should be י or ם. Aben Ezra contends that it should be בְּנִימִין *Ben-yamiym*, "*filius dierum* [son of days, or old age], senectutis, qualem filium Græci vocant *τηλυγέτην* vel *τηλυγέτον*;" and Buttm. says that *τῆλε*, *τῆλυ*, is from the same root as *τέλος*, *τελευτή*, *τελευταῖος*, hence we may interpret the Greek word *τηλυγέτος*, ὁ τελευταῖος τῷ πατρὶ γενόμενος, one born at the last—born when a parent is old; child of his old age. Sim., as quoted above, introduces the Samar. *בְּנִימִין* *yamin*, which although it may be derived as he says, yet to introduce it under this name is not happy, since in the Samaritan Pentateuch, both in the text and version, this name is written *בְּנִימִין* *Benyamim*, "the son of days," or, as he is called Ge. 44. 20, יָעֶלֶדְהוּ *yéledh z'quntym*, "child of his old age." Vulg. "qui in senectute illius natus est." Houbigant contends that the Samar. is the true reading, and that the substitution of י for ם is a corruption. St. Jerome, however, defends the termination as we have it. He says: "In Hebræo similitudo nominis resonat: filius enim doloris mei, quod nomen moriens mater imposuit, dicitur בְּנִימִין *Benoni*. Filius vero dextræ, hoc est virtutis, quod Jacob mutavit, appellabatur Benjamin. Unde errant, qui putant Benjamin filium dierum interpretari: cum enim dextera appellatur יָמִין *yamiyn*, et finiatur in י litteram, dies

quidem appellantur et ipsi יָמִיִּם *yamiym*, sed in ם litteram terminantur."

The youngest son of Israel, whom Rachel called *Benoni*, "son of my sorrow," for she died in giving him birth. (B. C. 1732.) He was father of the Benjamites, the smallest of the tribes, and accordingly its portion was the smallest; but it had one great advantage, the metropolis—the city of Jerusalem was in their lot. Israel said of him in blessing him,—

בְּנִימִין יֵאָבֵב  
בְּבֹקֶר יֵאָכֵל עֵד  
וְלַעֲרֵב יִחְלַק שָׁלָל:

"Benjamin shall raven as a wolf:

In the morning he shall devour the prey,  
And at night he shall divide the spoil."

The Benjamites answered well to these words, for they were the most valiant of all the descendants of Israel. Indeed they maintained a war with all the other tribes; and although there were sixteen to one against them, yet they overcame them in two battles, and slew more men of Israel than were in their whole army. The comparing Benjamin to a wolf corresponds with the Greek usage, whose war-like men were called *Λυκόφρονες*, "of a wolf-like temper."

The patronymic is Benjamite, בְּנִימִי *Ben-y'miyniy*, m., and occurs 1 Sa. 9. 21; 2 Sa. 16. 11; 1 Ki. 2. 8; Ps. 7, title.

In the following texts the Eng. Version writes it plur. *Benjamites*, 1 Sa. 22. 7, and of *Benjamin* in 2 Sa. 19. 17. In Heb. with the art., Ju. 3. 15; 2 Sa. 16. 11, בְּנֵי־יִמִּיני *Ben-hay'miyniy*, plur. Ju. 19. 16, יִמִּיני *b'ney y'miyniy*, Benjamites. Ellipt. 1 Sa. 9. 1; 20. 1; Es. 2. 5, בְּנֵי־יִשָּׁח *ben-iysh y'miyniy*, for בְּנֵי־יִשָּׁח *iysh ben-y'miyniy*, a man of Benjamin; and 1 Sa. 9. 4, אֶרֶץ־יִמִּיני *érets y'miyniy*, land of Jemini, for אֶרֶץ־יִמִּיני *érets ben y'miyniy*, land of Benjamin.

## OCCURRENCES.

Genesis 35. 18, 24 - 42. 4, 36 - 43. 14,  
15, 16, 29, 34 - 44. 12 - 45. 13, 14, 14, 23  
- 46. 19, 21 - 49. 27.  
Exodus 1. 8.  
Numbers 1. 11, 36, 37 - 2. 23, 23 - 7.  
60 - 10. 34 - 13. 9 - 26. 38, 41 - 34. 21.  
Deuteronomy 37. 12 - 33. 13.  
Joshua 18. 11, 20, 21, 28 - 21. 4, 17.  
Judges 1. 21, 21 - 5. 14 - 10. 9 - 19. 14  
- 20. 3, 4, 10, 12, 13, 14, 15, 17, 18, 20, 21,  
22, 24, 25, 28, 30, 31, 32, 35, 36, 36, 39,  
40, 41, 43, 44, 46, 48 - 31. 1, 6, 13, 14, 15,  
16, 17, 18, 20, 21, 23.  
1 Samuel 4. 13 - 9. 1, 16, 21 - 10. 2,  
20, 21 - 13. 2, 15, 16 - 14. 16.  
2 Samuel 3. 9, 15, 25, 31 - 3. 19, 19 -  
4. 2, 2 - 19. 17 - 21. 14 - 23. 29.

1 Kings 4. 18 - 12. 31, 23 - 15. 22.  
1 Chronicles 2. 2 - 6. 60, 65 - 7. 6, 10 -  
8. 1, 40 - 9. 3, 4, 7 - 11. 31 - 12. 2, 16, 29  
- 21. 6 - 27. 21.  
2 Chronicles 11. 1, 3, 10, 12, 23 - 14.  
6 - 15. 2, 8, 9 - 17. 17 - 25. 5 - 31. 1 - 34.  
9, 32.  
Ezra 1. 5 - 4. 1 - 10. 9, 32.  
Nehemiah 3. 23 - 11. 4, 7, 21, 36 -  
12. 34.  
Psalms 68. 27 - 80. 2.  
Jeremiah 1. 1 - 6. 1 - 17. 26 - 20. 2 -  
22. 8, 44 - 33. 13 - 37. 12, 13 - 38. 7.  
Ezekiel 48. 23, 23, 24, 22.  
Hosea 5. 8.  
Obadiah 19.  
Zechariah 14. 10.

**BENJAMITE, BENJAMITES**, vid. Benjamin.

**BEON**, בֵּעֹן *B'on*, Βαῖν, Beon.

"House of habitation," being a contraction of בֵּית מְעֹן *Beyth-m'on*, Beth-meon, q. v. "In iniquitate," says St. Jer.

A city beyond Jordan. Occurs Nu. 32. 3.

**BEOR**, בְּעוֹר *B'or*, m. Βεώρ, Beor.

"Torch," "lamp" (*incendium*, vel *expurgatio*, aut *insipiens*, etc., Heb. Onomas.), from the root בָּעַר *badr*, to consume, to burn up, to depasture, Ex. 22. 4; Nu. 11. 3; 24. 22.

(1) The father of Bela, a king of Edom; his city was Dinhabah. (B. C. 1600.) Occurs Ge. 36. 32; 1 Ch. 1. 43.

(2) The father of Balaam the false prophet. (B. C. 1510.) Occurs Nu. 22. 5; 24. 3, 15; 31. 8; De. 23. 4; Jos. 13. 22; 24. 9; Mi. 6. 5.

**BERA**, בֶּרַע *Bera*, m. Βαλλά, Belæ.

"Son of evil," a comp. for בֶּן רָע *ben ra*, from the constr. of בֶּן *ben*, a son (vid. Ben), and רָע *ra*, evil, bad, wicked, Ge. 2. 9; 6. 5; 24. 50, from the root רָעַע *rad*, to be evil, to do evil, to be wicked, Ge. 44. 5; 19. 7; De. 15. 9. "In malo," Hill. "Excellens virtute et arte," says Sim., deriving from the Arab. بَارِع *to excel in science*.

A king of Sodom, who made war with the five kings. (B. C. 1917.) Occurs Ge. 14. 2.

**BERACHAH**, בִּרְכָה *B'rakháh*, m. Βερχία, Baracha.

"Blessing," "benediction" (*benedictio*, Sim.), the same as the appell. בִּרְכָה *b'rakháh*, f. a blessing, benediction, a benefit, Ge. 12. 2; Ex. 32. 29, from the root בָּרַךְ *barákh*, to be blessed, to bless, to kneel down, Ge. 9. 26; Ps. 95. 6.

(1) One of David's mighty men of valour, a left-handed Benjamite. (B. C. 1040.) Occurs 1 Ch. 12. 3.

(2) A valley in the desert of Tekoa, where Jehoshaphat assembled his army after the overthrow of his enemies, Ammon, Moab, and Edom, for which victory they blessed the Lord: therefore was it called בִּרְכָה *B'rakháh*, that is "blessing," or עֶמֶק בִּרְכָה *Émeq B'rakháh*, "Valley of blessing." Occurs 2 Ch. 20. 26, 26.

**BERAIAH**, בְּרַאִיָּה *B'rayáh*, m. Βαραία, Baraia.

"Created of the Lord," a comp. of the root בָּרָא *bará*, to create, to beget, Ge. 1. 1; Ps. 102. 19, and יָהּ *yah*, the abbreviated form of יְהוָה *Y'hovah*, vid. Jehovah.



A son of Shimhi, a Benjamite. (B.C. 1340.) Occurs 1 Ch. 8. 21.

**BERECHIAH**, בֶּרֶכְיָה *Berekhyáh*, m. Βαραχίας, Barachias.

"Blessed of the Lord" (*benedictio Domini*, Sim.), a comp. of the appell. בֶּרֶךְ *bérekh*, a knee, dual בִּרְכָיִם *birkháyim*, knees, Ge. 30. 3 (from the root בָּרַךְ *barákh*, to bless, vid. Berachah), and יָה *yah*, the abbreviated form of יְהוָה *Y'hováh*, vid. Jehovah.

(1) A door-keeper of the ark. (B.C. 1042.) Occurs 1 Ch. 15. 23.

(2) The son of Shimea, and father of Asaph the musician. It is written with *vav*, בֶּרֶכְיָהוּ *Berekhyáhu*. (B.C. 1070.) Occurs 1 Ch. 6. 39; 15. 17.

(3) A chief man of Ephraim, who remonstrated with the Israelitish conquerors of Judah. His name is written with *vav*. (B.C. 741.) Occurs 1 Ch. 28. 12.

(4) Father of Zechariah the prophet. In Zec. 1. 7, it is written with *vav*, בֶּרֶכְיָהוּ *Berekhyáhu*. (B.C. 550.) Occurs Zec. 1. 1, 7.

(5) A son of Zerubbabel. (B.C. 520.) Occurs 1 Ch. 3. 20; Ne. 3. 4, 30; 6. 18.

(6) A son of Asa, a Levite. (B.C. 445.) Occurs 1 Ch. 9. 16.

**BERED**, בֶּרֶד *Béredh*, m. Βαράδ, Barad.

"Hail" (*grandine*, Sim.), = בָּרַד *barádh*, hail, Ex. 9. 18; from the root בָּרַד *barádh*, to scatter hail, to hail, Is. 32. 19.

(1) The second son of Ephraim. (B.C. 1680.) Occurs 1 Ch. 7. 20.

(2) A place in the desert of Shur. Occurs Ge. 16. 14.

**BERI**, בֶּרִי *Beriy*, m. Βαρίν, Beri.

"Well of God," contracted from Beri, q.v.

A son of Zophah, an Asherite. The patron. Berites, occurs 2 Sa. 20. 14. (B.C. 1570.) Occurs 1 Ch. 7. 36.

**BERIAH**, בְּרִיעָה *B'riyáh*, m. Βαρία, Beria.

"In calamity," i.e. a calamity in his house ("in calamitate, scil. natus, ex רָעָה *malum*, calamitas," Sim.; "in malo," Heb. Onomas.), the same as the appell. (with the prep. ב' *b'*) רָעָה *radáh*, fem. evil, calamity, from the root רָעַל *rad*, to be evil, vid. Bera. Some regard the prep. ב' *b'*, in, for בַּיִת *bayith*, house (vid. Bajith), because evil was in his house.

(1) A son of Asher and father of Heber and Malchiel. The patron. Berites, occurs Nu. 26. 44. (B.C. 1700.) Occurs Ge. 46. 17, 17; Nu. 26. 44, 45; 1 Ch. 7. 30, 31.

(2) A son of Ephraim, whom he so named because of the slaughter of his other sons by the men of Gath. "And he called his name Beriah, because it went evil with his house." LXX. ὅτι ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου. Vulg. "eo quod in malis domus ejus ortus esset." (B.C. 1670.) Occurs 1 Ch. 7. 23.

(3) A descendant of Benjamin, who drove away the men of Gath. (B.C. 1400.) Occurs 1 Ch. 8. 13, 16.

(4) A son of Shemei, a Levite. (B.C. 1015.) Occurs 1 Ch. 23. 10, 11.

**BERIITES**, vid. Beriah, No. 1.

**BERITES**, vid. Beri.

**BERITH**, בְּרִית *B'riyth*, Βαυθελβερίθ, Berith.

"Covenant," from the root בָּרַח *bardh*, to eat together.

The same as Baal-berith, q.v. The LXX. make "house of the god Berith" one name. Occurs Ju. 9. 46.

**BERODACH BALADAN**, בֶּרֹדַח בַּלְאָדָן

*B'rodhák-baladhán*, m. Μαρωδάχ Βαλαδάν, Berodach-Baladan.

The same as Merodach-Baladan (q.v.), by the permutation of *mem* and *beth*, which is common in oriental countries from the similarity of pronunciation. Occurs 2 Ki. 20. 12.

**BEROTHAH**, בְּרוֹתָה *Berotháh*, Μααβθηράς, Ma-  
ωσθηράς, Berotha.

"Wells of the Lord," (pro בְּאֵרוֹתַי [*B'erotháy*], *putei Domini*, Sim.), vid. Berothai.

One of the cities of Hadadezer, from which David took very much brass, and of which Solomon made his sea of brass. Occurs Eze. 47. 16.

**BEROTHAI**, בְּרוֹתַי *Berotháy*, ἐκ τῶν ἐκλεκτῶν, Beroth.

"Wells of the Lord" (pro בְּאֵרוֹתַי *putei Domini*, Sim.), a comp. of the plur. of בְּאֵר *b'er*, a well (vid. Baalath Beer), and יָה *yodh*, for יָה *yah*, vid. Jehovah.

A place very rich in brass, over which the kings of Zobah reigned, but which David subjugated. The same as Berothah. Occurs 2 Sa. 8. 8.

**BEROTHITE**, vid. Beeroth.

**BESAI**, בֶּסַי *Besáy*, m. Βασί, Besee.

"Perhaps, i. q. בֶּצַי and the Persic بَلسَ a sword," Ges. But it may be derived from the root בָּסַס *bus*, to tread down, to trample under feet, Ps. 60. 14; Is.

14. 19; and ' *yodh*, for יָה *yah*, Jehovah (vid. Jehovah), and interpreted, "trodden down of the Lord."

Whose children returned with Zerubbabel from Babylon. Occurs Ezr. 2. 49; Ne. 7. 52.

**BESODEIAH**, בְּסוֹדֵיָה *B'sodhyáh*, m. Βασωδία, Besodia.

"In the council of the Lord," a comp. of the appell. סוֹד *sodh*, *secret, counsel, assembly*, Ps. 25. 14; Je. 23. 18; 15. 17 (from the root יָסַד *yasád*, *to found, to take counsel, to establish*, Ps. 24. 2; 31. 14; Hab. 1. 12), and יָה *yah*, vid. Jehovah.

The father of Meshullam. (B.C. 470.) Occurs Ne. 3. 6.

**BESOR**, בִּישׁוֹר *B'sor*, Βοσόρ, Beser.

"Cold," cold water (*frigidus*, Arab. دسر in Conj. v. *fruguít*, unde Besron *aqua frigida*, Sim.), but it may be naturally derived from the appell. f. בִּישׁוֹרָה *b'soráy*, *good tidings*, 2 Ki. 7. 9; 2 Sa. 18. 20, from the root בָּשַׂר *basár*, *to bear tidings, to publish tidings*, 2 Sa. 18. 19; Is. 40. 9. Hence we may interpret "tidings," 2 Sa. 18. 31.

A torrent which empties itself into the Great Sea, near Gaza. It has its rise from Carmel. Sim. supports his interpretation by the fact that, in classical countries, rivers have been so denominated. *Frigidus*, cold, a river in Italy; *Alma Albarida*, i.e. *cold water*, a river which is not far from Tripoli. Occurs 1 Sa. 30. 9, 10, 21.

**BETAH**, בֵּטַח *Bétahh*, Μερεβάκ, and Μαροβάχ, Bete.

"Confidence," "security" (*fiducia*, *securitas*, scil. *incolarum*, Sim.), the same as the appell. בֵּטַח *bétahh*, m. *boldness, safety, confidence*, Ge. 35. 25; Le. 25. 18; Eze. 28. 26, from the root בָּטַח *batáhh*, *to trust, to put confidence in, to hope*, 2 Ki. 18. 5; Ps. 22. 9; 118. 8.

A city in Syria, over which the Zobah kings reigned, but which David conquered, and whence much brass was brought for the temple at Jerusalem. Occurs 2 Sa. 8. 8.

**BETEN**, בֵּטֶן *Béten*, Βαιτόκ, Beten.

"Belly," i.e. a valley, or a cavern (*venter*, Arab. بطن *est terra depressa et humilis*, et Græc. κοιλάς *vallis concava*, atque κοιλία *venter*, utrumque a κοῖλος *cavus, concavus*, Sim.), the same as the segholite appell. בֵּטֶן *béten*, *the belly, the womb*, Ge. 25. 23; Nu. 5. 27; Ju. 3. 31; *the belly of hell*, Jon. 2. 3, from בָּטַן *batán*, unused root, *to be empty*, i. q. בָּטַל *batál*.

A town of Asher, so called from its situation in a valley, with hills on all sides of it, or, as it were, a place hollowed out. Occurs Jos. 19. 25.

**BETH ANATH**, בֵּית עֲנָת *Beyth-anáth*, Βαιθανάμ, Bethanath.

"House of response," i.e. place of an echo (*locus responsionis*, i.e. *locus echus*, Sim.), a comp. of the constr. of בֵּית *bayith*, *a house* (vid. Bajith), and עֲנָת *anáth*, from the root עָנָה *andh*, *to answer*, vid. Anah.

A city of Naphtali from which the Canaanite was not expelled, so called from its echo. Occurs Jos. 19. 38; Ju. 1. 33, 35.

**BETH ANOTH**, בֵּית עֲנוֹת *Beyth-anóth*, Βαιθανάμ, and Βαιθ-ανών, Bethanath.

"House of response," i.e. place of echo, vid. Beth-anath.

A city with its village, in the mountainous district of Judah, Jos. 15. 59.

**BETH ARABAH**, בֵּית הָעֲרָבָה *Beyth-haara-bháh*, Βαιθάραβα, Beth Araba.

"House of the desert," i.e. *situate in the desert or plain* (*locus solitudinis*, i.e. *in deserto vel campestris*, Sim.), a comp. of the constr. of בֵּית *bayith*, *a house* (vid. Bajith), and the appell. (with the art.) עֲרָבָה *rabháh*, f. *a plain, a wilderness, a desert*, De. 3. 17; Is. 33. 9; 35. 1, from the root אָרַב *arábh*, *to mingle, to interchange, to be surety*, Ps. 14. 10; 106. 35; Pr. 11. 15, and vid. Arabia.

A city situated in the wilderness northward, on the borders of Judah and Benjamin. It is written also without the article; and in Jos. 18. 18, it is written without בֵּית *Beyth*, and so simply Arabah. Occurs Jos. 15. 6, 61; 18. 22.

**BETH ARAM**, בֵּית הָרָם *Beyth-harám*, 'Οθαργαί, and Βηθαράμ, Betharan.

"House of the lofty" (*domus sublimium*, sive *montium*, St. Jer.), a comp. of the constr. of בֵּית *bayith*, *a house* (vid. Bajith), and the part. (with the art.) of רָם *rum*, *to be high*, vid. Aram.

A city of the Gadites, called also Beth-haran, round which Herod the Tetrarch built a wall, and afterwards called the city Julias, in honour of the Emperor's wife. It was afterwards called Livias: Jos. Ant. xviii. 2. 1. Occurs Jos. 13. 27.

**BETH ARBEL**, בֵּית אֲרֵבָאֵל *Beyth-arbél*, οἶκου τοῦ Ἱεροβοάμ, and οἶκου Ἱεροβάλ, domo Baal.

"House of the ambush of God" (" *locus lustrimaximi; lustrum Dei*," Sim.), a comp. of the constr.

of בַּיִת *bayith*, a house (vid. Bajith), and אֶרְבֵּל *arbél*, a Syriacism for אֶרְבֵּל *arb'el*, a comp. of אֶרֶב *arbh*, for אֶרֶב *érebh*, a den, an ambush, a lying in wait, Job 37. 8; 38. 40 (from the root אֶרֶב *arabh*, to lie in wait, to lie in ambush, De. 19. 11; Jos. 8. 12), and אֵל *El*, God, vid. Abdiel.

A town of Galilee, probably the same as Ἀβηλα, 1 Mac. 9. 2, situated between Sepphoris and Tiberias. Occurs Ho. 10. 14.

**BETH AVEN, בֵּית אָוֶן** *Beyth-áven*, Βαυθᾶν, Βεθαῦν, Bethaven.

"House of vanity," i. e. of idols ("domus inutilis," St. Jer.; "domus s. fanum vanitatis, i. e. idoli," Sim.), a comp. of the constr. of בַּיִת *bayith*, a house (vid. Bajith), and the appell. אָוֶן *áven*, vanity, iniquity, wicked, Ps. 59. 6; Is. 58. 9; 59. 4, from the root אָוֶן *un*, and אֵין *iyen*, unused root, vid. Onam.

(1) A town in the territory of Benjamin, on the east of the city of Bethel, which the Talmudists have confounded with Bethel, from the Prophets having applied this name to it out of contempt, because of the idols set up there. Vid. On. Occurs Jos. 7. 2; 1 Sa. 13. 5; 14. 23; Ho. 4. 15; 5. 8; 10. 5.

(2) A wilderness which lay near the city which gave it its name. Occurs Jos. 18. 12.

**BETH AZMAVETH, בֵּית עֲזֻמָּת** *Beyth-azmá-veth*, Βηθασμώθ, Bethazmoth.

"House strong with death" (*domicilium Asma-veti*, Sim.), a comp. of the constr. of בַּיִת *bayith*, a house (vid. Bajith), and עֲזֻמָּת *azmáveth*, strong with death, vid. Azmaveth.

Vid. Azmaveth (4) and (5). Occurs Ne. 7. 28.

**BETH BAAL MEON, בֵּית בַּעַל מְעוֹן** *Beyth-báal-m'on*, οἶκου Μεελβώθ, oppidum Baalmaon.

"House" or "place of habitation of Baal" (*domus vel locus habitaculi Baalis*, Sim.), a comp. of the constr. of בַּיִת *bayith*, a house (vid. Bajith), and בַּעַל *Baal*, lord, possessor (vid. Baal, Baal-hazor), and מְעוֹן *m'on* = מְעוֹן *maón*, habitation, vid. Baal-meon.

A town of the Moabites, where was a temple of Baal, Nu. 32. 38; it is written בַּעַל מְעוֹן *Baal-m'on*, q. v.; and בֵּית מְעוֹן *beyth m'on*, q. v.; and contracted by the Jews into בְּעוֹן *b'on*, Nu. 32. 3, q. v. Occurs Jos. 13. 17.

**BETH BARAH, בֵּית בָּרָה** *Beyth-baráh*, Βαθηρά, Bethbera.

"Place of the ford," i. e. place of cutting through, a comp. of the constr. of בַּיִת *bayith*, a place (vid. Bajith), and the root בָּרָה *baráh*, to cut asunder, to

cut off. In latter times it was called בֵּית עֲבָרָה *Beyth-abharáh*, "place of the ferry-boat" (*locus transitus*, Sim.), עֲבָרָה *abharáh*, f. a ferry boat, 2 Sa. 15. 28. Sim. also says, "House" or "place of the desert" (*domicilium vel locus deserti*, i. e. in deserto situ, Sim.), deriving from the Chald. בָּרָה *baráh*, a desert, from the root בָּרַח *to be uncultivated*.

A place on the Jordan, which Gideon and his brave band cut through, and which was called, in latter times, Bethabarah, and by some Bethany. Occurs Ju. 7. 24, 24.

**BETH BIREI, בֵּית בִּרְיָא** *Beyth-biriy*, οἶκου Βιρουσεωρίμ, Bethberai.

"House of my creation," i. e. founding; a comp. of the constr. of בַּיִת *bayith*, a house (vid. Bajith), and בִּרְיָא *biriy*, as a noun with suffix, from the root בָּרָא *bará*, to create, Ge. 1. 1 (vid. Beraiah), of which also this may be a contracted form; if so, it would be "house created of the Lord," which is the most preferable.

A city of the Simeonites, and which continued in their possession until David's time. Occurs 1 Ch. 4. 31

**BETH CAR, בֵּית כָּר** *Beyth-kar*. Βαυθάρ, Βελχάρ, Bethcar.

"House of battering rams" (*locus arietis vel collective arietum*. German, Schafhaufen, Sim.), a comp. of the constr. of בַּיִת *bayith*, a house (vid. Bajith), and the appell. כָּר *kar*, a battering ram, an engine used in warfare to batter down gates and walls of besieged cities, like the Gr. κρός; in Arab. also

called לְשׁוֹם כָּרִים עַל-שְׁעָרִים *Eze. 21. 27*. *lasum kartym al-sh'ar'lym*, "to appoint battering rams against the gates." In the general sense of the word, it would be, "house of pasture" (*locus pascui*, i. e. *locus pascuosus*, Sim.), from כָּר *kar*, a pasture of lambs, a meadow, Ps. 65. 14; a lamb, De. 32. 14; from the root כָּרַח *kur*, to bore, to pierce.

Probably a garrison of the Philistines, situated on their border-land, whereunto the men of Israel pursued the Philistines. Occurs 1 Sa. 7. 11.

**BETH DAGON, בֵּית דָּגוֹן** *Beyth-daghón*. Βαγὰ δῆλ and Βηθδαγών. Bethdagon.

"House of Dagon" (*fanum Dagonis*, Sim.), a comp. of the constr. of בַּיִת *bayith*, a house, a temple (vid. Bajith), and דָּגוֹן *Daghón*, dear and honoured fish. Vid. Dagon.

(1) A town in the tribe of Judah. Occurs Jos. 15. 41.

(2) A town in the territory of Asher. Occurs Jos. 19. 27.

**BETH DIBLATHAIM**, בֵּית דִּבְלָתַיִם *Beyth-dibhlatháyim*, LXX. om., domum Diblathaim.

"House of two cakes of figs," a comp. of the constr. of בַּיִת *bayith*, a house (vid. Bajith), and the dual of דִּבְלָה *debhelah*, a cake of figs, a lump of figs, as the Greek παλάθη, 2 Sa. 30. 12; 2 Ki. 20. 7, from דָּבַל *dabhál* "(kindred to דָּבַל) to press together into a mass, especially a round mass," Ges.

A town of the Moabites. Occurs Je. 48. 22.

**BETH EL**, בֵּית-אֵל *Beyth-El*, Βαιθῆλ, and Οἶκος Θεοῦ. Bethel, and domus Dei.

"House of God," a comp. of the constr. of בַּיִת *bayith*, a house, a temple (vid. Bajith), and the divine name אֵל *El*, God. Vid. Abdiel.

A city on the west of Ai, on the borders of the land given to Ephraim and Benjamin, and about twelve miles from Jerusalem on the way to Sichem. Its ancient name was Luz, but was afterwards called Bethel by Jacob, from the divine vision he saw there on his way to Mesopotamia. The stone which was his *pillow* during the night, he set up as a memorial or a monument of the divine manifestation, and, pouring oil upon it, he called it Bethel; thus he consecrated it to God. It is generally supposed that from this simple fact arose the custom of anointing stones, which the superstitious among the ancients imagined became animated by some divine power. Hence their name *Βαιθύλια*, *Βαιθύλιοι*, *Baithylia*, or *consecrated stones*, which were false Bethels. Bouchartus shows plainly that the Phœnicians first worshipped this stone, which Jacob anointed, and afterwards consecrated others, which they called by the above-mentioned names. Sanchoniathon attributes the invention of them to Saturn; and Damascius, as quoted by Photius (*Bibliotheca*), says they were consecrated to the heathen gods, more especially to Saturn; and Herodotus says, that in the temple of Heliopolis, i.e. the city of the sun, in Syria, there was a stone which was said to have dropped from heaven, called *Baityli*, and which, under the name *Betuli*, was, as the poets say, swallowed by Saturn, thinking to devour his son Jupiter. The animated stones, so celebrated in antiquity, and called from *Bethel*, *Βαιθύλια*, were of various shapes and sizes; sometimes conical, sometimes cylindrical, and sometimes round; and, in the course of time, these stones had pictures cut in them, and were covered with symbols and hieroglyphics, as among the Egyptians; but as form, and figure, and beauty developed them-

selves in the minds of men, and the art of sculpture became more perfect, these stones took the shape of beasts, or of man, or of monsters formed of both, among which were the Anubis and Osiris of Egypt, and the Dagon of the Philistines, etc. But when the Jews began to imitate the heathens in their idolatrous worship of these *Baithulia*, God said, Le. 26. 1, "Ye shall make no idols nor graven images, neither rear you up a standing image [lit. *pillar*], neither shall ye set up any image of stone [lit. *a stone of picture, or figured stone*] in your land, to bow down to it: for I am the Lord your God." There can be no doubt that this passage was written to put down the base imitation of the heathens in worshipping rude stones or pillars. Pausanias says that universally among the Greeks in ancient time, ἀντὶ ἀγαλμάτων εἶχον ἀργοὶ λίθοι τιμὰς θεῶν, rude stones, instead of images, had divine honours paid them, and among them and the Phœnicians were supposed to be instinct with some divinity. Dr. A. Clarke says, on the subject of these living stones consecrated by oil,—“as oil is an emblem of the gifts and graces of the Holy Spirit, so those who receive this anointing are considered as being *alive* unto God, and are expressly called by St. Pct. i. 2, 4, *living stones*.” May not the Apostle have reference to those *Βαιθύλια*, *Baitylia*, or *living stones* of antiquity, and thus correct the notion by showing that these rather represent the true worshippers of God, who are consecrated to his service, and are made partakers of the Holy Ghost, and that these alone could be called the *living stones*, out of which the true spiritual temple is composed?

Colonel Valency, Collect. Lib. ii. 161, considered that the worship of the Cromleac was derivable from the pillar of Jacob. The Cromleac, the stone of Crom the supreme God, is also called *Bothal*, from the Irish *Both*, house, and *Al*, or *Allah*, God, which he concludes is evidently from *Bethel*, or house of God of the Hebrews.

There are many traditions about Jacob's *pillar*. The Rabbins tell us that this stone was taken to Jerusalem, and put into the sanctuary of the temple which was built after the Babylonish captivity; and that after the destruction of the temple by Titus, the Jews were accustomed to lament their calamities upon it. It is also said that it was removed from thence into Spain, and from Spain into Ireland, from Ireland into Scotland, and that from time unknown the kings of Scotland had been crowned upon it; and concerning this the leonine verses were made, which are recorded in Camden's *Perthshire*:—

"Ni fallat fatum,—Scoti quocunque locatum  
Invenient lapidem,—regnare tenentur ibidem."  
"Or fate is blind,—or Scots shall find,  
Where'er this stone,—the royal throne."

Edward the first had it brought to Westminster, and there, in the venerable abbey, this stone called Jacob's *pillow*, and Jacob's *pillar*, now rests under the chair where the monarchs of England are crowned. Another tradition, which is a Mahomedan one, and as true as their prophet, is, that it was taken from Jerusalem and became the foundation stone of the temple at Mecca. The gent. noun Bethelite, occurs 1 Ki. 16. 34.

## OCCURRENCES.

Genesis 12. 8, 8 - 13. 3, 3 - 23. 19 - 31. 13 - 35. 1, 3, 6, 8, 15, 16.  
Joshua 7. 2 - 8. 9, 12, 17 - 12. 9, 16 - 16. 1, 2 - 18. 13, 23.  
Judges 1. 22, 23 - 4. 5 - 20. 18, 26, 31 - 21. 2, 19, 19.  
1 Samuel 7. 16 - 10. 3 - 13. 2 - 30. 27.  
1 Kings 12. 29, 32, 32, 33 - 15. 1, 4, 10, 11, 11, 32.  
2 Kings 2. 2, 2, 2, 23 - 10. 29 - 17. 28 - 23. 4, 15, 17, 19.  
1 Chronicles 7. 28.  
2 Chronicles 13. 19.  
Ezra 2. 28.  
Nehemiah 7. 32 - 11. 31.  
Jeremiah 48. 13.  
Hosea 10. 15 - 12. 4.  
Amos 3. 14 - 4. 4 - 5. 5, 5, 6 - 7. 10, 13.

**BETH EMEK**, בֵּית הָעֵמֶק *Beyth-haémeq*, Σα-φθαίβαθμέ, Bethemec.

"House," or "place of the valley," a place situate in a valley (*domicilium* vel *locus vallis*, i. e. *locus in valle situs*, Sim.), a comp. of the constr. of בֵּית *bayith*, a house (vid. Bajith), and the appell. (with art.) עֵמֶק *émeq*, a valley, Jos. 10. 12, from the root עָמַד *amadq*, to be deep, to be unsearchable, to make deep, Ps. 92. 6 (as the Greek βαθύφρων, βάθος . . . σοφίας καὶ γνώσεως Θεοῦ, Rom. 11. 33); Is. 30. 33.

A city of the tribe of Asher, a place situate in a valley, north of which the boundary line of this tribe went. Occurs Jos. 19. 27.

**BETHER**, בֵּתֶר *Béther*, m. κοιλωμάτων, Bether.

"Dividing," i. e. valleys dividing mountains; the same as the segholite appell., בֵּתֶר *béther*, a dividing, section, Ge. 15. 10; Ca. 2. 17, from the root בָּתַר *bathár*, to divide, to cut in two, Ge. 15. 10.

A place in the land of promise, full of mountains divided by valleys, and may be used figuratively of the Church, because of division. Occurs Ca. 2. 17.

**BETH EZEL**, בֵּית הָאֵצֶל *Beyth-haétsel*, οἶκος ἐχόμενον, Domus vicina.

"A place of nearness," a "place near" (*locus propinquitatis*, i. e. *locus propinquus*, Sim.), a comp. of the constr. of בֵּית *bayith*, a house, a place (vid. Bajith), and the appell. (with the art.) אֵצֶל *étsel*, beside, near, Le. 6. 3; 1 Ki. 13. 31, from the root אָצַל *atsál*, to be narrowed, to be straitened, to reserve, Eze. 42. 6; Ge. 27. 36.

A town in the territory of Judah. Occurs Mi. 1. 11.

**BETH GADER**, בֵּית-גָּדֶר *Beyth-gadhér*, Βεθυε-δάρ, Bethgader.

"House of the wall," i. e. a fenced place (*locus septi vel sepimenti*, i. e. *locus septus, clausus et munitus* contra incursus hostiles, Sim.), a comp. of the constr. of בֵּית *bayith*, a house (vid. Bajith), and the appell. גָּדֶר *gadhér*, a wall, a hedge, a fence, Is. 5. 5; Ps. 80. 13, from the root גָּדַר *gadhár*, to surround with a wall, a hedge, La. 3. 7; Job 19. 8.

A town in the tribe of Judah, founded by Hareph, a son of Caleb, the son of Hur, who is called metaphorically, the father of it. The same as Gederah. Occurs 1 Ch. 2. 51.

**BETH GAMUL**, בֵּית גָּמֻל *Beyth-gamúl*, Beth-gamul.

"House of the recompensed," a comp. of the constr. of בֵּית *bayith*, a house (vid. Bajith), and the part. præt. פָּהַל *pahul* of the root גָּמַל *gamál*, to recompense, to reward, to deal bountifully with, 2 Sa. 19. 37; 22. 21; Ps. 13. 6; also to wean, Ge. 21. 8. Alb. Schultens connects these meanings by comparing the "Arab.

غمل pr. to cover with fomentations, to produce warmth, to cherish, as applied to ripening fruit, to a weaned child, and to benefits conferred on any one, and with which, as it were, we cherish him."

A city of the Moabites. Occurs Je. 48. 23.

**BETH HACCEREM**, בֵּית הַכֶּרֶם *Beyth-haké-rem*, Βηθαχαρίμ and Βηθαχαρμά, Bethacharam.

"House of the vineyard," a comp. of the constr. of בֵּית *bayith*, a house (vid. Bajith), and the appell. (with the art.) כֶּרֶם *kérem*, a vineyard, Ge. 9. 20, from כָּרַם *karám*, unused root, Arab. to be noble, vid. Abel-k'ramim.

A town in the tribe of Benjamin, which St. Jerome says was situated on a mountain between Jerusalem and Tekoa, and was so called from its vineyards. Occurs Ne. 3. 14; Je. 6. 1.

**BETH HANAN**, vid. Elon-beth-hanan.

**BETH HARAN**, בֵּית הָרָן *Beyth-harán*, Βαθ-αράν, Βαθάρρα, Beth-aran.

"House of the lofty," the same as Beth-aram, q. v., by the interchange of *lun*, and *mem*, which is common in Oriental languages.

The same as Beth-aram, a city between Dibon and Jordan. Occurs Nu. 32. 36.

**BETH HOGLAH**, בֵּית הֶגְלָה *Beyth-hhoghláh*, Βαθαγλαάμ, Beth-hagla.

"House of the partridge," i. e. a place abounding in partridges (*locus perdiciis*, i. e. *perdicibus abundans*, Sim.), a comp. of the constr. of בַּיִת *bayith*, a house (vid. Bajith), and חֲגֹלָה *hhoghláh*, a partridge,

"like the Arab. حَجَل, Syr. ܚܓܠ from חֲגֹל *hhaghál*, unused root, Arab. to advance by short leaps, in the manner of a crow, or of a man with his feet tied," Ges.

A city in the tribe of Benjamin, on their borderland next Judah. It is now called, according to Robinson, *Hajlah* حَجَل. Occurs Jos. 15. 6; 18. 19, 21.

**BETH HORON, בֵּית הָרוֹן** *Beyth-hhorón*, Ὠρωρίν, Βαιθωρών, and Βηθωρών, Beth-horon.

"Place of the great cavern" (*locus cavernæ magnæ*, Sim.), a comp. of the constr. of בַּיִת *bayith*, a place (vid. Bajith), and the appell. חֹר *hor* (with הֵן *on*, the intensive ending), a cavern, a hole, 1 Sa. 14. 11; Job 30. 6, from חָר *hhur*, unused root, "the meaning of which was that of hollowing, boring, as shown by the derivations חֹר, חָר, No. 2, a hole, a cavern, etc.;

compare some of the derivatives of the root خار, as خوران *foramen ani*, خور the mouth of a river, bay of the sea," Ges.

(1) The Upper Beth-horon, in the tribe of Ephraim. Occurs Jos. 10. 10, 11; 16. 5; 1 Ch. 6. 68; 2 Ch. 8. 5.

(2) The Nether Beth-horon, in the north-west corner of the territory of the tribe of Benjamin. They were situated near a hollow-way or pass (from which they probably derive their name), down which Joshua drove the five kings of Canaan. Solomon is said to have built them, that is, he fortified them. These places in the time of St. Jerome were small villages, and were about twelve Roman miles from Jerusalem. Dr. Robinson considers Beit-Ur el-Foka (the Upper), and Beit-Ur el-Tahta (the Lower), two villages in Palestine in this locality, to be the Beth-horons of old. Occurs Jos. 16. 3; 18. 13, 14; 21. 22; 1 Sa. 13. 18; 1 Ki. 9. 17; 1 Ch. 7. 24; 2 Ch. 8. 5; 25. 13.

**BETH JESHIMOTH, בֵּית הַיְשִׁימוֹת** *Beyth-hay'shiymoth*, Βιθσυμώθ, Bethsimoth.

"House of the deserts," i. e. a place situated in barren wastes (*domus solitudinis*, D. Chytræus), a comp. of the constr. of בַּיִת *bayith*, a place (vid. Bajith); and the plur. with the art. of יְשִׁימוֹת *y'shiy-*

*món*, m. a wilderness, a desert, De. 32. 10, vid. Jeshimon.

A place situated in the plains of Moab, where was an idol temple. Occurs Nu. 33. 49; Jos. 12. 3; 13. 20; Eze. 25. 9.

**BETH LEBATH, בֵּית לְבָאוֹת** *Beyth-l'bhath*, Βαθαρῶθ, Bethlebaath.

"Place of lionesses," i. e. a place abounding in lions (*locus leonarum*, i. e. *locus leonibus abundans*, Sim.), a comp. of the constr. of בַּיִת *bayith*, a place (vid. Bajith), and the f. plur. of לָבִי *l'bhuy*, a lion, plur. m. לְבָאִים *l'bhaím*, lions (fem. plur., Ne. 2. 12, וּמִחַנֵּק לְלִבְאָתָיו *umhannék l'libhotháyv*, "and strangled for his lionesses." LXX. καὶ ἀπέπνευξε τοὺς λέοντες αὐτοῦ. Vulg. "et necavit leonis suis"), from לָבָה *labhá*, and לָבָה *labháh*, unused root. "I have hardly any doubt of its being onomatopoeic, in imitation of the sound of roaring," Ges.

A city in the tribe of Simeon, called simply, Jos. 15. 32, לְבָאוֹת *L'bhath*, Lebaath, "lionesses." There were many cities so called, as the Λεόντων πόλις, the city of lions of the Phœnicians, *Leontopolis* of the Egyptians, and *Leontium*, a town of Achaia, and another of Sicily. Occurs Jos. 19. 6.

**BETH LEHEM, בֵּית לֶחֶם** *Beyth-léhhem*, Βηθλεέμ, Bethlehem.

"House of bread" (*locus panis*, Sim.), a comp. of the const. of בַּיִת *bayith*, a house (vid. Bajith) and the appell. לֶחֶם *léhhem*, bread, food, Ge. 45. 23; Pr. 30. 8, from the root לָחַם *lahhám*, to eat, to fight, to war, Pr. 23. 1; Ps. 35. 1; Ju. 11. 27.

(1) The birth-place of our blessed Lord, who was ὁ ἄρτος τῆς ζωῆς, ὁ καταβὰς ἐκ τοῦ οὐρανοῦ, "the bread of life which came down from heaven." St. Jerome informs us that the Emperor Adrian, in order to erase the memory of the place where Jesus Christ was born, placed over the cave a grove of tall trees in honour of *Adonis*; so that when the festivals of this heathen deity were celebrated, the holy grotto resounded with the lamentations made in commemoration of the lover of Venus. Higgins, in his *Anacalypsis*, says that the Eastern astrologers, at the birth of Christ, came to Beth-lehem, or the temple of *Ceres*, where *Adonis* or *Adonai* was adored, to make him solar offerings. It is marvellous how men talk when they have a theory of their own. The ancient name of this city was עֶפְרָתָה *Ephráth*, fertility, and עֶפְרָתָה *Ephratháh*, fruitfulness; but the name לֶחֶם בֵּית *Beyth-léhhem*, is the proper name for the birth-place of him who was the "Bread of life." St. Jerome in Gen.—"Ephrata vero et

Bethlehem unius urbis vocabulum est, sub interpretatione consimile: siquidem in frugiferam et in domum panis vertitur, propter eum panem, qui de cœlo descendisse se dicit." Both names are united in one, when the prophet had in his mind the incarnation of 'life eternal,' Mi. 5. 1, **בֵּית לֶחֶם אֶפְרַתָּה** *Beyth-léhhem-ephrahtháh*; and in the following texts, it is called **בֵּית לֶחֶם יְהוּדָה** *beyth-léhhem-y'hudháh*, not only to distinguish it from the *Bethlehem of Zebulun*, but as connected with our Blessed Redeemer, who would be of "the house of bread of praise:" Ju. 17. 7, 8, 9; 19. 1, 2, 18, 18; Ru. 1. 1, 2; 1 Sa. 17. 12. It is now called **بيت لحم** *house of flesh*.

The posterity of Salma peopled it; hence, in 1 Ch. 2. 51, 54, he is said to be the father of it. It is a large village, about six miles from Jerusalem, situated on the brow of a hill, and commands an extensive view of the circumjacent country. Many pilgrims visit it; and there are Latin, Greek, and Armenian convents; but the most celebrated is that connected with the church of the nativity. This church, tradition says, was built by the Empress Helena, and is much admired for its architecture.

The gent. noun, **בֵּית הַלְחֵמִי** *Beyth-hallahhmíy*, Beth-lehemite, occurs in 1 Sa. 16. 1, 18; 17. 58; 2 Sa. 21. 19.

## OCCURRENCES.

Genesis 35. 19 - 48. 7.	1 Chr. 2. 51, 54 - 4. 4 - 11. 16, 17, 18, 26.
Judges 12. 8.	2 Chronicles 11. 16.
Ruth 1. 19, 19, 22 - 2. 4 - 4. 11.	Ezra 2. 21.
1 Samuel 16. 4 - 17. 15 - 20. 6, 28.	Nehemiah 7. 26.
2 Samuel 2. 32 - 23. 14, 15, 16, 24.	Jeremiah 41. 17.

(2) A town in the tribe of Zebulun. Occurs Jos. 19. 15.

**BETH MAACHAH, בֵּית מַעֲכָה** *Beyth-maakháh*,

**Βεθμαχά** and **Βηθμαχά**, Bethmaacha.

"House of oppression" (*domus humilis*, vel *tributi*, St. Jer.), comp. of the constr. of **בֵּית** *bayith*, a house (vid. Bajith), and **מַעֲכָה** *maakháh*, oppression, from the root **מָעַךְ** *maákh*, to press upon, vid. Maachah.

The same place as Abel-beth-maachah, occurring 1 Ki. 15. 20; 2 Ki. 15. 29, vid. Maachah. Occurs 2 Sa. 20. 14, 15.

**BETH MARCABOTH, בֵּית מַרְכָּבוֹת** *Beyth-markabhóth*, **Βαθμαρχεβ**, Bethmarchaboth.

"House of chariots" (*domus quadrigarum*, St. Jer.), a comp. of the constr. of **בֵּית** *bayith*, a house (vid. Bajith), and the plur. of **מַרְכָּבָה** *merkabháh*, a chariot, of pleasure or war, Ge. 46. 29; Ex. 14. 25, from

the root **רָכַב** *rakhdbh*, to ride in a chariot, or on an animal, Je. 51. 21.

A city in the lot of Simeon, which, from its name, we may conjecture was a fortress. Occurs Jos. 19. 5; 1 Ch. 4. 31.

**BETH MEON, בֵּית מְעוֹן** *Beyth-m'on*, LXX. om., Bethmaon.

"House of habitation" (*domus habitaculi*, Sim.), a comp. of the constr. of **בֵּית** *bayith*, a house (vid. Bajith), and **מְעוֹן** *m'on* = **מָעוֹן** *maón*, a habitation, De. 26. 15; a dwelling, Je. 49. 33, vid. Baal-meon.

The same as Baal-meon, and Beth-baal-meon. Occurs Je. 48. 23.

**BETH NIMRAH, בֵּית נִמְרָה** *Beyth-nimráh*, **Ναυράμ**, Bethnemra.

"House of pure water," "house of sparkling water" (*"domus pardarum, sive amaritudinis,"* St. Jer., *"aqua abundans,"* Sim.), comp. of the constr. of **בֵּית** *bayith*, a house (vid. Bajith), and **נִמְרָה** *nimráh*, from **נָמַר** *namár*, unused root, Arab., Conj. IV. to find limpid and salubrious water.

A town in the tribe of Gad, called by Eusebius **Βηθνάβρις**, Bethnabris, and placed by him about four Roman miles from Livias. It was celebrated for the abundance and sweetness of its waters; yet, as the prophet speaks, Is. 15. 6, "the waters of Nimrim shall become desolate." There are some ruins, according to Burckhardt, south of Szalt, called Nimrim, which he thought was the same; and Dr. Robinson said there was a fountain there, called as of old "the waters of Nimrim." This place was also called Nimrah, Nu. 32. 3, and Nimrim, Is. 15. 6; Je. 48. 34. Occurs Nu. 32. 36; Jos. 13. 27.

**BETH PALET, בֵּית פָּלֵט** *Beyth-pálet*, **Βαυφαλάθ**, Bethphaleth.

"Place of escape," i. e. a place of refuge, or asylum (*locus effugit*, i. e. *asylum*, Sim.), a comp. of the constr. of **בֵּית** *bayith*, a house (vid. Bajith), and **פָּלֵט** *pálet*, for **פָּלַט** *palét*, escape, Je. 50. 28, from the root **פָּלַט** *palát*, to escape, to cause to escape, to deliver, Eze. 7. 16; Ps. 71. 2; 18. 49.

A town in the south of Judah. The English Vers. has Beth-phelet, Ne. 11. 26. Occurs Jos. 15. 26.

**BETH PAZZEZ, בֵּית פִּצִּץ** *Beyth-patststéts*, **Βηρσαφής**, Bethpheses.

"House of dispersion" (*domicilium dispersionis*, i. e. *dispersorum exulum*, Sim.), a comp. of the constr. of **בֵּית** *bayith*, a house (vid. Bajith), and **פִּצִּץ**

*patstséts*, from פָּצַץ *patséts*, unused root = פָּצַץ *puts*, to disperse, to scatter, Eze. 34. 5; Is. 28. 25.

A town on the northern border of the tribe of Issachar. Occurs Jos. 19. 21.

**BETH PEOR**, בֵּית פְּעוֹר *Beyth-p'or*, οἶκος Φογώρ, fanum Phogor.

"House," "temple of the hiatus" ("fanum Peoris," Sim.; "domus oris pellium," St. Jer.); a comp. of the const. of בַּיִת *bayith*, a house (vid. Bajith) and פְּעוֹר *p'or*, vid. Baal-peor.

A city of the Moabites, so called from its temple, which was notorious for the obscene worship of Baal-peor. Occurs De. 3. 29; 4. 46; 34. 6; Jos. 13. 20.

**BETH PHELET**, vid. Beth-palet.

**BETH RAPHA**, בֵּית רָפָא *Beyth-raphá*, masc.

Βαθραΐα, Bethrapha.

"House of the feeble," a comp. of the constr. of בַּיִת *bayith*, a house (vid. Bajith), and רָפָא *raphá*, feeble, weak, vid. Rapha.

A son of Eshton, who was perhaps a sickly person. (B.C. 1450.) Occurs 1 Ch. 4. 12.

**BETH REHOB**, בֵּית רְחוֹב *Beyth-r'hhóbbh*, οἶκος Ῥαάβ, regione Rehob.

"House of breadth," or "region of wideness" (*locus latitudinis*, i.e. *latus*, Sim.), a comp. of the constr. of בַּיִת *bayith*, a place (vid. Bajith), and the appell. רְחוֹב *r'hhobh*, a street, open place, Ezr. 10. 9; רְחוֹב בֵּית הָאֱלֹהִים *r'hhobh beyth haelohiym*, "the open place of the house of God," from the root רָחַב *rah-*

*hábh*, to be wide ("Arab. رَحَبَ Æth. ὠχλῶν : Ges.), to be spacious, Ps. 81. 11; Eze. 41. 7.

The same as Rehob, q.v.: only this denotes also the circumjacent country. It was in the north part of Canaan, not far from Hamath, between Libanus and Anti-Libanus, and was in the territory of Asher. Occurs Ju. 18. 28; 2 Sa. 10. 6.

**BETH SHAN**, בֵּית שָׁן *Beyth-shan*, Βαθράμ, Bethsan.

"House of rest," contracted from בֵּית שְׁאֵן *Beyth-sh'an*, Beth-shean, q.v.

The same as Beth-shean. The Philistines nailed the bodies of king Saul, and Jonathan his son, against the walls of this city. It is written 2 Sa. 21. 12, בֵּית שָׁן *Beyth-shan*, with *pattach* instead of *gamets*. Occurs 1 Sa. 31. 2, 12.

**BETH SHEAN**, בֵּית שְׁאֵן *Beyth-sh'an*, Βαθράν, Bethsan.

"House of rest" (*domicilium tranquillitatis*, i.e. *tranquillum*, Sim.), a comp. of the constr. of בַּיִת *bayith*, a house (vid. Bajith), and שְׁאֵן *sh'an*, from the root שָׁן *shadn*, to rest, to be quiet, Job 3. 8; Pr. 1. 33.

A city in the territory of Manasseh, which the Canaanites and Philistines long retained possession of. It is situated on this side Jordan, and in profane writers is known by the name *Scythopolis*, in the Rabbins by בֵּיסָן, and by the Arabs in our day *Beisan*. Occurs Jos. 17. 11, 16; Ju. 1. 27; 1 Ki. 4. 12, 12; 1 Ch. 7. 29.

**BETH SHEMESH**, בֵּית שֶׁמֶשׁ *Beyth-shémesh*, πόλις ἡλίου, and Βαυθαμύς, Bethsames, and domus solis.

"House of the sun" (*domus solis*, St. Jer.; "fanum solis," Sim.), a comp. of the constr. of בַּיִת *bayith*, a house, a temple (vid. Bajith), and the segholite appell. שֶׁמֶשׁ *shémesh*, the sun ("Arab. شمس, Syr. ܫܡܫܐ a primitive word, found under the radical letters *sm*, *sr*, *sn*, *sl*, in very many languages," Ges.), Ge. 15. 12, from the root שָׁמַשׁ *sh'mash*, to minister, Da. 7. 10.

(1) A city in the territory of Judah, in the low plains bordering on the land of the Philistines, to whom it had formerly belonged, and who, in the time of the wicked Ahaz, took possession of it again. It was anciently dedicated to the worship of the sun, as On, in Egypt (vid. No. 4). It is now called, as Robinson thinks, Ain Shems, عين شمس ii. 339. The gent. noun, Beth Shemite, בֵּית הַשֶּׁמֶשׁ *Beyth-hashshimshiy*, occurs 1 Sa. 6. 14, 18. Occurs Jos. 15. 10; 21. 16; 1 Sa. 6. 9, 12, 12, 13, 15, 19, 20; 1 Ki. 4. 9; 2 Ki. 14. 11, 13; 1 Ch. 6. 59; 2 Ch. 25. 21; 28. 18.

(2) A city of the tribe of Issachar, anciently a city of the sun. Occurs Jos. 19. 22.

(3) A city of the tribe of Naphtali, where the Canaanites anciently worshipped the sun. Occurs Jos. 19. 38; Ju. 1. 33, 33.

(4) The city of On, called by the Greeks Helio-polis, the city of the sun, in Egypt. The place called "City of destruction" in Is. 19. 18, is probably the same. The prophet appears to have changed the name *Cheres* into *Heres*. Where idolatry was concerned, it was the common practice of the Jews to substitute a name of some affinity with the name of the idol. When the mount of Olives was defiled by idolatry, they called it the "mount of corruption," changing הַר הַשֶּׁמֶשׁ *Har*



*mishhháh*, "mount of anointing," into מִשְׁחֵיית *Har mashhhíyth*, "mount of destruction." So מֵיֵית אֵל *Beyth-El*, "house of God," into מֵיֵית אֵל *Beyth-áven*, "house of vanity." But besides this, the Chaldee paraphrase has united both names, and says: "One of the cities shall be called Bethshemesh, which shall be destroyed." Occurs Je. 43. 13.

**BETHSHEMITE**, vid. Beth Shemesh, No. 1.

**BETH SHITTAH**, בֵּית הַשִּׁטָּה *Beyth-hash-shittáh*, Βηθσεττᾶ, Bethsetta.

"House of acacia," i.e. abounding in acacias (*locus acaciæ*, i.e. *acaciis* abundans, Sim.), vid. Bajith and Shittim.

A town on the Jordan, near to Zererah and Abelmeholah. Perhaps now called *Shütta*; شطا Rob. iii. 219. Occurs Ju. 7. 22.

**BETH TAPPUAH**, בֵּית תַּפּוּחַ *Beyth-tappudáh*,

Βαυθαφού, and Βεθ-Θαπφονέ, Beththaphua.

"House of apples," i.e. abounding in apples (*locus mali*, Sim.), a comp. of בַּיִת *bayith*, a place (vid. Bajith), and Tappuah, q.v.

A city in the tribe of Judah, which probably abounded in apple trees. *Abella*, a city of Campania, was named from the same reason. Occurs Jos. 15. 53.

**BETH ZUR**, בֵּית צוּר *Beyth-tsur*, Βηθσουρ, Bessur.

"House of the rock," perhaps built on a rock, or of stone (*locus petræ*, i.e. *petricosus* vel *petræ inædificatus*, Sim.), a comp. name, vid. Bajith and Zur.

A city in the tribe of Judah, which Rehoboam rebuilt, and which also the Maccabees fortified. Occurs Jos. 15. 58; 1 Ch. 2. 45; 2 Ch. 11. 7; Ne. 3. 16.

**BETHELITE**, vid. Bethel.

**BETHUEL**, בְּתוּאֵל *B'thuél*, m. Βαθονήλ, Bethuel.

"Virgin of God," "separated of God" ("virgo Dei," St. Jer. and Hiller.; "separatio Dei, i.e. *Deo consecratus*," Sim.), a comp. of בְּתוּ *b'thu*, for בְּתוּל *b'thul*, from בַּתְּל *bathal*, unused root (hence בְּתוּלָה *b'thuláh*, a virgin, so called from the Oriental custom of keeping young women retired and separated from the world), and אֵל *El*, God, vid. Abdiel. Ges. conjectures it from מְתוּ *m'thu*, const. of מֵת *meth*, "man of God."

(1) The son of Milcah, and father of Rebekah. (B.C. 1872.) Occurs Ge. 22. 22, 23; 24. 15, 24, 47, 50; 25. 20; 28. 2, 5.

(2) A town in the tribe of Simeon, which is contracted, Jos. 19. 4, בְּתוּל *B'thul*. Occurs 1 Ch. 4. 30.

**BETHUL**, בְּתוּלָה *B'thul*, Βουλᾶ, Bethul.

"Virgin" (by a *προσωποποιία* common to the Hebrews, by which *states* or *cities* are spoken of under the figure of a woman), from בְּתוּאֵל *B'thuél*, vid. Bethuel.

The same as Bethuel of Simeon, vid. Bethuel, No. 2. Occurs Jos. 19. 4.

**BETONIM**, בִּטְנִים *B'toniym*, Βοτανίμ, Betonim.

"Nuts" = בִּטְנִים *batniym*, *nuts*, Ge. 43. 11, so called from *bellying out* on one side; they grow on a tree like the turpentine (*Pistacia vera*, Linn.), plur. of בִּטְן *béten*, the belly, vid. Beten.

A city of the Gadites, around which these trees grew in great abundance. Occurs Jos. 13. 26.

**BEZAI**, בֶּצַי *Betsdy*, Βαζοῦ, Besai.

"In the labour of the Lord," i.e. birth (ex בֶּצַי *in festinatione Domini*, Sim.), a comp. from the root יָצַא *uts*, to hasten, to labour, Jos. 10. 13; Is. 22. 4, and 'yodh, abbreviated from יָה *yah*, vid. Jehovah.

(1) A man whose children returned with Zerubabel. (B.C. 536.) Occurs Ezr. 2. 17; Ne. 7. 23.

(2) One of those who signed the covenant in the days of Nehemiah. (B.C. 445.) Ne. 10. 18.

**BEZALEEL**, בְּצַלְאֵל *B'tsal'él*, m. Βεζελεήλ, Beseleel.

"In the shadow of God," i.e. under his protection or guidance ("in umbra Dei," St. Jer., "(qui est) in umbra, i.e. protectione Dei," Sim.), a comp. of צֶל *tsel*, m. (with ב' aff. in), a shadow, Ps. 17. 8 (from the root צָלַל *tsaldl*, to be shaded, Eze. 31. 3), and אֵל *El*, God, vid. Abdiel.

(1) The son of Uri, whom God called by name to superintend the construction of his tabernacle; and who was not only filled with wisdom, but also power to devise cunning works, and to work all manner of workmanship. There was also given to him an assistant, who superintended the work together with him; and besides God put wisdom into all the wise-hearted, that they might make all that he had commanded. That God gives to every man his portion, and endows every man with his several capabilities and talents, is here revealed. The heathens held this truth, that all talents came from God. Homer attributes curious arts to Minerva, the goddess of wisdom, and to Vulcan the god of handicraft.

Ὦς δ' ὅτε τις χρυσὸν περιχεύεται ἀργυρῷ ἄνθρωπος,  
Ἰδρὺς, ὃν Ἡφαιστος δέδωκεν καὶ Παλλὰς Ἀθήνη  
Τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει.

Od. vi. 232.

As by some artist, to whom Vulcan gives  
His *skill divine*, a breathing statue lives;  
By Pallas *taught*, he forms the wondrous mould,  
And o'er the silver pours the fusile gold.

POPE.

(B.C. 1491.) Occurs Ex. 31. 2; 35. 30; 36. 1, 2;  
37. 1; 38. 22; 1 Ch. 2. 20; 2 Ch. 1. 5.

(2) A son of Pahath-moab, who had been defiled  
by a strange wife. (B.C. 445.) Occurs Ezr. 10. 30.

**BEZEK**, בִּזְק *Bézeq*, Βεζέκ, Besec.

"Flash of lightning" = בִּזְק *bazáq*, a *flash of lightning*, Eze. 1. 14, from בִּזְק *bazáq*, unused root, "properly, to scatter, to disperse, like the Syr. ܒܝܕܐ to scatter."

A Canaanitish city, the capital of the king Adoni-bezek. Occurs Ju. 1. 4, 5; 1 Sa. 11. 8.

**BEZER**, בִּצְר *Bétser*, Βοσόρ, Bosor.

"Gold ore," "defence," the same as the appell. בִּצְר *bétser*, *gold ore*, which Ges. says is so called from being *dug out* of the mines, and Winer, as a *particle* from being cut off, Job 22. 24, 25; Eng. Vers. *gold, defence*, from the root בִּצַּר *batsár*, to *gather, to fortify*, Le. 25. 5; Is. 22. 10.

(1) A son of Zophah, an Asherite. (B.C. 1540.) Occurs 1 Ch. 7. 37.

(2) A Levitical city, one of the cities of refuge, and situated eastward of Jericho, "in the wilderness upon the plain, out of the tribe of Reuben." Occurs De. 4. 43; Jos. 20. 8; 1 Ch. 6. 78.

**BICHRI**, בִּכְרִי *Bikhrty*, m. Βοχροί, Bochri.

"Juvenile," "firstborn," vid. Becher.

A son of Sheba, a man of Belial, a Benjamite. After the suppression of Absalom's rebellion, he conspired against David; but he and his followers fled before the king's troops to Abel, where by the prudence of a woman he was slain, and his head thrown over the wall to Joab. (B.C. 1022.) Occurs 2 Sa. 20. 1, 2, 6, 7, 10, 13, 21, 22.

**BIDKAR**, בִּדְקָר *Bidhqár*, m. Βαδεκάρ, Badacer.

"Son of thrusting through" ("venit compungi," St. Jer.; the Syriac translator has rendered it ܒܝܕܐ son of thrusting through); the initial בִּדְקָר *b'ith*, having sprung from בֵּן *ben*, hence it is put for בֵּן דְּקָר *ben-d'qar*, a comp. of the constr. of בֵּן *ben*, a son (vid. Ben), and דְּקָר *d'qar*, from the root דָּקַר *daqár*, to

*thrust through, to pierce through*, 1 Sa. 31. 4; Zec. 12. 10.

The captain of Jehu, who took up the dead body of king Joram, the son of Ahab, and cast it into the portion of the field of Naboth the Jezreelite, and fulfilled the prophecy of Elijah. (B.C. 884.) Occurs 2 Ki. 9. 25.

**BIGTHA**, בִּגְתָּא *Bighthá*, m. Βαγάτα, Bagatha.

"Given by fortune," with aleph prosthetic, from the Sansc. *bagadāta*, from *baga*, *fortune*, or *the sun*, Bohlen. "*Magnus*, coll. Græc. βαγαῖος, i. e. μέγας, et βαγίον, h. e. μέγα, it. rad. Arab. بَغ pravaluit, et cum media Ie, abundavit," Sim.

One of the seven chamberlains who served in the presence of the king Ahasuerus. (B.C. 519.) Occurs Es. 1. 10.

**BIGTHAN**, בִּגְתָּן *Bighthan*, masc. LXX. om., Bagathan.

"Gift of fortune," i. e. of the sun, vid. Bigtha.

A doorkeeper in the palace of Ahasuerus, and the same as Bigthana of Es. 6. 2. (B.C. 519.) Occurs Es. 2. 21.

**BIGTHANA**, בִּגְתָּנָא *Bighthdna*, m. LXX. om., Bagathan.

"Given of fortune," i. e. of the sun, vid. Bigtha.

The same as Bigthan, a eunuch in the court of king Ahasuerus. He conspired against the life of Ahasuerus, but his conspiracy was revealed by Mordecai. (B.C. 519.) Occurs Es. 6. 2.

**BIGVAI**, בִּגְוֵי *Bighváy*, m. Βαγβαί, Beguai.

"Happy," according to Bohlen, from the Sansc. *bagi*, *bagasan*, or i. q. Pers. βαγαῖος.

One of the princes who, with Zerubbabel, led the people of Judea back from the Babylonish captivity. (B.C. 536.) Occurs Ezr. 2. 2, 14; 8. 14; Ne. 7. 7, 19; 10. 16.

**BILDAD**, בִּלְדָּד *Bildádh*, Βαλδάδ, Baldad.

"Son of contention," "contender," "prob. i. q.

בִּלְדָּר *b'ldár*, from the root לָד *lad* to strive," Ges. Vid. Bidkar.

The Shuhite, one of the three friends of Job. He appears to be the second in the disputation, and to have been named from his powers of contention. (B.C. 1520.) Occurs Job 2. 11; 8. 1; 18. 1; 25. 1; 42. 9.

**BILEAM**, בִּלְעָם *Bilám*, Ἰεμβλάαν, and Ἰβλάαμ, Balaam, vid. Balaam.

A city in the territory of Manasseh, situated beyond Jordan. It is called, Jos. 17. 11, et seq. יִבְלָאִם *Yibhlám*, Ibleam, q. v. Occurs 1 Ch. 6. 70.

**BILGAH**, בִּלְגָה *Bilgáh*, Βελγά, Belgai.

"Consolation," "reviving" (*recreatio*, Sim.), from the root בָּלַג *balágh*, to comfort, to invigorate, Job 9. 27; Ps. 39. 14.

(1) A priest in the time of David, to whom pertained the fifteenth course in the service of the house of God. (B. c. 1015.) Occurs 1 Ch. 24. 14.

(2) A priest who returned with Zerubbabel from Babylon. (B. c. 536.) Occurs Ne. 12. 5, 18.

**BILGAI**, בִּלְגַי *Bilgay*, m. Βελγαί, Belgai.

"Consolation of the Lord" (*recreatio Domini*, i. e. *recreatio divinitus facta*, Sim.), a comp. from the root בָּלַג *balágh* (vid. Bilgah), and יָדָה *yodh*, for יָהּ *Yah*, the abbreviated form of the divine name, for יְהוָה *Y'hováh*, vid. Jehovah.

One of those who signed the covenant in the time of Nehemiah. (B. c. 445.) Occurs Ne. 10. 8.

**BILHAH**, בִּלְהָה *Bilhah*, f. Βαλλάν, Balam.

"Timidity" (*terror*, Sim.), from the root בָּלָה *baláh*, to terrify, to trouble, Ezr. 4. 4.

(1) The handmaid of Rachel, and afterwards the concubine of Jacob and mother of Dan and Naphtali. (B. c. 1753.) Occurs Ge. 29. 29; 30. 3, 4, 5, 7; 35. 22, 25; 37. 2; 46. 25; 1 Ch. 7. 13.

(2) A town of the Simeonites, which is also called בָּלָה *Baláh*, Jos. 19. 3. Occurs 1 Ch. 4. 29.

**BILHAN**, בִּלְהָן *Bilhán*, m. Βαλαάμ, Balaam.

"Timid" (*terror*, Sim.), from בָּלָה *baláh*, vid. Bilhah.

(1) A son of Ezer, a descendant of Esau. (B. c. 1680.) Occurs Ge. 36. 27; 1 Ch. 1. 42.

(2) A son of Jediahel, a Benjamite. (B. c. 1650.) Occurs 1 Ch. 7. 10, 10.

**BILSHAN**, בִּלְשָׁן *Bilshán*, m. Βαλασάν, Belsan.

"Son of tongue" = "son of eloquence," for בֶּן־לָשׁוֹן *ben-lashón*, a comp. of the constr. of בֶּן *ben*, a son (vid. Ben and Bidkar), and לָשׁוֹן *lashón*, the tongue of men or animals, or a wedge of gold, a bay of the sea, Jos. 7. 21; 10. 21; 15. 2, from לָשָׁן *lashán*, to slander, Ps. 101. 5.

One of the chiefs of the people who returned with Zerubbabel, perhaps so called from his powers of eloquence. (B. c. 536.) Occurs Ezr. 2. 2; Ne. 7. 7.

**BIMHAL**, בִּמְהָל *Bimhál*, Βαμαήλ, Chamaal.

"Son of mixture," i. e. corruption, for בֶּן־מַהָל *ben-mahál*, compounded of the constr. of בֶּן *ben*, a son (vid. Ben, and Bidkar), from the root מָהַל *mahál*, to mix, to corrupt, Is. 1. 22; סַבְחֶכֶּךְ מַהֻל בַּמַּיִם *sabhékék mahúl bammayím*, "thy wine mixed with water." LXX. σοῦ μίσγουνσι τὸν οἶνον ὕδατι. Vulg. "vinum tuum mistum est aqua."

A son of Japhlet, one of the chiefs of the tribe of Asher. (B. c. 1600.) Occurs 1 Ch. 7. 33.

**BINEA**, בִּנְעָא *Biná*, m. Βαανά, Banaa.

"Gushing forth" (*fons*, Sim.), for נִבְחָה *nibháh*, from the root נָבַח *nabhá*, to gush out, to belch out, Pr. 18. 4; Ps. 59. 8.

A son of Moza, a descendant of Gibeon, through the line of Saul, king of Israel. It is also written בִּנְעָה *Bináh*, 1 Ch. 8. 37. (B. c. 900.) Occurs 1 Ch. 9. 43.

**BINNUI**, בִּנְנִי *Binnúy*, m. Βαβνί, Bennoi.

"Building" (*edificatio*, Sim.), the third rad. being changed into yodh, from the root בָּנָה *banáh*, to build, vid. Ben.

(1) Whose children returned from captivity. The same as Bani, Ezr. 2. 10. (B. c. 536.) Occurs Ne. 7. 15.

(2) The father of Noadiah, a Levite. (B. c. 460.) Occurs Ezr. 8. 33.

(3) A son of Henadad. (B. c. 460.) Occurs Ne. 3. 24; 10. 9; 12. 8.

(4) A man who had been defiled by a strange wife. (B. c. 445.) Occurs Ezr. 10. 38.

**BIRSHA**, בִּרְשָׁע *Birshá*, m. Βαρσά, Birsá.

"Son of wickedness" for בֶּן־רְשָׁע *Ben-résha*, a comp. of the constr. of בֶּן *ben*, a son (vid. Ben), and רְשָׁע *résha*, wickedness, De. 9. 27, from the root רָשָׁע *rashá*, to do wickedly, to be condemned, 2 Sa. 22. 22; Job 40. 8. "In improbitem," Hillerus; and "idem

quod Arab. بِرْشَاع *vir crassus et longus*," Sim.

A king of Gomorrah, who united with the other Pentapoltan kings of the plain against the four kings. (B. c. 1917.) Occurs Ge. 14. 2.

**BIRZAVITH**, בִּרְזָאוֹת *Birzavóth*, m. Βερθαίθ, Bar-saith.

"Selection of olives," i. e. choice olives (*selectio olea*, i. e. *olea selecta*, Sim.), a comp. from the root בָּרַר *barar*, to separate, to select, to purge, 1 Ch. 9. 22; 7. 40; Eze. 20. 38, and זָאוֹת *zavóth*, for זָיִת *zayith* (which, according to the קִרִי *q'riy*, is the reading,

**בִּרְזַיִת** *Birzayith*), an olive, olive-tree, olive-yard, De. 6. 11; Jos. 24. 13.

The name of a place, so called from the abundance and choiceness of its olives, and which Michael, the son of Beriah, an Asherite, planted. Occurs 1 Ch. 7. 31.

**BISHLAM**, **בִּשְׁלָם** *Bishlám*, m. ἐν εἰρήνῃ, Beshlam.

"In peace," i. e. born in time of tranquillity; a comp. of the prep. **בְּ** *beth*, in, and the Chaldaic **שְׁלָם** *sh'lam* = the Heb. **שָׁלוֹם** *shalóm*, peace, welfare, from the root **שָׁלַם** *shalám*, to be whole, to be finished, to be at peace, Is. 60. 20; De. 20. 12. Some say, "Son of peace," as for **בֶּן-שְׁלָם** *Ben-sh'lam*, vid. Bidkar.

A Persian magistrate of the king Artaxerxes, on this side the Euphrates, and answered to the Greek tetrarch. (B. c. 535.) Occurs Ezr. 4. 7.

**BITHIAH**, **בִּתְיָה** *Bithyáh*, f. Βεθία, Bethiæ.

"Daughter of the Lord," i. e. worshipper (*filia Domini*, Sim.), a comp. of **בַּת** *bath*, a daughter (vid. Bath-rabbim), and **יָהּ** *yah*, vid. Jehovah.

A daughter of Pharaoh, and wife of Mered, of the tribe of Judah. (B. c. 1400.) Occurs 1 Ch. 4. 18.

**BITHRON**, **בִּתְרוֹן** *Bithrón*, τὴν παρατείνουσιν, Beththoron.

"Great division," i. e. a region divided by mountains and valleys (*dissectio montium magna*, i. e. ubi montes valde *dissecti*, *fragosi*, et *prærupti* sunt, Sim.), from the appell. **בֶּתֶר** *béther*, piece, Ge. 15. 10, from the root **בָּתַר** *bathár*, to divide, to cut, Ge. 15. 10.

A rugged mountain region between the Jordan and Mahanaim. So called from the idea of "division" caused by mountains and valleys. Some think it the same as **הָרֵי בֶּתֶר** *haréy béther*, mountains of Bether, Ca. 2. 7. Occurs 2 Sa. 2. 29.

**BIZJOTHJAH**, **בִּיזְיֹתְיָה** *Bizyothyáh*, LXX. om., Buziothia.

"Contempt of the Lord," a comp. from the root **בָּזָה** *bazáh*, to despise, Nu. 15. 31, and **יָהּ** *yah*, vid. Jehovah.

A city in the south of Judah, towards Edom. Occurs Jos. 15. 28.

**BIZTHA**, **בִּזְתָּא** *Bizthá*, m. Βαζάν, and Βαζεά, Bazatha.

"Perhaps Pers. بستہ *beste*; *ligatus*, sc. *membro*, i. e. *spado*," Ges.

One of the seven chamberlains in the court of

Ahasuerus, and one of the principal men of the court. (B. c. 519.) Occurs Es. 1. 10.

**BOAZ**, **בּוֹאֵז** *Bóaz*, m. Βοῶζ, Booz.

"In him (i. e. the Lord) is strength" ("in illo, scil. Domino, *robur*," Sim.; "in fortitudine," St. Jer.), = **בּוֹ** *Bo* az, a comp. of the prep. *beth*, with the suffix; and the appell. **אֵז** *az*, strength, vid. Azaz. Some say "alacrity" from the Arabic.

(1) An illustrious Bethlehemite, the near kinsman of Ruth's first husband, who died without issue. By the obligations of the Levitical law Boaz became Ruth's second husband. There is great sweetness in the character of Boaz, and also of Ruth. By their marriage Obed was born, who was the father of Jesse, the father of David; and thus they were the parents, in a direct line, of our blessed Saviour. (B. c. 1312.) Occurs Ru. 2. 1, 3, 4, 5, 8, 11, 14, 15, 19, 23; 3. 2, 7; 4. 1, 1, 5, 8, 9, 13, 21, 21; 1 Ch. 2. 11, 12.

(2) The left pillar before the temple of Solomon. The king erected two pillars on the right and left of the porch of the temple, which Abarbinel conjectures were symbolical of the pillar of cloud and the pillar of fire, which conducted the Israelites by day and night in the wilderness, and which were the tokens of Divine providence over them. Jachin represented the pillar of cloud, and Boaz the pillar of fire. These symbols he erected as an expression of his desire that the Divine light and the cloud of his glory would vouchsafe to enter the house which he had builded, and that God and his providence would dwell among them therein. Occurs 1 Ki. 7. 21; 2 Ch. 3. 17.

**BOCHERU**, **בּוֹכְרִי** *Bokhrú*, m. πρωτότοκος αὐτοῦ, Bocru.

"His first-born;" the same as **בֶּכֶר** *Békher* (vid. Becher) with the suffix.

A son of Azel, a descendant of Ner. (B. c. 860.) 1 Ch. 8. 38; 9. 44.

**BOCHIM**, **בּוֹכִים** *Bokhiym*, κλαυθμώνες, and κλαυθμών, Locus flentium, sive lacrymarum.

"Weepers," plur. of **בָּכִי** *b'khiy*, weeping, De. 34. 8, from the root **בָּכָה** *bakhah*, to weep, to lament, Ge. 45. 14; Ps. 78. 64.

A place where the people wept, and made lamentation over their sins before the Lord: hence the place was called "weepers," or "the place of weeping." It is supposed to be the same as Shiloh, and the circumstance occurred soon after the division of the land by lot. Occurs Ju. 2. 1, 5.

**BOHAN**, בֹּהֵן *Bohán*, m. Βαῶν, Boën.

"Thumb" (*pollex*, Sim.), the same as the appell. בֹּהֵן *bóhen*, the thumb, and great toe, Ex. 29. 20, from בָּהֵן *bahan*, unused root, "Arab. *بهم* Conj. IV., to shut, to cover," Ges.

A son of Reuben, so called because of his *dig-nity* and *strength* (a *pollendo*). The Roman name *Pollex* carried this idea in it. In honour of this Reubenite, a stone was called after him, which was the boundary mark between the tribes of Judah and Benjamin. (B.C. 1714.) Occurs Jos. 15. 6; 18. 17.

**BOSCATH**, בֹּסְעָת *Botsqáth*, Βασουπάθ, Bascath.

"Elevated ground," from the idea of tumour or swelling (*tumor*, i. e. *elatio*, *locus elatior*; unde

Arab. *بصقة* *vicus elatior*, Sim.), from בָּסַע *batséq*, m. *dough*, Ex. 12. 34, the verb being בָּסַע *batséq*, to swell up, De. 8. 4, from the root בָּסַע *batséq*, used twice, De. 8. 4; Ne. 9. 21.

A town in the tribe of Judah, the native place of Jedidah, the mother of Josiah. In Eng. Vers., Jos. 15. 39, it is written Bozkath. Occurs 2 Ki. 22. 1.

**BOZRAH**, בֹּצְרָה *Botsráh*, Βοσόρρας, Bosra.

"Fortification," "a vintage" (*munimentum*, Sim.), the same as the appell. בֹּצְרָה *botsrah*, a sheep-fold, Mi. 2. 12, Ges.; from the idea of its keeping in, restraining, from the root בָּצַר *batsár*, to gather the vintage, Le. 25. 5, to render inaccessible, De. 1. 28, to fortify.

A city described sometimes as a city of Moab, and sometimes as a city of Edom. From this fact some suppose there were two places of this name; but it is more probable that there was but one, as, from the continual strife of these nations, cities frequently changed occupants. There are also various opinions as to its locality. Abulfeda says it is the capital of Auranitis, with whom Burckhardt, Von Richter, and others agree; but Robinson proves plainly that it is the same with *El-Busaireh*, a castle and village south-east of the Dead Sea; and with him agree Hitzig, Raumer, and Ges., though the last-named held, at one time, the former opinion. Probably it was celebrated for its vines, as was the Bostra of the Romans; but now it is a wilderness and a desolation, as though the curse of God had withered away all its glory. When this city fell into the hands of the Saracens in the seventh century, Caled describes it as being the most flourishing city of the East, and calls it "the market-place of Syria, Irak and Hedjas;" but its present state evidences the truth of prophecy, Je. 49. 13. "I have sworn by

myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse." Some conjecture that from this word, Bacchus was called Bassarcus. Probably the word *Bazar*, the covered market-places of the eastern cities, is to be derived from this root; and from the same source the Punic *Byrsa*, a citadel in Carthage. Our bazaar-arcades are taken from these Eastern markets. Occurs Ge. 36. 33; 1 Ch. 1. 44; Is. 34. 6; 63. 1; Je. 48. 24; 49. 13. 22; Am. 1. 12; Mi. 2. 12.

**BUKKI**, בֻּקִי *Bugqiy*, m. Βαρχί, and Βοκί, Bocci.

"Emptying of the Lord," a shortened form of Bukkiah, vid. Bakkukiah and Bakkuk.

(1) A son of Jogli, and the Danite prince commissioner in the division of the land of Canaan. (B.C. 1451.) Occurs Nu. 34. 22.

(2) The fifth high priest from Aaron, a son of Abishua. (B.C. 1350.) Occurs 1 Ch. 6. 5, 5, 51; Eze. 7. 4.

**BUKKIAH**, בֻּקִיָּה *Bugqiyáhu*, m. Βοκίας, and Βοκκίας, Bocciau.

"Emptying of the Lord." The same as Bakkukiah, q. v.

A singer in the house of the Lord, to whom fell the sixth lot. (B.C. 1015.) Occurs 1 Ch. 25. 4, 12.

**BUNAH**, בִּנְיָה *Bundáh*, m. Βαυά, and Βαυά, Buna.

"Prudence" (*prudentia*, Sim.) = בִּינָה *biyndh*, f. *understanding*, Pr. 1. 2, from the root בִּין *biyn*, to understand, to be prudent, to consider, Ps. 139. 2; Is. 5. 21; Pr. 23. 1.

A son of Jerahmeel, the first-born of Hezron. Of the same meaning are the pr. n. *Sophron*, *Phronimus*, *Catus*, and *Cato*, *Prudentius*. (B.C. 1540.) Occurs 1 Ch. 2. 25.

**BUNNI**, בִּנִי *Bunniy*, m. Βίος, Bonni.

"Built" (*ædificatus* Domini, i. e. *ædificatus a Domino*, Sim.), verbal of Pual, from the root בָּנָה *banáh*, to build, vid. Ben.

(1) A Levite who stood forth to bless the people of the Lord after reading the book of the law. (B.C. 445.) Occurs Ne. 9. 4.

(2) One of the chiefs of the people who signed the covenant. (B.C. 445.) Occurs Ne. 10. 15.

**BUZ**, בּוּז *Buz*, m. Βαύξ, Buz.

"Contempt" (*contemptus*, scil. *matris*, Sim.), the same as the appell. בּוּז *buz*, m. *contempt*, Job 12. 21, from the root בּוּז *buz*, to despise, to contemn, Pr. 23. 22; Ca. 8. 7.

(1) A son of Nahor, the brother of Abraham

He was the father of the Buzites, who dwelt in Arabia Deserta, near to the river Euphrates. St. Jerome says, concerning this son of Nahor by Milcah, "Et ex hujus genere est Balaam ille divinus, ut Hebræi tradunt, qui in libro Job dicitur Elihu, primum vir sanctus et propheta Dei, postea per inobedientiam et desiderium munerum, dum Israël maledicere cupit, divini vocabulo nuncupatur, diciturque in eodem libro: et iratus Elihu filius Barachiel Buzitis: de hujus videlicet Buzi radice descendens." The patron. Buzite, occurs Job 32. 2, 6. (B.C. 1880.) Occurs Ge. 22. 21.

(2) The father of Jahdo, a Gadite. (B.C. 1500.) Occurs 1 Ch. 5. 14.

(3) Applied to the country of Buz. Occurs Je. 25. 23.

**BUZI**, בּוּזִי *Buziy*, m. Βουζεί, Buzi.

"Sprung from Buz," vid. Buz.

The father of Ezekiel, the prophet. (B.C. 595.) Occurs Eze. 1. 3.

**BUZITE**, vid. Buz, No. 1.

## C

**CABBON**, כַּבֹּן *Kabbón*, Χαβρά, and Χαββά, Chebbon.

"Cake," with the ending *on*, from כָּבַב *Kabbh*, unused root, "Arab. كَب, Æth. ከበበ: to roll up, ከበ-በ: round, ከበ-በ: globe, Syr. كَبَل, a ball," Ges. Thesau. In his Lexicon he interprets "bond," from Simonis, "*vinculum*," from the unused root, כָּבַב *kabhán*, in Talmud, *to bind*.

A town in the tribe of Judah. Occurs Jos. 15. 40.

**CABUL**, כַּבּוּל *Kabhúl*, Χαβώλ, Cabul.

"Fetter," the same as the appell. כֶּבֶל *kébbel*, *fetter* of iron, Ps. 149. 8, from כָּבַל *kabhál*, unused root, Talm. Syr. Arab. *to bind*. "*In pignus accipit*," Sim.

A city in the tribe of Zebulun, which was one of the twenty towns that Hiram king of Tyre *received* of Solomon as a *pledge* of his friendship; hence he denominated the whole region as Sim. conjectures. But Josephus gives an interpretation, which can scarcely be said to be etymological, but probably gathered from some tradition, that the gift of Solomon was displeasing to Hiram, because he wanted, not inland towns, but maritime. He says, Hiram called the whole land (Antiq. viii. 5, 3) μεθερμηνεύμενον

γὰρ τὸ Χαβαλὼν, κατὰ Φοινίκων γλῶτταν οὐκ ἀρέσκον σημαίνει. "Cabul, which being interpreted according to the Phœnician tongue, signifies 'what does not please.'" Occurs Jos. 19. 27; 1 Ki. 9. 13.

**CAIN**, קַיִן *Qayín*, m. Κάιν, Cain.

"Possession," "acquisition" (*acquisitio* vel *possessio*, St. Jer.), from the root קָנָה *qandh*, *to possess*, *to acquire*, Pr. 4. 7; 15. 32, vid. Elkanah.

(1) The first-born son of Adam and Eve. When Eve brought him forth, supposing she had got the promised Messiah, who was to reunite their souls to God, she said: קָנִיתִי יֵשׁ אֱלֹהִים *qaniithiy iysh eth-Y'hováh*, "I have gotten a man from the Lord;" hence she called his name Cain. (B.C. 4003.) Occurs Ge. 4. 1, 2, 3, 5, 5, 6, 8, 8, 9, 13, 15, 15, 16, 17, 24, 25.

(2) A city in the hill country of Judah. Occurs Jos. 15. 57.

**CAINAN**, קַיִנָּן *Qeynán*, m. Καϊνάν, Cainan.

"Possession," the same as Cain, q.v.

A son of Enos, the son of Seth. In the Eng. Vers., 1 Ch. 1. 2, it is written Kenan. (B.C. 3679 to 2794.) Occurs Ge. 5. 9, 10, 12, 13, 14.

**CALAH**, כַּלָּח *Kélahh*, Χαλάχ, Chale.

"Old age," "completion" (*senectus*, Sim.), the same as the appell., Job 5. 26; 30. 2, from כָּלָה *kaláhh*, unused root = כָּלָה *kaláh*, *to be completed*, Je. 46. 28.

A city built by Nimrod near the source of the Lycus, and probably the capital of the province of Chalocene. Occurs Ge. 10. 11, 12.

**CALCOL**, כַּלְכֹּל *Kalkól*, m. Καλχάλ and Χαλχάλ, Chalcol.

"Sustenance" (*sustentatio*, scil. parentum, rad. in Pih. כָּלַל *sustentare*, Sim.), = כִּלְכֵּל *kilkél*, *to sustain with food*, 1 Ki. 20. 27. Pilhel of the root כָּוַל *kul*, *to nourish*, *to sustain*, Ge. 45. 11; Ps. 55. 23.

(1) A son of Zerah, the son of Judah by his daughter-in-law Tamar. (B.C. 1680.) Occurs 1 Ch. 2. 6.

(2) A wise man about the time of Solomon, and one of the sons of Mahol of the east country. His name is written here in the Eng. Vers. Chalcol. (B.C. 1015.) Occurs 1 Ki. 4. 31.

**CALEB**, כַּלֵּב *Kalébbh*, m. Χάλεβ, Caleb.

"Dog" = כֶּלֶב *kélebbh*, m. *a dog*, 1 Sa. 17. 43, from כָּלַב *kalábbh*, unused root, onomatopoeic, prop. imitating the sound of *striking*, *beating*. "Firmly bound," according to Sim.

(1) A son of Hezron, and father of Jerahmeel. (B.C. 1600.) 1 Ch. 2. 18, 19, 42, 46, 48, 49.

(2) A son of Jephunneh, of the tribe of Judah. When the Israelites sent the spies to search the land of Canaan, he was elected by the tribe of Judah; and because he and Joshua were faithful witnesses of what they saw, they were exempted from the decree of death which was pronounced against that generation, and were privileged to enter the promised land. According to the commandment of the Lord, the city of Hebron was given to him, from whence he expelled the three sons of Anak. Patron., 1 Sa. 25. 3, **כַּלִּיבִי** *kalibbiy*, "Of the house of Caleb." (B. c. 1530 to 1440.) Occurs Nu. 13. 6, 30; 14. 6, 24, 30, 38; 26. 65; 32. 12; 34. 19; De. 1. 36; Jos. 14. 6, 13, 14; 15. 13, 14, 16, 17, 18; 21. 12; Ju. 1. 12, 13, 14, 15, 20; 3. 9; 1 Ch. 4. 15; 6. 56.

(3) A son of Hur. (B. c. 1500.) Occurs 1 Ch. 2. 50.

(4) A region in the territory of Judah, denominated after Caleb, No. 1. Occurs 1 Sa. 30. 40.

**CALEB, OF THE HOUSE OF**, see Caleb, No. 2.

**CALEB EPHRATAH**, **כָּלֵב אֶפְרַתָּה** *Kalebh-Ephratháh*, Χαλὲβ εἰς Ἐφραθά, Caleb ad Ephratah. See Caleb and Ephratah.

A place called after Caleb, and his wife Ephrath, and afterwards called Bethlehem. Occurs 1 Ch. 2. 24.

**CALNEH**, **כַּלְנֶה** *Kalnéh*, Χαλάννη, Chalanne.

"Fortified dwellings," as Sim. interprets, "*clausura habitaculi*, i. e. *habitaculum clausum et munitum*;" deriving from **כָּלָה** *kalá*, to shut up, 1 Sa. 6. 10, and **נָחָה** *navéh*, habitation, Ex. 15. 13.

One of the cities built by Nimrod, and according to the Chald., Euseb., St. Jer., and others, was subsequently called *Ctesiphon*, and was situated on the river Tigris, opposite Seleucia. It is written with seghol, Am. 6. 2, **כַּלְנֶה** *Kalnéh*, and it is probably the same place as that which is written, Is. 10. 9, **כַּלְנוֹ** *Kalno*, Calno; also the same as Eze. 27. 23, **כַּנְנֶה** *Kannéh*, Canneh. Occurs Ge. 10. 10.

**CALNO**, vid. Calneh.

**CAMON**, **קָמוֹן** *Qamón*, Παμνών, and Παμμός, Camon.

"Abounding in stalks," or "standing corn," the same as **קָמָה** *qamáh*, standing corn, Ex. 22. 5, from the root **קָם** *qum*, to rise up, to set up, Ge. 37. 7, Nu. 7. 1.

A town in Gilead, where Jair the seventh judge of Israel was buried. Occurs Ju. 10. 5.

**CANAAN**, **כְּנָעַן** *K'náan*, Χαναάν, Chanaan.

"Merchant," "servant" (**σάλος**, hoc est, *motus eorum*, vel *negotiator*, aut *humilis*, St. Jer.), the same as the appell. Ho. 12. 8; Zep. 1. 11, from the root **כָּנָה** *kaná*, to be humble, to be subdued, to be brought low, 1 Ki. 21. 29; Ju. 3. 30; Job 40. 12.

(1) The youngest son of Ham, who, according to the Rabbins, first saw the indecent posture of Noah, and made sport of it to his father, who also joined him; hence they were both included in the curse, which was fulfilled in the posterity of Canaan, i. e. the Canaanites, who were called by the Syrians Cnaan, and which the Greeks rendered Cnas and Cna. Bryant says: "We are told by Stephen of Byzantium, that the ancient name of Phenicia was Cna,—Χνᾶ, οὕτως ἡ Φοινίκη ἐκαλεῖτο, τὸ ἐθνικὸν Χναῖος. The same is said by Philo Biblius, from Sancho-niathon: Χνᾶ τοῦ πρώτου μετονομασθέντος Φοινίκος. And in another place he says: Isiris, the same as Osiris, was the brother of Cna,—Ἰσιρες—ἀδελφὸς Χνᾶ; the purport of which is conformable with the account of the Scriptures, that the Egyptians were a collateral line with the people of Canaan; or that the father of the Mitsrayim and the father of the Canaanites were brothers," i. 9. (B. c. 2300.) Occurs Ge. 9. 18, 22, 25, 26, 27; 10. 6, 15.

In the following texts it is translated merchant: Is. 23. 11; Eze. 17. 4; Ho. 12. 7; Zep. 1. 11; 2. 5; and Canaanite and Canaanites (**כְּנָעִי** *K'naaníy*, m. Χανααῖών) in the following: Ge. 10. 18, 19; 12. 6; 13. 7; 15. 21; 24. 3, 37; 34. 30; 38. 2; 46. 10; 50. 11; Ex. 3. 8, 17; 6. 15; 13. 5, 11; 23. 23, 28; 33. 2; 34. 11; Nu. 13. 29; 14. 25, 43, 45; 21. 1, 3; 33. 40; De. 1. 7; 7. 1; 11. 30; 20. 17; Jos. 3. 10; 5. 1; 7. 9; 9. 1; 11. 3; 12. 8; 13. 3, 4; 16. 10, 10; 17. 12, 13, 16, 18; 24. 11; Ju. 1. 1, 3, 4, 5, 9, 10, 17, 27, 28, 29, 30, 32, 33; 3. 3, 5; 2 Sa. 24. 7; 1 Ki. 9. 16; 1 Ch. 2. 3; Ezr. 9. 1; Ne. 9. 8, 24; Pr. 31. 24; Eze. 16. 3; Ob. 20; Zec. 14. 21.

(2) The land of Canaan, where the posterity of Canaan dwelt. They were expelled by the Israelites, who came into possession of it, according to the promise of God.

#### OCCURRENCES.

Genesis 11. 31 - 12. 5, 5 - 13. 12 - 16.	Deuteronomy 32. 49.
3 - 17. 8 - 23. 2, 19 - 28. 1, 6, 8 - 31. 18	Joshua 5. 12 - 14. 1 - 21. 2 - 22. 9,
- 33. 18 - 35. 6 - 36. 2, 5, 6 - 37. 1 - 42.	10, 11, 32 - 24. 3.
5, 7, 13, 29, 32 - 44. 8 - 45. 17, 25 - 46. 6,	Judges 3. 1 - 4. 2, 23, 24, 24 - 5. 19 -
12, 31 - 47. 1, 4, 13, 14, 15 - 48. 3, 7 - 49.	21. 12.
30 - 50. 5, 13.	1 Chronicles 1. 8, 13 - 16. 18.
Exodus 6. 4 - 15. 15 - 16. 35.	Psalms 105. 11 - 106. 38 - 135. 11.
Leviticus 14. 34 - 15. 3 - 25. 38.	Isaiah 19. 18.
Numbers 13. 2, 17 - 26. 19 - 32. 30,	Ezekiel 16. 29.
33 - 33. 40, 51 - 34. 2, 2, 29 - 35. 10. 14.	

**CANAANITE**, **ס**, vid. Canaan, No. 1.

**CANNEH**, **כַּנְנֶה** *Kannéh*, Χαναά, Chenc.

"Surname," "flattering title," from the root כָּנָה *kandh*, to give a surname, to give a flattering title, Is. 45. 4; Job 32. 22.

The same as Calneh, q. v. Occurs Eze. 27. 23.

**CAPHTHORIM**, vid. Caphtorim.

**CAPHTOR**, כַּפְתּוֹר *Kaphthór*, Καππαδοκίας, Cappadocia.

"Crown," "knop," "pomegranate," the same as the appell. (which in our Vers. is everywhere translated *knop*, excepting two places, Am. 9. 1; Zep. 2. 14, where it is translated *lintel*), signifying, as Vitranga says, "*malum punicum vel cydonicum*;" but which Ges. says, is a quadriliteral, compounded of the trilaterals כָּפַר *kaphár*, to cover, and כִּתֹר *kathár*, to crown; hence he translates the sing. a crown, chaplet, circlet. The Vulgate translates the plur., which occurs Ex. 25. 31, "sphaerulæ," and the LXX. σφαρωτήρες, and our Vers. "knops." Schleus. translates σφαρωτήρ, "*sphaerula artificiosa*, h. e. *ornamentum sphaericum ex lapide, ligno, metallo* (ut in candelabro sacro, aut quod capitibus columnarum imponi solet), it. *lorum, calceamenti, corrigia*, כַּפְתּוֹר [*kaphthór*], *malogranatum*." Clericus says, "*latus circulare*, ex כָּף *kaph*, *latus*, et תּוֹר *tor*, *circulus*."

Almost all the ancient versions and commentators rendered it *Cappadocia*, an ancient province of Asia Minor, situated between Pontus, Armenia Minor, Mount Taurus, and Phrygia and Galatia. Occurs De. 2. 23; Je. 47. 4; Am. 9. 7.

**CAPHTORIM**, כַּפְתּוֹרִים *Kaphthoriym*, m. Καππάδοκες, Γαφθορείμ, and Χαφθορείμ, Cappadoces and Caphtorim.

"Pomegranates," "crowns" (*malogranata*), plur. of the appell. כַּפְתּוֹר *kaphthór*, *knop*, *crown*, Ex. 25. 33 (vid. Caphtor). Bryant, however, interprets it, "rock towers," and affirms that the people bearing this name were so called from the "rock towers," or "*Kaphtorim*," which they built; hence he considers it a compound of *caph*, a rock, and *tor*, a tower; and that in Egypt they had a great number of "rock towers," and a very large temple of this description.

A colony of Egyptians, who settled in Asia Minor, and gave the name of Cappadocia to it. They afterwards drove out the Avim from Azzah (Gaza), a famous city of the Philistim, and settled there themselves. The ancients all understand the Kaphtorim to mean the Cappadocians, and more especially those who dwelt nearest the Colchians, where was a city called Σίδη, *Sidē*, *malum punicum*, which is of

the same meaning as the Hebrew *Kaphthór*; hence the country called *Kaphthór* by the Hebrews would be called *Sidene* by the Greeks. Occurs Ge. 10. 4; De. 2. 23; 1 Ch. 1. 12.

**CAPHTORIMS**, vid. Caphtorim.

**CARCAS**, כַּרְכַּס *Karkás*, m. Θαραβά, Charchas.

"Eagle," from the Persic (کرکس *akraks*, Græc. *kírkos*, Sim.), but *severe*, according to Benfey, Sansc. *karkaza*.

One of the seven chamberlains in the palace of the king Ahasuerus. The Latin names, *Aquila*, *Aquilinus* and *Aquilina*, *Aëtius*, *Nisus*, were of the same meaning. The characteristics of the eagle are *longevity, velocity, strength, clearness of vision*. Saul and Jonathan are compared to eagles, 2 Sa. 1. 23. (B. C. 519.) So also, Hector, Menelaus, and Achilles, by Homer. Occurs Es. 1. 10.

**CARCHEMISH**, כַּרְכֵּמִישׁ *Kark'miysh*, LXX. om., Charcamis.

"Fortress of refuge" (*munimentum recessus*, s. *confugii*; [or] *munimentum remotum*, Sim.), a comp. from the Chald. כַּרְךְ *karákh*, to surround, to fortify; and מִשׁ *mush*, to remove, to depart, Nu. 14. 44; Zec. 3. 9. "Fortress of Chemosh," as Ges. conj. compounded of כַּרְךְ *kérékh*, fortress, and כִּמְיִשׁ *k'miysh*, = כְּמוֹשׁ *Kamosh*, Chemosh, an idol, q. v.

A city on the banks of the river Euphrates, where it is joined by the river Chaborus, and was called by the Greeks Κιρκήσιον, by the Latins *Circusium*, and by the Arabs قرقسيه *Kerkesiyeh*. In the Eng. Vers., 2 Ch. 35. 20, it is written Charchemish. Occurs Is. 10. 9; Je. 46. 2.

**CAREAH**, קָרַח *Qaréahh*, m. Καρήθ, Caree.

"Bald" (*calvus*, Sim.), = קֶרֶחַ *qeréahh*, m. *bald head*, 2 Ki. 2. 23, from the root קָרַח *qaráhh*, to make bald, Mi. 1. 16.

The father of Johanan, one of the captains of the army of the Jews, to whom Gedaliah gave assurances of peace. It is written Kareah in the Eng. Vers. in the following texts: Je. 40. 8, 13, 15, 16; 41. 11, 13, 14, 16; 42. 1, 8; 43. 2, 4, 5. (B. C. 630.) Occurs 2 Ki. 25. 23.

**CARMEL**, כַּרְמֵל *Karmél*, Χερμελ, Carmeli.

"Fruitful field" (*arvum viride*, Sim.), the same as the appell. כַּרְמֵל *karmél*, m. *fruitful field, plentiful field*, Is. 10. 18; 16. 10, diminutive, from כֶּרֶם *kérem*, a vineyard, Ge. 9. 20. Vid. Abel-K'ramim.

(1) A mount on the shore of the Mediterranean



Sea, which was so fertile and fruitful, that it was as paradise, or the garden of Eden, to the inspired penmen, affording them a place of fruitfulness, beauty, and delight, to compare with the desert. It is translated in our Vers., Is. 16. 10, *plentiful field*; and Is. 29. 17, 17; 32. 15, 15, 16, *fruitful field*; and also, Je. 4. 26, *fruitful place*. Carmel forms the bay of Acre, and is about 1500 feet above the level of the sea. Occurs Jos. 12. 22; 19. 26; 1 Sa. 25. 2, 2, 5, 7, 40; 1 Ki. 18. 19, 20, 40; 2 Ki. 2. 25; 4. 25; 19. 23; 2 Ch. 26. 10; Ca. 7. 5; Is. 33. 9; 35. 2; Je. 46. 18; 50. 19; Am. 1. 2; 9. 3; Mi. 7. 14; Na. 1. 4.

(2) A town in the mountains of Judah, where Saul erected, according to St. Jerome, a triumphal arch after the slaughter of the Amalekites. If this is correct, what a lesson we ought to learn from the interview of Samuel with him immediately after! Robinson thinks that Kurmul, a mountain to the west of the Dead Sea, is the same. Occurs Jos. 15. 55; 1 Sa. 15. 12; 25. 5.

The gent. noun, masc., occurs in the following places, 1 Sa. 30. 5; 2 Sa. 2. 2; 3. 3; 23. 35; 1 Ch. 11. 37; Carmelite, and the fem. Carmelites, in the following, 1 Sa. 27. 3; 1 Ch. 3. 1.

**CARMELITE, CARMELITESS**, vid. Carmel, No. 1.

**CARMI**, כַּרְמִי *Karmiy*, m. Χαρμί, Charmi.

"Vine-dresser," "my vineyard" (*vinea mea*, St. Jer.), from the appell. כֶּרֶם *kérem*, a vineyard, Am. 5. 11, vid. Abel-K'ramim. "Generous," "noble," interprets Sim.

(1) A son of Reuben, and father of the Carmites, Nu. 26. 6. (b.c. 1700.) Occurs Ge. 46. 9; Ex. 6. 14; Nu. 26. 6; 1 Ch. 4. 1; 5. 3.

(2) The son of Zabdi, and father of the Achan who is called the troubler of Israel. (b.c. 1480.) Occurs Jos. 7. 1, 18; 1 Ch. 2. 7.

**CARMITES**, vid. Carmi, No. 1.

**CARSHENA**, כַּרְשֵׁנָּה *Karsh'nd*, m. Ἀρκεσαῖος, Charsena.

"Illustrious," "a Pers. كَرِش *lux*, unde כַּרְשֵׁנָּה *sit lucidus, clarus, illustris*," Sim. "Sansc. *krishna*, black," Benfey.

A prince of the court of Ahasuerus, who was permitted to see the king's face. (b.c. 519.) Occurs Es. 1. 14.

**CASIPHIA**, כַּסְפִּיָּה *Kasiphiá*, ἀργυρίω, Chasphiae.

"Silver of the Lord," Chald. as for כַּסְפִּיָּה *Kasiphiá*, comp. of כֶּסֶף *késeph*, m. *silver*, Ge. 13. 2 (from the root כָּסַף *kasáph*, to desire, to long for, Job 14. 15; Ps. 84. 3), and יָה *Yah*, vid. Jehovah.

It is very uncertain where this was, but the most probable conjecture is, that it was a city in Parthia, called Caspi, known to the old geographers. Occurs Ezr. 8. 17.

**CASLUHIM**, כַּסְלֻחִים *Kasluhhiym*, m. plur.

Χασμωνίμ, Chasluim.

"Their boundary protected" (according to St. Jerome, who says, *contecta regio eorum*); the etymology is most doubtful.

A people who sprung from a son of Mizraim; they emigrated from Egypt, and Bochartus and many others are of opinion, that they were the same as the Colchians, who, according to Greek historians, were a colony of Egyptians. The suppression of the s is not an uncommon practice, hence this nearly reconciles the names. The Colchians settled on the east end of the Euxine sea. Occurs Ge. 10. 14; 1 Ch. 1. 2.

**CHALCOL**, vid. Calcol, No. 2.

**CHALDEA**, כַּשְׁדִּים *Kas-dhym*, Χαλδαίων, Chaldæorum. Vid. Chaldeans.

The land of the Chaldeans. In the following places it is written כַּשְׁדִּימָה *Kasdýmah*, "into Chaldea," Eze. 11. 24; 16. 29; 23. 16. Occurs Je. 50. 10; 51. 24, 35; Eze. 23. 15.

**CHALDEAN**, כַּשְׁדִּי *Kasdáy*, Ch. m. Χαλδαῖον, Chaldæo.

"Astrologer," the same as the appell. Vid. Chaldeans.

One of the Chaldees or astrologers. Nebuchadnezzar, king of Babylon, is called, Ezr. 5. 12, כַּשְׁדִּי *Kasdayá*, Ch. m. "the Chaldean." Occurs Da. 2. 10.

**CHALDEANS**, כַּשְׁדִּיִּם *Kasdiym*, m. pl. (Οἱ ἱππεῖς, Job 1. 17), Χαλδαίων, Chaldæorum.

"As it were demons" (Chaldæi, *quasi demonia*, vel *qua ubera, aut feroces*, St. Jer.), comp. of כָּפַח *kaph*, as, as if, etc., and שְׁדִּיִּם *shedhiym*, m. *devils*, De. 2. 17; Ps. 106. 37, plur. of שֶׁדַּי *shedh*, not used, from the root שָׁדַד *shudh*, to lay waste, to destroy, Ps. 9. 6.

Mr. Bryant interprets, "Sons of Cush;" and on the origin of this people says,—“The inhabitants of Chaldæa were Cuthites, of the same family as those by whom Babylon was founded. They are in the Scriptures uniformly called Chasdim or Chusdim. This I may be told is contrary to the usual mode of

composition: for, if they were the sons of Chus, they would have been regularly rendered Chusim. How then came they to be called Chusdim contrary to all rule and analogy? To this I can say little. I can give no reason why Chus was called Cuth, and the land Cushan, Cutha: much less can I account for its being further diversified, and rendered Scutha and Scuthia. It is equally difficult to say why these very Chasdim of the Scriptures are by the Ethnic writers continually styled Chaldæi; which is a still greater variation. . . . They were in a manner the same as the Babylonians, who were indisputably the sons of Chus; the two names are used by writers indifferently, as being nearly synonymous. Hence, when the army of Nebuchadnezzar, king of Babylon, surrounded Jerusalem, it is called *the army of the Chaldees*. *The Chaldees were against the city round about: and the army of the Chaldees . . . brake down the walls*. Isaiah speaks of Babylon as being the beauty of the Chaldees' excellency. . . . Even Nebuchadnezzar, above-mentioned, is distinguished by the title of *Nebuchadnezzar, king of Babylon, the Chaldean*." Vol. iv. 367. If, then, these Chaldeans were sons of Cush, they cannot be the descendants of Chesed the son of Nahor, although he is generally said to be the founder of the Chaldeans. Bryant further asks, "Whence had they their name? [i. e. Kasdiym]. The learned Hyde will answer that it was from Chesed, their ancestor. Who was Chesed? He was the fourth son of Nahor, who lived in Aram, the upper region of Mesopotamia. Is it said in history that he was the father of this people? There is no mention made of it. Is it said that he was ever in Chaldea? Is there the least reason to think that this people, mentioned repeatedly as prior to him by ages, were in reality constituted after him? None. What then has induced writers to suppose that he was the father of this people? Because Chesed and Chasdim have a remote similitude in sound. And is this the whole? Absolutely all that can be alleged for this notion. And as the Chasdim are mentioned some ages before the birth of Chesed, some would have the passage to be introduced proleptically; others suppose it an interpolation, and would strike it out of the sacred text: so far does whim get the better of judgment, that even the written word is not safe.

The whole history of Chesed is this:—About fifty years after the Patriarch Abraham had left his brother Nahor at Haran in Aramea, he received intelligence that Nahor had in that interval been blessed with children (Ge. 22. 20, 'It was told Abraham,

saying, Behold, Milcah, she hath also born children unto thy brother Nahor; Huz, his first-born, and Buz his brother, and Kemuel the father of Aram, and Chesed,' etc.); of these Chesed is the fourth. There occurs not another word concerning him." Vol. i. 166. Hence we learn that they were not from Chesed. In another place he says, "It is well known that the Ethiopians were Cuthites or Cuseans. Ἐκ μὲν Χοῦς, Χουσαῖοι οὗτοι Αἰθίοπες εἰσιν." It is written, Da. 5. 20, כַּסְדָּאֲחַ Kasdadh, Ch. m., also Da. 5. 30, כַּסְדָּיָא Kasdaya, Ch. m., and also Da. 2. 5, 10; 3. 8; 4. 7; 5. 7, 11, כַּסְדָּאִיִּן Kasdaiyn, Ch. m. pl. Also כַּסְדִּיִּם Kasdiym, Chaldees, the same as the Chaldeans. Occurs Ge. 11. 28, 31; 15. 7; 2 Ki. 24. 2; 25. 4, 5, 10, 13, 24, 25, 26; 2 Ch. 36. 17; Ne. 9. 7; Is. 13. 19.

## OCCURRENCES.

Job 1. 17.	39. 5, 8 - 40. 9, 10 - 41. 3, 18 - 43. 3 - 50. 1,
Isa. 23. 13 - 43. 14 - 47. 1, 5 - 48. 14, 20.	8, 25, 25, 45 - 51. 4, 54 - 52. 7, 8, 14, 17.
Jeremiah 21. 4, 9 - 22. 25 - 24. 5 - 25. 12 -	Ezekiel 1. 3 - 12. 13 - 23. 14, 23.
32. 4, 5, 24, 25, 28, 29, 43 - 33. 5 - 35. 11 -	Daniel 1. 4 - 2. 2, 4 - 9. 1.
37. 5, 8, 9, 10, 11, 13, 14 - 38. 2, 18, 19, 23 -	Habakkuk 1. 6

CHALDEES, vid. Chaldeans.

CHARASHIM, חַרְשִׁים *Hharashiyim*, m. plur.

Ἀγαθῶν and Ἐργασίῃ, artificum.

"Craftsmen," and it is so translated Ne. 11. 35, m. pl. of the segholite noun חַרְשׁ *hheresh*, work of an artificer, Is. 3. 3; 1 Ch. 4. 14, from the root חָרַשׁ *hharash*, to cut into, to plough, to devise, Ps. 129. 3; Pr. 14. 22; hence perhaps Gr. χαράσσω, χαράρτω.

A valley near Jerusalem. It was peopled by the posterity of Joab, the son of Seraiah; hence he is called the father of it. "It was called the valley of Charashim" [or craftsmen], כִּי חַרְשִׁים הָיוּ *kiy hharashiyim hayú*, "for they were craftsmen." So also Ne. 11. 35. Occurs 1 Ch. 4. 14.

CHARCHEMISH, vid. Carchemish.

CHEBAR, כְּבַר *K'bhar*, Χοβάρ, Chobar.

"Abundant," "vehement" ("copia vel vehementia," Sim.; "gravitudo vel gravitas," St. Jer.), or "length," according to Ges., from the root כָּבַר *kabhár*, to make much, to multiply, to have in abundance, Job 35. 16; 36. 31.

A river of Mesopotamia, which rises near some old ruins called *Rás el Ain*, and flows in a southerly direction, emptying itself into the Euphrates near to Carchemish. It is also called חֲבֹר *Hhabhór*, Chaboras, q. v. On the banks of this river Nebuchadnezzar planted a colony of Jews, where Ezekiel saw "the visions of God," Eze. 1. 1. Occurs Eze. 1. 1, 3; 3. 15, 23; 10. 15, 20, 22; 43. 3.

**CHEDORLAOMER**, כְּדֹרְלֹאִמֶר *K'dhorlaómer*,  
m. Χοδολλογομώρ, Chodorlahomer.

"Handful of sheaves," a comp. of the unused root

כְּדֹר *k'dhor*, "Arab. كدرة <sup>5</sup> a handful" (Ges.), and  
עֹמֶר *ómer*, m. a sheaf, an omer, Ru. 2. 7, 15, from the  
root עָמַר *amár*, to bind sheaves, Ps. 129. 7; to make  
merchandise, De. 24. 7. "As it were a generation  
of a handful," *quasi generatio manipuli*, St. Jer. It  
is probable, however, that it is a Persian word.

A king of Elam, whose dominion lay, in all probability, between the Medes and the Mesopotamians, and whose people were a warlike race. (B.C. 1917.) Occurs Ge. 14. 1, 4, 5, 9, 17.

**CHELAL**, כֶּלֶל *K'lal*, Χαλήλ, Chahal.

"Completion," the same as the appell. כֶּלֶל *k'lal*,  
Chald. *finished*, Ezr. 6. 14, from the root כָּלַל *kalál*,  
to perfect, to finish, Eze. 27. 4, 11.

A son of Pahath-moab, one of the men of Israel who had taken a strange wife. (B.C. 445.) Occurs Ezr. 10. 30.

**CHELLUH**, כֶּלְיָה *K'lúhay*, m. Χελία, Cheliau.

"Consumed of the Lord," a comp. of the root  
כָּלָה *kaláh*, to consume, to make an end, Ex. 33. 5;  
Lev. 16. 20, and 'yodh, the sign of the divine name,  
for יָהּ *Yah*, vid. Jehovah.

A son of Bani, who had taken a strange wife. In the 'P it is written כֶּלְיָהוּ *K'lúhu*, "their consuming." (B.C. 445.) Occurs Ezr. 10. 35.

**CHELUB**, כֶּלֶב *K'lubh*, m. Χαλέβ, Caleb.

"Binding together" (*colligatio*, Sim.), the same as the appell. כֶּלֶב *k'lubh*, m. a basket, woven with twigs, Am. 8. 1, from כָּלַב *kaldbbh*, "i. q. كَلَب to plait, to braid," Ges. Vid. Caleb.

(1) The same as Caleb, father of Achsa. (B.C. 1451.) Occurs 1 Ch. 4. 11.

(2) The father of Ezri, the overseer of agriculture for king David. (B.C. 1015.) Occurs 1 Ch. 27. 26.

**CHELUBAI**, כֶּלְיָבִי *K'lubháy*, m. Χαλέβ, Calubi.

"Binding together of the Lord," vid. Chelub and Chelluh.

The same as Caleb. (B.C. 1451.) Occurs 1 Ch. 2. 9.

**CHEMOSH**, כְּמוֹשׁ *K'mosh*, m. Χαμός, Chamos.

"The swift," i. e. the sun, the god of the Moabites; "a celeritate (Arab. *properus fuit ac celer*), *solem enim fuisse volunt*," Sim.

The national god of the Moabites and Ammonites, called 1 Ki. 11. 7, *their abomination*, to whom Solomon erected an altar on the Mount of Olives. St. Jerome and the majority of commentators consider that it was the same as Baal-peor, or Priapus, and hence well designated by Zonaras βδέλυγμα. No doubt the primary idea was the sun, whose precipitate course through the heavens might well procure him the name "Swift;" and hence it is supposed to be the same as Ammon. Suidas interprets it of Astarte: Χαμός. Θεὸς ἦν Τυρίων καὶ Ἀμανιῶν, ὥσπερ ἡ Ἀστάρτη Θεὸς Σιδονίων, ἣ ἐλάτρευσε Σολομῶν, concerning which Schleusner says, "ubi per Amanitas intelligitur procul dubio gens Nabatæorum Arabum, qui alias Ἀμμανίται per duplex μ dicuntur." Professor Lee supposes the *Māhā-Dēvā*, the destroying deity of the Hindoos, to be the same; this idea would be strengthened if there was any analogy between the worship of Chemosh and Moloch, and perhaps there was, since they are sometimes linked together. Occurs Nu. 21. 29; Ju. 11. 24; 1 Ki. 11. 7, 33; 2 Ki. 23. 13; Je. 48. 7, 13, 46.

**CHENAANAH**, כְּנַעְנָה *K'naanáh*, m. Χαναάν and Χαναά, Chanaana.

"Merchant," i. e. one who bends the knee; fem. of Canaan, q. v.

(1) A son of Bilhan, a Benjamite. (B.C. 1650.) Occurs 1 Ch. 7. 10.

(2) Father of Zedekiah the false prophet, who enticed Ahab to go to war against the Syrians. (B.C. 930.) Occurs 1 Ki. 22. 11, 24; 2 Ch. 18. 10, 23.

**CHENANI**, כְּנָנִי *K'naniy*, m. Χωνεί, Chanani.

"Perfector," from the root כָּנָן *kanán*, to perfect, to protect, occurs once Ps. 80. 16, כָּנָן *kannáh*, imperative, with הִי parag. Eng. Vers. "the vineyard," Vulg. "perfice," kindred to the root כָּנָן *kanáh*, to speak kindly to, vid. Canneh.

One of the Levites who prayed to God for the people after the reading of the law. (B.C. 445.) Occurs Ne. 9. 4.

**CHENANIAH**, כְּנַנְיָה *K'nanyáh*, m. Χωνείας, and Χωνείας, Chonenias.

"Established of the Lord," a comp. of the root כָּנָן *kanán* (vid. Chenani), and יָהּ *Yah*, vid. Jehovah.

The chief of the Levites and leader of the singers, when David brought the ark to Jerusalem. He was also an instructor in music. His name is written 1 Ch. 15. 22; 26. 29, כְּנַנְיָהוּ *K'nanyáhu*. (B.C. 1042.) Occurs 1 Ch. 15. 27.

**CHEPHAR HAAMMONAI**, כֶּפָר הָעַמּוֹנִי *K'phar-haammonáy*, Κεφάρ, καὶ Μονί, Villa Emona.

"Village of Ammonites" (*pagus Ammonitæ*, i. e. *ab Ammonitis conditus*, Sim.), a comp. of כֶּפָר *k'phar*, for כֶּפֶר *kaphár*, a village, occurring only twice, in plur. 1 Ch. 27. 25; Ca. 7. 12 (from the root כֶּפֶר *kaphár*, to cover over, to make atonement for, to be forgiven, Ex. 30. 10; Je. 18. 23), and the plur. with the art. עֲמֹנִי *Ammon*, vid. Ben-ammi.

A place built by the Ammonites, which became the possession of the Benjamites. Occurs Jos. 18. 24.

**CHEPHIRAH**, כֶּפֶרָה *K'phiyrah*, Κεφρά, Caphira.

"Village" (*pagus*, Sim.), vid. Chephar-haammonai.

A town in the territory of Benjamin, which, before the conquest of Canaan, belonged to the Hivites. Occurs Jos. 9. 17; 18. 26; Ezr. 2. 25; Ne. 7. 29.

**CHERAN**, כֶּרֶן *K'ran*, m. Χαρράν, Charan.

"Lamb," the same as the appell. כֶּרֶ *kar*, a lamb, with ך final, vid. Beth-car. "Aries magnus et eximius. Intensum Nudi כֶּרֶ," Sim. Ges. says that the "Ionians adopted this word in the signification of lamb and pasture; Hesych. Κάρ... πρόβατον. Κάρα... ἰσὺς τὰ πρόβατα. Κάρνος... βόσκημα, πρόβατον. Κάρος... βόσκημα." But he derives this name from the Arab. كَرَان, i. q. כְּנֹר a harp.

A son of Dishon. (b.c. 1700.) Occurs Ge. 36. 26; 1 Ch. 1. 41.

**CHERETHIMS**, כֶּרֶתִּים *K'rethiyim*, m. plur.

Κρήτας, and κριτὰς Σιδώνος, interfectores.

"Executioners," "exiles" (*interficiētes*, St. Jer.), m. plur. of the collect. sing. כֶּרֶתִי *k'rethiy*, m. Cherethite, an executioner, a runner, from the root כָּרַת *karáth*, to cut off, to cut down, to destroy, to be exiled, Ge. 17. 14; Ju. 4. 24; 6. 30; Zec. 14. 2.

They were a people who dwelt in the southern part of Philistia, as we learn from 1 Sa. 30. 14, when the Amalekites invaded them. For this memorable invasion David smote the Amalekites; and probably this circumstance attached the Cherethites to his person, for during the reign of David they were his body guard, and were the executioners in capital offences, and bearers of the mandates of the king. They were called *Cherethites*, "cutters off," from their office, but originally from the circumstance of their "exile," they being "cut off" from their native country (vid. root, and Zec. 14. 2); and as

the Philistines were called "wanderers," so these were called "exiles," and no doubt both sprung from one common father. They are called כֶּרֶתִי *K'rethiy*, m. Χελεθί and Χερεθθί, Cherethites, in the following places: 1 Sa. 30. 14; 2 Sa. 8. 18; 15. 18; 20. 7, 23; 1 Ki. 1. 38, 44; 1-Ch. 18. 17. Occurs Eze. 25. 16; Zep. 2. 5.

**CHERETHITES**, vid. Cherethims.

**CHERITH**, כֶּרִית *K'riyth*, Χορράθ, (in Torrente) carith.

"Separation" (*excisio*, i. e. *ersiccatio*, Sim.), from the root כָּרַת *karáth*, to cut off, vid. Cherethims.

A brook or torrent east of the Jordan, where Elijah was fed by the ravens. Occurs 1 Ki. 17. 3, 5.

**CHERUB**, כֶּרֻב *K'rubh*, m. Χερούβ, Cherub.

"Celestial," the same as the appell. כֶּרֻב *k'rubh*, m. כֶּרֻבִּים *k'rubhiym*, plur. Cherubim, symbolical figures of the Deity, or of his governing powers, used in the tabernacle and temple of the Jews; they also appear to be a celestial order of angels, from Ge. 3. 24. The etymology is very doubtful.

One of those who returned from the captivity, but whose genealogy was lost. (b.c. 536.) Occurs Ezr. 2. 59; Ne. 7. 61.

**CHESALON**, כְּסֶלֶן *K'salón*, Χασλὼν, Cheslon.

"Firm confidence," i. e. of the inhabitants (*fiducia firma*, i. e. *incolarum*, Sim.), intensive of the segholite appell. כֶּסֶל *késel*, m. flank, confidence, folly, Le. 3. 4; Pr. 3. 26; Ec. 7. 25, from the root כָּסַל *kasál*, to be fleshy, to be firm, to be foolish, Je. 8. 10, used only in this place.

A city in the boundary of the tribe of Judah, and called elsewhere הַר יְאִרִים *Har-y'ariym*, mount Jearim. Occurs Jos. 15. 10.

**CHESED**, כֶּסֶד *Késedh*, m. Χαζάδ, Cased.

"Increase," i. e. of posterity (*augmentum*, scil. *familiæ*, Sim.), from כָּסַד *kasád*, unused root, = כָּסַד *multus*, it. *lucrum*, gain.

A son of Nahor, the brother of Abraham: he is supposed to be the progenitor of the Chasdim, or Chaldeans; but this is impossible, since they are mentioned before he was born, vid. Art. on the Chaldeans. (b.c. 1870.) Occurs Ge. 22. 22.

**CHESIL**, כְּסִיל *K'siyil*, Βαυθίλ, Cesil.

"Orion," "constellations," "fool" (*spes, fiducia*, Sim.; "robustus," St. Jer.), the same as the appell. twice translated *Orion*, once *constellations*,



and seventy times *fool*, Job 38. 31; Is. 13. 10; Ps. 49. 11, from the root כָּסַל *kasál*, vid. Chesalon.

A town in the tribe of Judah, which may have been so called from the adoration of this constellation. Occurs Jos. 15. 30.

**CHESULLOTH**, כֶּסֶּלוֹת *K'sullóth*, Χασαλώθ, Casaloth.

"Confidences," i. e. of the inhabitants (*fiduciæ*, i. e. incolarum, Sim.), plur. of כֶּסֶּל *késel*, *confidence*, *folly*, vid. Chesalon and Chesil.

A town in the tribe of Issachar. Occurs Jos. 19. 18.

**CHEZIB**, כִּזְיִב *K'ziybh*, Χασβί.

"Lying," "deceptive," by syncope for אֶחְזִיב *akhziybh*, which is for אֶחְזָב *akhzábh*, with the aleph prosthetic, for קָזַב *kazábh*, *lying*, *falsehood*, Ju. 16. 10; Ho. 7. 13, from the root קָזַב *kazábh*, *to lie*, Mi. 2. 11, and is used metaphorically of failing brooks in eastern climes during the hot season, Job 6. 15—17, comp. with Je. 15. 18. Hence Sim. says, "*mendacium, fallacia*, i. e. *defectus aquæ*." Isaiah uses this word metaphorically of failing waters, Is. 58. 11, אֲשֶׁר לֹא יִכָּזֵב מֵימָיו *ashér lo-y'kazz'bhú meymáyv*, "whose waters fail not," marg. *lie*, or *deceive*.

A town in the tribe of Judah, where Shelah, a son of Judah, was born. It was probably so called from its deficiency of water. Aquila and Vulg. make it an appellative. Occurs Ge. 38. 5.

**CHIDON**, כִּידֹן *Kiydhón*, m. Χειδών, Chidon.

"Great destruction," i. e. the death of Uzzah, intensitive of the appell. כִּיד *kiydh*, occurs once, Job 21. 20 (יֵרָא עֵינָיו כִּידוֹ) *yirú eynáiv kiydhó*, "His eyes shall see his destruction;" LXX. "Ἰδοῖσαν οἱ ὀφθαλμοὶ αὐτοῦ τὴν ἐαυτοῦ σφαγὴν; Vulg. "Videbunt oculi ejus interfectionem suam"), from כִּיד *kiydh*, unused root, "Arab. *to use deceit, to ensnare*; hence snares; also destruction, ruin, war," Ges.

A threshing floor near Jerusalem. When David was removing the ark of the Lord to Jerusalem from Kirjath-jearim, the oxen stumbled at this place, and Uzzah, one of the drivers, put forth his hand to hold the ark, and the Lord smote him with death; hence it was so named. It is called, 2 Sa. 6. 6, נָכֹן *Nakhón*, Nachon. Occurs 1 Ch. 13. 9.

**CHILEAB**, כִּלְעָב *Kilábh*, m. Δαλονία, Cheleab.

"Accomplished of the father," for אָב *killáh* *abh*, a comp. of the Piel of the root כָּלָה *kaláh*, *to*

*accomplish*, Eze. 4. 6 (vid. Chelluh), and אָב *abh*, *father*, vid. Abi.

Second son of David, by Abigail the Carmelitess. He is called, 1 Ch. 3. 1, דָּנִיֵּאל *Daniyél*, Daniel. Occurs 2 Sa. 3. 3.

**CHILION**, כִּלְיֹן *Kilyón*, m. Χελαιών, Chelion.

"Pining," "consuming," the same as the construct. of כִּלְיֹן *killayón*, m. *consumption*, De. 28. 65 (עֵינַיִם כִּלְיֹן *kilyón eynayim*, "failing of eyes,") occurs twice, from the root כָּלָה *kaláh*, vid. Chelluh.

A son of Naomi, who died in the land of Moab. (B. C. 1322.) Occurs Ru. 1. 2, 5; 4. 9

**CHILMAD**, כִּלְמָד *Kilmádh*, Χαμάν, Chelmad.

"Septem," i. e. *munimentum Mediæ* (ex כָּלָה *clausit*), unde כָּלָה *caula, septem*, Sim.

A place coupled with Assyria, which the Chaldee and LXX. explain by Carmania; but nothing certain is known of its etymology or of its locality. Occurs Eze. 27. 23.

**CHIMHAM**, כִּמְחָם *Kimham*, m. Χαμαάμ, Chamaam.

"Great desire," "longing" (*desiderium maximum*, Sim.) from the root כָּמָה *kamáh*, *to long for* any thing; it occurs only once, Ps. 63. 2, כָּמָה לִי בָשָׂר *kamáh l'ka bh'sariy*, "my flesh longeth for thee."

A son of Barzillai, who returned to Jerusalem with king David, when David conferred upon him a place near Jerusalem, which was called after his name until the captivity. In the כְּתִיב it is written כִּמְחָם *K'mohám*, and 2 Sa. 19. 40, כִּמְחָן *Kimhán*, Chimham. (B. C. 1020.) Occurs 2 Sa. 19. 37, 38; Je. 41. 17.

**CHINNERETH**, כִּנְנֶרֶת *Kinnéreth*, Χενερέθ, Cenereth.

"Harp" ("cithara," Sim.; "*cithararum signum*," St. Jer.), = כִּנּוֹר *kinnór*, m. *a harp*, on which David excelled in playing, 1 Sa. 16. 16, from the unused root כָּנַר *kandár*, "*to give forth a tremulous and stridulous sound, such as that of a string when struck*," Ges.

A sea or lake in Palestine, so called because its form was like a harp. In the New Testament it was called Γεννησαρέτ, *Gennesareth*, also the Sea of Galilee, and the Sea of Tiberias, in honour of Tiberius Cæsar. It is about sixteen miles long and five broad; its waters are celebrated for their purity and salubrity, and the great abundance of fish. Occurs Nu. 34. 11; De. 3. 17; Jos. 13. 27; 19. 35.

**CHINNEROTH**, כִּנְרוֹת *Kinn'roth*, Χενερώθ, Ceneroth.

"Harps" (*cithararum*, St. Jer.), plur. of כִּנּוֹר *kinnór*, a harp, vid. Chinnereth.

The same as Chinnereth. Occurs Jos. 11. 2; 12. 3; 1 Ki. 15. 20.

**CHISLON**, כִּסְלוֹן *Kislón*, m. Χασλόν, Chaselon.

"Firm confidence," i. e. of parents (*fiducia firma*, i. e. parentum, Sim.), intensive from the appell. כֶּסֶל *késel*, confidence, vid. Chesalon.

The father of Elidad the prince commissioner of the Benjamites. (B. C. 1490.) Occurs Nu. 34. 21.

**CHISLOTH TABOR**, כִּסְלוֹת תָּבוֹר *Kislóth tabhór*, Χασελωθαίθ and Χασαλωθ-Βαθώρ, Ceseleth-thabor.

"Confidences of Tabor," i. e. in its fortifications, (*fiduciæ Thaboris*, i. e. munimentum, Sim.), a comp. of the plur. of כֶּסֶל *késel*, confidence (vid. Chesalon), and תָּבוֹר *Tabhór*, vid. Tabor.

A fortified city at the foot of Mount Tabor, on the east boundary of Zebulun, and simply called *Tabor*, Jos. 19. 22, and so called by the Arabs at the present day. Occurs Jos. 19. 12.

**CHITTIM**, כִּתִּיִּים *Kitthym*, Κήτιοι, Cethim, and Ialia.

"Subduers" (*"contusiones,"* Sim., *"confracti,"* St. Jer.), plur. of כִּתִּי *kittiy*, unused in O. T. (it occurs in a bilingual inscription discovered at Athens, where the proper name of a man of Citium, buried at Athens, is written in Greek, Νουμήνιος Κριτίας; in Phœnician letters אִשְׁכַּתִּי...בְּחֶרֶשׁ...אִישׁ כִּתִּי (son of the new moon, a Citian man), from the root כָּתַח *katháth*, to beat down, to break in pieces, Ps. 89. 24; Is. 30. 14. "Hidden," "latent," say some, deriving from the root כָּתַם *kathám* (i. q. "كتم" Ges.), to hide, to lay up, Je. 2. 22.

A son of Javan, whose descendants, according to Bochartus and Bishop Patrick, peopled Italy. The name Latine answers to Chittim, and many say it comes *a latendo*. Regarding it as the name of a place, in its limited sense it applies to Cyprus and the land of Chittim, in a wider sense, to the maritime countries and islands of the Mediterranean and of the Ægean Seas. It is also written, Is. 23. 12; Jer. 2. 10, כִּתִּיִּיִּים *Kitthyiyim*; also Eze. 27. 6, כִּתִּיִּים *Kitthyim*; and Eng. Vers. Ge. 10. 4; 1 Ch. 1. 7, Kit-tim. (B. C. 2200.) Occurs Nu. 24. 24; Is. 23. 1; Da. 11. 30.

**CHIUN**, כִּיּוֹן *Kiyyún*, m. 'Ραιφάν, imago.

"Statue," "image," the same as the Vulg., etymology uncertain.

An idol worshipped by the Israelites in the wilderness. What it was is uncertain. The mention of a star shows plainly that it was one of the planets—St. Jerome supposes Lucifer and Venus; but the Syriac renders the passage by ܕܝܢܐ ܕܝܕܘܠ, "Saturn, your idol," and others by the Arab. and Pers. كيان *Kiyan* Saturn; indeed it is generally referred to Saturn: yet there is great probability that it was the moon. Occurs Am. 5. 26.

**CHORASHAN**, כּוֹר אֶשֶׁן *Kor-ashán*, Βηρσαβεέ, in lacu Asan.

"Smoking furnace" (*fornax fumi*, Sim.), a comp. of the appell. כּוֹר *kur*, m. a furnace in which metals are smelted from the ores; it is used eight times, four times literally, and four times metaphorically of affliction, Pr. 17. 3; De. 4. 20 (from כּוֹר *kur*, or כּוֹר *kiyr*, unused root, i. q. "כּוֹר to be hot, to boil," Ges.), and אֶשֶׁן *ashán*, smoke, smoking furnace, Ge. 15. 17; Ju. 20. 38, from the root אֶשֶׁן *ashán*, to smoke, Ps. 80. 5; 74. 1, poet. used of the anger of God.

A town in the territory of Simeon, and is written simply, Jos. 15. 42, אֶשֶׁן *ashán*, Ashan, q. v. Occurs 1 Sa. 30. 30.

**CHOZEBA**, כּוֹזֶבָה *Kozebhá*, Χωζηβά, Mendacii.

"Lying" (*fallax*, Sim.), fem. for כּוֹזֶבָה *Kozebháh*, falsehood, Ps. 4. 3, vid. Chezib.

The name of a place, and probably the same as כּוֹזִיב *K'ziybh*, Chezib, q. v. The Vulg. regarded it as an appellative. Occurs 1 Ch. 4. 22.

**CHUB**, כּוּב *Kubh*, Chub.

"Christ's thorn," according to Bochartus, who says, *Paliurus*. The etymology is unknown. The LXX. in our copies do not possess the word, although, according to Ges., the Arabic translator, following some MS. of the LXX, understood it *Nubia*; and some critics think it should be כּוּב *nubh*. Occurs Eze. 30. 5.

**CHUN**, כּוֹן *Kun*, τὼν ἐκλεκτῶν, Chun.

"Firm," "choice" (*stabilatio sedis*, Sim.), from the root כּוֹן *Kun*, to establish, to prepare, to be faithful, 1 Ki. 2. 46; Job 8. 8; Ps. 5. 10.

A Phœnician town, called, 2 Sa. 8. 8, בֶּרֹתַי *Be-rothái*, Berothai. Occurs 1 Ch. 18. 8.

**CHUSHAN RISHATHAIM**, כּוּשָׁן רִשְׁתַּיִם

*Kushán rishatháyim*, m. Χουσαρσαθαίμ, Chusan Rasathaim.

"Two-fold malicious Æthiopian," a composition of כּוּשָׁן *Kushan*, vid. Cush, and the dual of רָשָׁע

*rashá, wicked*, Ge. 18. 23, from the root רָשָׁע *rashá*, to be wicked, to do wickedly, Job 9. 29; Ne. 9. 33.

A king of Mesopotamia, into whose hands the Lord sold the Israelites, because of their wickedness. This was their first servitude after their coming out of Egypt, from which they were delivered by Othniel. (b.c. 1406.) Occurs Ju. 3. 8, 10, 10.

**CINNEROTH**, vid. Chinnereth and Chinneroth.

**COLHOZEH**, כֹּל-חֹזֶה *Kol-hhozéh*, m. Χολεζέ, Cholhoza.

"All-seer" (*omnia videt*, scil. Deus, Sim.), a comp. of כֹּל *kol*, m. (followed by Makkeph כֹּל *kol*), the whole, all, every sort, Da. 2. 12, 38, 40 (from the root כָּלַל *kalál*, to complete, to perfect, Eze. 27. 4, 11), and חֹזֶה *hhozéh*, m. a seer, a prophet, a vision, 2 Sa. 24. 11; Is. 30. 10; Eze. 13. 16, from the root חָזַה *hhozéh*, to see God, to look, to prophesy, Ex. 24. 11; Is. 30. 10.

The father of Shallun the repairer of the gate of the fountain, and ruler of part of Mizpah. (b.c. 470.) Occurs Ne. 3. 15; 11. 5.

**CONIAH**, כֹּנִיָּהוּ *Konyáhu*, m. 'Ιεχονίας (*υἱὸς Ἰωακείμ*), and 'Ιωακείμ (*υἱὸς Ἰεχονία*), Jechonias.

"Established of the Lord," a composition from the root כָּנָן *Kanáan*, and יָהוּ *Yahu*, *Jehovah*, vid. Jehoiachin.

The same as Jehoiachin, only reversed, which was done to deteriorate the beauty and virtue of the name. (b.c. 599.) Occurs Je. 22. 24, 28; 37. 1.

**CONONIAH**, כֹּנָנִיָּהוּ *Konanyáhu*, m. Χωνένιας, Chonenias.

"Established of the Lord," vid. Coniah and Chenani.

A Levite, who was ruler over the dedicated things in the days of Hezekiah. (b.c. 726.) Occurs 2 Ch. 31. 12, 13; 35. 9.

**COZ**, קֹץ *Qots*, m. Κωέ, Cos.

"Thorn," i.e. a troublesome enemy (*spina*, scil. in oculis inimicorum, Sim.), the same as the appell. קֹץ *qots*, a thorn, a grieving thorn, Ge. 3. 18; Eze. 28. 24, from the root קָץ *quts*, to be weary of any thing, to vex, to loathe, Ge. 27. 46; Is. 7. 6; Nu. 21. 5.

(1) A priest in the days of David. It is written with the art. קֹץ *Haqqóts*, Hakkoz, whose children returned from captivity, and are called the children of Koz, Ezr. 2. 61; Ne. 3. 4, 21; 7. 68. (b.c. 1015.) Occurs 1 Ch. 24. 10.

(2) The father of Anub, an Asherite. (b.c. 1430.) Occurs 1 Ch. 4. 8.

**COZBI**, כֹּזְבִי *K'ozbly*, f. Χασβί, Cozbi.

"Lying" (*mendacium*, St. Jer., also Sim.), from the root כָּזַב *kazabbh*, to lie, vid. Chezib.

A Midianitish princess, a daughter of Zur, a prince of Midian. She prostituted herself in honour of Baal-peor, in order to entice the Israelites to sin, and was slain by Phinehas while in the act of submitting to those infamous rites. Prostitution in honour of idols was common among the heathens. Hence it is not surprising that the daughter of a prince was among the seducers of the Israelites, and one of their principal ensnarers. (b.c. 1452.) Occurs Nu. 25. 15, 22.

**CUSH**, כּוּשׁ *Kush*, Αἰθιοπία, Æthiopia. 𐤒𐤕𐤔𐤕

"Æthiops," "a black countenance," "full of darkness;" the etymology is most uncertain, but the rendering of the LXX. is from αἶθω, to scorch, and ὤψ, the countenance.

(1) A son of Ham, who probably gave name to the country called Susiana, which the Greeks called Κίρσσια, and is now called by the Persians Chusistan, i.e. the province of Cush. Mr. Bryant says (New Syst. vol. ii. 61),—"Chus was the son of Ham; and though the names of the Grecian deities are not uniformly appropriated, yet Ham is uniformly looked upon as Ἥλιος, the sun, and had the title Dis, and Dios; hence the city of Ammon in Egypt was rendered Diospolis. If the Chrusos and Chusor be, as I have supposed, Chus, the person so denominated must have been, according to the more ancient mythology, the son of Helius and Dios. We find accordingly that it was so. The Scholiast upon Pindar expressly says,—Δίος παῖς ὁ Χρυσός. And in another place he is said to have been the offspring of Helius, who was no other than Cham. Ἐκ Θείας καὶ Ὑπερίονος Ἥλιος, ἐκ δὲ Ἥλιου ὁ Χρυσός. Magic and incantations are attributed to Chus, as the inventor; and they were certainly first practised among his sons; hence it is said by Sanchoniathon—Τὸν Χρυσὸν λόγους ἀσκήσαι καὶ ἀπώδας, καὶ μαντείας. He was, however, esteemed a great benefactor, and many salutary inventions were ascribed to him. He had particularly the credit of being the first who ventured on the seas: Πρώτῳ τε πάντων ἀνθρώπων πλεῦσαι. Whether this can be said truly of Chus himself is uncertain; it agrees full well with his sons, who, as we have the greatest reason to be assured, were the first great navigators in the world."

(B.C. 2250.) Occurs Ge. 10. 6, 7, 8; 1 Ch. 1. 8, 9, 10.

(2) A Benjamite of the court of Saul, probably a term of contempt used of Shimei. (B.C. 1023.) Occurs Ps. 7. 1.

(3) A land in Asia, as Ge. 2. 13 plainly shows; but there was another, which comprehended all the southern and eastern borders of Egypt. Ezekiel refers to Nubia and Abyssinia. Both are translated in our Version in the following places Ethiopia: Ge. 2. 13; 2 Ki. 19. 9; Es. 1. 1; 8. 9; Job 28. 19; Ps. 68. 31; 87. 4; Is. 18. 1; 20. 3, 5; 37. 9; 43. 3; 45. 14; Eze. 29. 10; 30. 4, 5; 38. 5; Na. 3. 9; Zep. 3. 10. It is translated in our Version Ethiopians in the following texts: Is. 20. 4; Je. 46. 9; Eze. 30. 9. This country is also called כּוּשׁ *Kushán*, Αἰθιοπῶν, Hab. 3. 7, Cushan. Occurs Is. 11. 11.

**CUSHI**, כּוּשִׁי *Kushi*, m. Χουσί, Chusi, "Ethiopian," vid. Cush.

(1) A runner or messenger in the army of David, who, at the command of Joab, ran to announce the overthrow of Absalom. (B.C. 1023.) Occurs 2 Sa. 18. 21, 21, 22, 23, 31, 31, 32, 32.

(2) The father of Shelemiah. (B.C. 690.) Occurs Je. 36. 14.

(3) The father of Zephaniah the prophet. (B.C. cir. 660.) Occurs Zep. 1. 1.

(4) It is translated in the Eng. Vers. *Ethiopian*, and in Heb. is written, 2 Ch. 21. 16, כּוּשִׁי *Kushtym*, Am. 9. 7, כּוּשִׁי *Kushiyyim*, and in Nu. 12. 1, 1; 2 Ch. 14. 9, 12, 12, 13; Je. 13. 23; 38. 7, 10, 12; 39. 16, it is translated *Ethiopian*, and is written in Heb. Nu. 21. 1, כּוּשִׁית *Kushtyth*, fem. Occurs 2 Ch. 12. 3; 16. 8; 21. 16; Da. 11. 43; Am. 9. 7; Zep. 2. 12.

**CUTH**, כּוּת *Kuth*, Χούθ, Chutæi.

The land of the Cuthæans, and probably Cushistan; it was in Assyria without a doubt; for, from thence came the Cuthites, who were brought by Shalmaneser, king of Assyria, to colonise Samaria. The etymology is very uncertain. Some think it the same as Cush, by the permutation of שׁ and ת, common in the Chaldaic. It is written, 2 Ki. 17. 24, כּוּתָּה *Kutháh*, Cuthah. Occurs 2 Ki. 17. 30.

**CUTHAH**, vid. Cuth.

**CYRUS**, כּוּרֶשׁ *Kóresh*, m. Κυρός, Cyrus.

"The sun" was called by the Persians by this name, according to Ctesias, Plut. Hesy.; and Ges. says "rightly so; for it is the Zend. *khoro*, *hur*, *ahuro* ;

Pers. *خور*, *زور*." Some think that it is of the same signification as *Carshena*, Es. 1. 14.

The celebrated Persian monarch, who conquered Babylon, and restored the Jews to their own land, according to the prophecies of Isaiah. (B.C. 536.) Occurs 2 Ch. 36. 22, 22, 23; Ez. 1. 1, 1, 2, 7, 8; 3. 7; 4. 3, 5; 5. 13, 13, 14, 17; 6. 3, 3, 14; Is. 44. 28; 45. 1; Da. 1. 21; 6. 28; 10. 1.

## D

**DABAREH**, דַּבָּרֶה *Dab'ráth*, Δεββά, Debereth.

"A sheep walk," "manner of speaking," i. e. words ("ductus, i. e. caula vel pascuum, quo oves ducuntur," Sim., "loquela," St. Jer.), the same as the appell. דֹּבְהֶר *dóbher*, a pasture whither cattle are led, a fold, Is. 15. 17; Mi. 2. 12, from the root דָּבַר *dabhár*, to lead flocks out to pasture, to speak, to promise, Ge. 16. 13; De. 6. 3.

A town on the confines of the tribes of Zebulun and Issachar, so called from its sheep walks. In Heb. it is written, 1 Ch. 6. 72, דֹּבְרָת *Dobrát*; and in Eng. Vers., Jos. 19. 12; 1 Ch. 6. 72, Daberath. Occurs Jos. 21. 28.

**DABBASHETH**, דַּבְּשֶׁת *Dabësheth*, f. Βαθάραβα, and Δαβασθαί, Debbaseth.

"Bunch" of a camel (*camelí gǐbbus*, Sim.), the same as the appell. which occurs once, Is. 30. 6, from the root דָּבַשׁ *dabhásh*, to be soft; hence דָּבַשׁ *d'bhásh*, honey, Ge. 43. 11, from the idea of the softness of a kneaded mass.

A town situated in the tribe of Zebulun, and probably so called from its position on a heap or mount, like a camel's bunch. Occurs Jos. 19. 11.

**DABERATH**, vid. Dabarath.

**DAGON**, דָּגוֹן *Daghón*, Δαγών, Dagon.

"Honoured fish" ("piscis excellens," Sim.; "piscis tristitia," St. Jer.), with the termination ךֿ *on*, from דָּג *dagh*, m. fish, so called from their fecundity, Jon. 2. 1; 1 Ki. 5. 13, from the root דָּגַח *dagháh*, to increase, to multiply, Ge. 48. 16.

The god of the people of Ashdod. This monster was partly a fish and partly a man; that is, he had the head, arms, and body of a man, but the body terminated in a fish. The idol of Derceto worshipped at Askelon was similar; concerning which Diod. Sic. ii. 4, says, αὐτὴ δὲ τὸ μὲν πρόσωπον ἔχει γυναικὸς, τὸ δὲ ἄλλο σῶμα πᾶν ἰχθύος. The chief difference is the gender, but this does not destroy



the relation. The Askelon goddess, Dercerto, or Derkerto, in whose honour, in the lake near which her temple stood, as Lucian says, *ἰχθύες ἱεροὶ τρέφονται*, "sacred fishes were bred," was probably the same with Venus, or rather Astarte of the Sidonians, i.e. the moon; and Dagon of Ashdod the same as Baal, i.e. the sun. Sanchoniathon considered Dagon was the god of agriculture, and derives it from דַּגָּן *daghán*, corn, which possesses the same prolific power. He says, *Δαγών, ὃς ἐστὶ, Σίτων, and Δαγών ἐπειδὴ εὖρε σίτον καὶ ἄροτρον ἐκλήθη Ζεὺς Ἀρότριος*. May not the idea of his being the god of agriculture connect itself with Noah, who was the inventor of husbandry, and may not these idol monsters contain in them corrupted commemorations of his preservation in the ark? Occurs Ju. 16. 23; 1 Sa. 5. 2, 2, 3, 4, 4, 5, 5, 5, 7; 1 Ch. 10. 10.

**DALPHON**, דַּלְפֹּן *Dalphón*, m. Δελφών, Delphon.

"Strenuous," "*Strenuus*, ut Arab. دَلِي:" Sim.

A son of Haman. (B.C. 510.) Occurs Es. 9. 7.

**DAMASCUS**, דַּמָּשֶׁק *Damméseq*, Δαμασκού, Damasci.

"Principis Ad-Amæ (civitas)." It is called Damasec and Damakir; the latter signifies "the town of Dama, or Adama;" and the person referred to is Ad-Ham, i.e. "the lord Ham," the father of the Ammonæans, and *sec*, or *shéc* is a prince; hence the above interpretation, vid. Bryant. It is the oldest city in the world, and is situated in the valley between Libanus and Antilibanus, watered by the rivers Abana and Pharpar; and it is at the present time one of the richest and most magnificent cities of the Levant. It is written, 2 Ki. 16. 10, דַּמָּשֶׁק *Dumméseq*, and 1 Ch. 18. 5, 6; 2 Ch. 16. 2; 24. 23; 28. 5, 23, דַּרְמָשֶׁק *Darméseq*.

#### OCCURRENCES.

Genesis 14. 15 - 15. 2.  
2 Samuel 8. 5, 6.  
1 Kings 11. 24, 24 - 15. 18 - 19. 15 - 20. 24.  
2 Kings 5. 12 - 8. 7, 9 - 14. 28 - 16. 9, 10, 11, 11, 12.  
Canticles 7. 4.  
Isaiah 7. 8, 8 - 8. 4 - 10. 9 - 17. 1, 1, 2.  
Jeremiah 49. 23, 24, 27.  
Ezra 27. 18 - 47. 16, 17, 18 - 48. 1.  
Amos 1. 8, 5 - 5. 27.  
Zechariah 9. 1.

**DAN**, דָּן *Dan*, Δάν, Dan.

"Judge," "judging" (*judicium*, vel *judicans*, St. Jer.), part. of the root דָּן *diyn*, to judge, to rule, to execute judgment, to contend, Ge. 30. 6; Ps. 9. 9; Ec. 6. 10.

(1) A son of Jacob by the concubine Bilhah, and founder of the tribe of Dan. Rachel called his name Dan, because she said at his birth, דָּן אֱלֹהִים *dān ʾĕlōhîm*, "God hath judged me." When Israel gathered his children around him at his death, he said of Dan:

*dananniy Elohitym*, "God hath judged me." When Israel gathered his children around him at his death, he said of Dan:

"Dan shall judge his people,  
As one of the tribes of Israel;  
Dan shall be a serpent by the way,  
A cerastes upon the track,  
Biting the heels of the horse,  
And his rider shall fall backward."

The first line referred to Samson, who was of this tribe. The Danites were numerous, second to Judah, and were warlike, hence he is called "a lion's whelp," De. 33. 22; and no doubt was compared to a serpent, inasmuch as he would be crafty, and use cunning stratagems against his enemies. The *cerastes*, or *Shephiphon*, is found in the sand; concerning which Nicander says,—

— ἐν δ' ἀμάθοισιν

\*Ἡ καὶ ἀματροχίῃσι παρὰ στίβον—

"It lies in the sand, or in some cart-rut by the way," and bites the horse as it passes; and as it is the same colour as sand, it cannot well be seen before it is felt. In the signs of the Zodiac, it is said that Dan was represented by *Scorpio*. Occurs Ge. 30. 6; 35. 25; 46. 23; 49. 16, 17; Ex. 1. 4; Jos. 19. 47; Ju. 18. 29; 1 Ch. 2. 2.

(2) It is here used of the tribe of Dan. They are called, Ju. 13. 2; 18. 1, 11, 30; 1 Ch. 12. 35, דָּנִי *Daniy*, Danites, and of Dan.

#### OCCURRENCES.

Exodus 31. 6 - 35. 34 - 38. 23  
Leviticus 24. 11.  
Numbers 1. 12, 38, 39 - 2. 25, 25, 31 - 7. 66 - 10. 25 - 13. 12 - 26. 42, 42 - 34. 22.  
Deuteronomy 27. 13 - 33. 22, 22.  
Joshua 19. 40, 47, 47, 48 - 21. 5, 23.  
Judges 1. 24 - 5. 17 - 13. 25 - 18. 2, 16, 22, 23, 25, 26, 30, 30,  
1 Chronicles 27. 23.  
2 Chronicles 2. 14.  
Ezekiel 27. 19 - 48. 1, 2, 23.

(3) A town in the tribe of Dan. At first it was called Laish, but it was afterwards called Paneas, from the Mount Panes, at the foot of which it stood. When the Danites subdued it, they called it after their great progenitor. It was near the springs of the Jordan, concerning which St. Jer. says, "Ad Phœnices oppidum quod nunc Paneas dicitur. Dan autem unus ē fontibus est Jordanis. Nam et alter vocatur Ior, quod interpretatur *ῥεῖθρον* quod est rivus. Duobus ergo fontibus, qui haud procul à se distant, in unum rivulum fœderatis, Jordanis deinceps appellatur."

#### OCCURRENCES.

Genesis 14. 14.  
Deuteronomy 34. 1.  
Joshua 19. 47.  
Judges 18. 29 - 20. 1  
1 Samuel 3. 20.  
2 Samuel 3. 10 - 17. 11 - 24. 2, 15.  
1 Kings 4. 25 - 12. 29, 30 - 15. 20.  
2 Kings 10. 29.  
1 Chronicles 21. 2.  
2 Chronicles 16. 4 - 30. 5.  
Jeremiah 4. 15 - 8. 16.  
Amos 8. 14.

**DANIEL**, דַּנְיֵאל *Daniyyél*, m. Δανιήλ, Daniel.

"Judge of God," i.e. who delivers judgment in the name of God, "my judge is God" ("judicavit Deus, q. d. Theocritus," Sim., "judex meus Deus"), a comp. of דַּן *dan*, judge (vid. Dan), and אֱלֹהִים *El*, God, vid. Abdiel.

(1) A son of David. Called also, 2 Sa. 3. 3, כִּלְבַּח *Kilábh*, Chileab. (B.C. 1050.) Occurs 1 Ch. 3. 1.

(2) A celebrated prophet of the Babylonish captivity. He was born at Jerusalem, of the royal blood, as some suppose, and was carried a captive when a boy to Babylon, where he was brought up in the court of the king. He, like Joseph of old, rose to great eminence by interpreting the dreams of the king, and excelled in wisdom all the wise men of Chaldea, because his heart was right with God. It is probable that he remained at Babylon after the return of the Jews, and that he died there. The style of his revelations is much like St. John's, with whom he may well be compared. In Eze. 14. 14, 20; 28. 3, it is written דַּנְיֵאל *Daniél*. (B.C. 530.)

## OCCURRENCES.

Ezekiel 14. 14, 20 - 28. 3. 12, 13, 13, 13, 17, 29 - 6. 2, 3, 4, 5, 10, 11,  
Daniel 1. 6, 7, 8, 9, 10, 11, 11, 17, 19. 12, 14, 16, 16, 17, 20, 20, 21, 23, 24, 26,  
21 - 2. 13, 14, 15, 16, 17, 18, 19, 20, 24, 25. 27, 28 - 7. 1, 2, 15, 28 - 8. 1, 15, 27 - 9. 2,  
26, 27, 46, 47, 48, 49 - 4. 8, 49 - 5. 12. 23 - 10. 1, 2, 7, 11, 12 - 12. 4, 5, 9.

(3) A priest who went up from Babylon with Ezra, who has been confounded with the prophet. (B.C. 457.) Occurs Ezr. 8. 2; Ne. 10. 6.

**DANITES**, vid. Dan (No. 2).

**DANJAAN**, דַּנְיָאן *Dan-yáan*, Δανιδᾶν καὶ Οὐ-  
δάρ, Dan silvestria.

"Judge of woodland," as for דַּן *Dan* *yáar*, a comp. of דַּן *Dan* (vid. Dan), and יָאָר *yáar*, a wood, a forest, honeycomb, Ps. 50. 10; 80. 14; Ca. 5. 1; from the unused root יָאָר *yaár*, Arab. وعر prop. to boil, to boil up, to boil over; the idea is applied to any sort of redundancy or abundance, as the luxuriant growth of plants.

Some think it ought to be written Danjaar, and consider it the same as Laish. Occurs 2 Sa. 24. 6.

**DANNAH**, דַּנְנָה *Dannáh*, Πεννά, Danna.

"Low land," i.e. situated in a country (*depressio terræ*: *depressa*, *humilis*, Sim.), from דַּן *danán*, unused root, "Arab. دان = دن Med. Waw, to be low," Ges.

A town in the low plains of Judah. Occurs Jos. 15. 49.

**DARA**, vid. Darda.

**DARDA**, דַּרְדָּא *Dardá*, m. Δαράλα, Darda.

"Pearl of wisdom," comp. of דָּרָה *dar* and דָּעָה *de* = דָּרָה *dar*, wisdom," Ges. "Sapientissimus," says Sim., deriving from two synon. דָּרָה Arab. and דָּעָה Heb. to know.

One of the five sons of Mahol, who were all celebrated for their wisdom. In the parallel place, it is written, 1 Ch. 2. 6, דֶּרָא *Déra*, but in pause דַּרְדָּא *Dardá*, Dara. Occurs 1 Ki. 4. 31.

**DARIUS**, דַּרְיֹוֹשׁ *Daryávesh*, m. Δαρείος, Darius.

"A restrainer," according to Herodotus, "Ἐρ-  
ξείης, coërcitor, quod convenit cum Hesychii expli-  
catione per Ἐκτωρ (ab ἔχω *cohibeo*, coërcéo:),  
Δαρείος, inquit, ὑπὸ Περσῶν ὁ Φρόνιμος, ὑπὸ δὲ  
Φρυγῶν ἔκτωρ." "Quædam etiam Nomina promiss-

cue cum ش vel sine eo efferri solent: ut أزار *et*  
أساي *vexatio*, ارز *et* ارزش *pretium, dignitas*, أساي  
et أسایش *quies*, أسپر *et* أسپریش *totus, com-*  
*pletus*, mul et mulesch *expectatio*, پusch *et* پuschesch  
*tegumentum*, افران *et* افرانesch *creator*, چاندا *et*  
چانديش *risus*, چور *et* چورesch *cibus*; sic نام *et*

ناموس *nomen*, etc. Sed et hodiernum دروش Persis  
est *coercitio*; vid. Bocharti *Phaleg*, p. 69. Relandi  
Diss. de *Vet. L. Pers.* sec. 61," Sim.

(1) Darius, or *Darjavesch*, the Mede, son of Asty-  
ages, king of Media. He is called by Xenoph.  
(Cyrop.) Cyaxares, which was his Greek name;  
hence it is that Josephus says, Antiq. 10. 11, 4, ἦν  
Ἀστυάγου υἱὸς, ἕτερον δὲ παρὰ τοῖς Ἕλλησιν ἑκα-  
λεῖτο ὄνομα. "He was the son of Astyages, and  
was called by another name among the Greeks." He  
succeeded his father on the throne of Media;  
and his nephew, son of his sister Mandane, became  
military chief. Soon after he ascended the throne,  
Neriglissar, king of Babylon, made great preparation  
for war against the Medes; he therefore called his  
nephew Cyrus the Persian to his aid. From this  
time the Babylonian empire gave way before the  
Medes and Persians, and in a short time he con-  
quered Babylon, where he reigned two years. The  
astonishing conquests of Cyrus are generally attri-  
buted to him during his lifetime. In his short  
reign Daniel was cast into the den of lions. He  
gave himself up entirely to a sensual life, and was  
succeeded by his enterprising son-in-law, Cyrus.  
(B.C. 538.) Occurs Da. 5. 31; 6. 1, 6, 9, 25, 28; 9. 1;  
11. 1.

(2) Darius, or *Darjavesch*, the king of Persia, and the same as Darius Hystaspis, who fulfilled the decrees of Cyrus respecting the Jews, in the fourth year of whose reign, their seventy years of captivity were completed. (B.C. 521.) Occurs Ezr. 4. 5, 24; 5. 5, 6, 7; 6. 1, 12, 13, 14, 15; Hag. 1. 1, 15; 2. 10; Zec. 1. 1, 7; 7. 1.

(3) Darius Nothus, king of Persia. His original name was Ochus. Ptolemy's Canon makes him the immediate successor of Artaxerxes Longimanus. (B.C. 423.) Occurs Ne. 12. 22.

**DARKON**, דַּרְקוֹן *Darqon*, m. Δαρκόν, Dercon.

"Thrusting through," if, as Sim. conjectures, it is by a transposition of letters for דַּקְרוֹן *Dagrón*, from דַּקַּר *daqár*, to pierce through, vid. Bidkar.

The children of this man returned from Babylon. Occurs Ezr. 2. 56; Ne. 7. 58.

**DATHAN**, דַּתָּן *Dathán*, m. Δαθάν, Dathan.

"Belonging to a fountain," "their fountain," from "the Chald. דַּת = דַּח a well," Ges. Sim. thinks it from the Syriac, "*meta s. scopus exoptatus; voluntatis desiderium ingens* (a דַּת vel דַּח Syr.) *meta, scopus, Metaph. voluntas, desiderium.*"

A son of Eliab, a Reubenite. He conspired with Korah, a Levite, against Moses and Aaron; but as it was under the Theocracy, it was a conspiracy against God: hence it was that God vindicated himself before the people of Israel, and destroyed them utterly. (B.C. 1471.) Occurs Nu. 16. 1, 12, 24, 25, 27, 27; 26. 9, 9; De. 11. 6; Ps. 106. 17.

**DAVID**, דָּוִד *Davídh*, and דָּוִד *Davídh*, m. Δαβίδ, David.

"Beloved" (*dilectus*, Sim.) part. pass. from דָּוַד *davád* = דָּוַד *dudh*, unused root (i.q. דָּוַד pr. to boil up as water, Ges.), hence דָּוִד *dodh*, m. a friend, uncle, beloved, wellbeloved, Le. 10. 4; Ca. 1. 14, 16.

The son of Jesse the Bethlehemite. He was the second king of the Israelites, and was as celebrated for his successful warfare, as for his immortal poetry. The Messiah, of whom he was a most eminent type, and who is frequently called his son, was his descendant according to the flesh. The interpretation is the same as the Greek names Φαλγρός, Φαλγμύον, Ἐραστός, Lat. *Agapetus, Philumenus*. He reigned B.C. 1055—1015.

#### OCCURRENCES.

Ruth 4. 17, 22. 42, 43, 43, 44, 45, 48, 48, 49, 50, 50, 51, 1 Samuel 16. 13, 19, 20, 21, 22, 23 - 54, 55, 57, 58 - 18. 1, 3, 4, 5, 6, 7, 8, 9, 10, 17, 12, 14, 15, 17, 20, 22, 23, 26, 28, 29, 11, 11, 12, 14, 16, 17, 18, 19, 20, 21, 22, 23, 31, 32, 33, 34, 37, 37, 38, 39, 39, 41, 23, 24, 25, 25, 26, 27, 27, 28, 29, 30

- 19. 1, 1, 2, 4, 4, 5, 7, 8, 9, 10, 10, 11, 11, 12, 14, 15, 18, 19, 20, 22 - 20. 1, 3, 4, 5, 6, 10, 11, 12, 12, 15, 16, 16, 17, 24, 25, 27, 28, 33, 34, 35, 39, 41, 41, 42 - 21. 1, 1, 2, 4, 5, 8, 9, 10, 11, 11, 12 - 22. 1, 3, 4, 5, 5, 6, 14, 17, 20, 21, 22 - 23. 1, 2, 2, 3, 4, 5, 5, 6, 7, 8, 9, 10, 12, 13, 13, 14, 15, 15, 16, 18, 19, 24, 25, 25, 26, 26, 26, 28, 29 - 24. 1, 2, 3, 4, 4, 5, 7, 8, 8, 9, 9, 16, 16, 17, 22, 23 - 25. 1, 4, 5, 5, 8, 9, 9, 10, 10, 12, 13, 13, 13, 14, 20, 21, 22, 23, 23, 32, 35, 39, 39, 40, 40, 42, 43, 44 - 26. 1, 2, 3, 4, 5, 5, 6, 7, 8, 9, 10, 12, 13, 14, 15, 17, 17, 17, 21, 22, 25, 25, 25 - 27. 1, 2, 3, 3, 4, 5, 7, 8, 9, 10, 11, 11, 12 - 28. 1, 2, 3, 17 - 29. 2, 3, 5, 5, 6, 8, 9, 11 - 30. 1, 3, 4, 5, 6, 6, 7, 7, 8, 9, 10, 11, 12, 15, 17, 18, 18, 19, 20, 20, 21, 21, 21, 21, 22, 23, 26, 31.

2 Samuel 1. 1, 1, 2, 3, 4, 5, 11, 13, 14, 15, 16, 17 - 2. 1, 1, 2, 3, 4, 4, 5, 10, 11, 13, 15, 17, 30, 31 - 3. 1, 1, 2, 5, 5, 6, 8, 9, 10, 12, 14, 17, 18, 18, 19, 20, 20, 21, 21, 22, 22, 26, 26, 28, 31, 31, 35, 35 - 4. 8, 9, 12 - 5. 1, 3, 3, 4, 6, 6, 7, 7, 8, 8, 9, 9, 9, 10, 11, 11, 12, 13, 13, 17, 17, 17, 19, 19, 20, 20, 21, 23, 25 - 6. 1, 2, 5, 8, 9, 10, 10, 10, 12, 12, 12, 14, 14, 15, 16, 16, 17, 17, 18, 20, 20, 21 - 7. 5, 8, 17, 18, 20, 26 - 8. 1, 1, 2, 3, 4, 4, 5, 6, 6, 6, 7, 8, 9, 10, 11, 13, 14, 14, 15, 15, 18 - 9. 1, 2, 5, 6, 6, 7 - 10. 2, 2, 2, 3, 3, 4, 5, 6, 7, 17, 17, 18 - 11. 1, 1, 2, 3, 4, 5, 6, 6, 7, 8, 10, 11, 12, 13, 14, 17, 18, 22, 23, 25, 27, 27 - 12. 1, 1, 5, 7, 13, 13, 15, 16, 16, 18, 19, 19, 20, 24, 27, 29, 30, 31 - 13. 1, 1, 3, 7, 21, 20, 31, 39 - 15. 13, 13, 14, 22, 30, 31, 31, 32, 33, 37 - 16. 1, 5, 6, 6, 10, 11, 13, 16, 23 - 17. 1, 16, 17, 21, 21, 22, 24, 27, 29 - 18. 1, 2, 7, 9, 24 - 19. 11, 16, 22, 41, 43 - 20. 1, 2, 3, 6, 11, 21, 26 - 21. 1, 1, 3, 7, 11, 12, 15, 15, 16, 17, 21, 22 - 22. 1, 51 - 23. 1, 1, 8, 9, 13, 14, 15, 16, 23 - 24. 1, 10, 11, 11, 12, 13, 14, 17, 18, 19, 21, 22, 24, 25.

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2 Kings 8. 19, 24 - 9. 28 - 11. 10 - 12. 21 - 14. 3, 20 - 15. 7, 38 - 16. 2, 20 - 17. 21 - 18. 3 - 19. 34 - 20. 5, 6 - 21. 7 - 22. 2.

1 Chronicles 2. 15 - 3. 1, 9 - 4. 31 - 6. 31 - 7. 3 - 9. 22 - 10. 14 - 11. 1, 3, 3, 4, 5, 5, 6, 7, 7, 9, 10, 11, 13, 15, 16, 17, 18, 18, 25 - 12. 1, 8, 16, 17, 18, 18, 19, 21, 22, 23, 31, 38, 38, 39 - 13. 1, 2, 5, 6, 8, 11, 12, 13, 13 - 14. 1, 2, 3, 3, 8, 8, 8, 10, 11, 11, 12, 14, 16, 17 - 15. 1, 2, 3, 4, 11, 16, 25, 27, 27, 29, 29 - 16. 1, 2, 7, 43 - 17. 1, 1, 2, 4, 7, 15, 16, 18, 24 - 18. 1, 2, 3, 4, 4, 5, 6, 6, 6, 7, 8, 9, 10, 11, 13, 13, 14, 17 - 19. 2, 2, 2, 3, 4, 5, 6, 8, 17, 17, 18, 19 - 20. 1, 2, 2, 3, 3, 7, 8 - 21. 1, 2, 5, 8, 9, 10, 11, 13, 16, 17, 18, 18, 19, 21, 21, 21, 22, 23, 24, 25, 26, 28, 30 - 22. 1, 2, 3, 4, 5, 5, 7, 17 - 23. 1, 6, 25, 27 - 24. 3, 31 - 25. 1 - 26. 26, 31, 32 - 27. 18, 23, 24, 31, 33 - 28. 1, 2, 11, 20 - 29. 1, 9, 10, 10, 20, 22, 23, 24, 26, 29.

2 Chronicles 1. 1, 4, 4, 8, 9 - 2. 3, 7, 12, 14, 17 - 3. 1, 1 - 5. 1, 2 - 6. 4, 6, 7, 8, 10, 15, 16, 17, 42 - 7. 6, 6, 10, 17, 18 - 8. 11, 11, 14, 14 - 9. 31 - 10. 16, 16, 19, 11, 17, 18 - 12. 16 - 13. 5, 6, 8 - 14. 1 - 16. 14 - 17. 3 - 21. 1, 7, 12, 20 - 23. 3, 9, 18, 18 - 24. 16, 25 - 27. 9 - 28. 1 - 29. 2, 25, 26, 27, 30 - 30. 26 - 32. 5, 30, 33 - 33. 7, 14 - 34. 2, 3 - 35. 3, 4, 15.

Ezra 3. 10 - 8. 2, 20.

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Isaiah 7. 2, 13 - 9. 7 - 16. 5 - 22. 9, 22 - 29. 1 - 37. 35 - 38. 5 - 55. 3.

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2, 4, 30 - 23. 5 - 29. 16 - 30. 9 - 38. 15, 17, 24, 22, 26 - 36. 30.

Ezekiel 34. 23, 24 - 37. 24, 25.

Hosea 3. 5.

Amos 6. 5 - 9. 11.

Zechariah 12. 7, 8, 8, 10, 12 - 13. 1.

**DEBIR**, דְּבִיר *D'bhíyr*, Δαβίρ, and Δαβείρ, Dabir.

"An oracle," the same as the appell. דְּבִיר *d'bhíyr*, the oracle (*oraculum, oraculi sedes*, St. Jer.) the inner part of the temple, where the ark of the covenant was placed, and where responses were given from above the cherubim (and also called קֹדֶשׁ קֹדֶשִׁים *qódhesh qodhashíym*, "Holy of Holies," Ex. 26. 33, the most Holy), from the Piel דִּבֶּר *díbbér*, to speak, root דָּבַר *dabhár*, vid. Dabareh.

(1) A king of Eglon, smitten by the Israelites under their leader Joshua. (B.C. 1450.) Occurs Jos. 10. 3.

(2) A town in the tribe of Judah, which was given to the priests. It was anciently called קִירְיָת־סֵפֶר *Qiryáth-sépher*, Kirjath-sepher, "book-city," probably the place where the Canaanites placed their records, and taught some their system of letters—not, of course, in the sense we understand it—but, no doubt, learning was taught; as, for instance, the traditions of their origin, and the worship of their

idols; thus the city may be regarded as a university. Occurs Jos. 10. 38, 39; 11. 21; 12. 13; 15. 7, 15, 15, 49; 21. 15; Ju. 1. 11, 11; 1 Ch. 6. 58.

(3) A town in the tribe of Gad. Occurs Jos. 13. 26.

**DEBORAH**, דְּבוֹרָה *D'bhōrah*, fem. Δεββώρα, Debora.

"Bee," "eloquent" (*apis* sive *eloquentia*, St. Jer.), the same as the appell. דְּבוֹרָה *d'bhōrah*, fem. a bee, De. 1. 44, from the root דָּבַר *dabhār*, to speak, and applicable to the bee, both from the idea of its humming, as if of eloquence, and setting in order, which is so observable among a swarm of bees, and in their hive, vid. Dabareh. "Nominis hujus rationem optime exponit Joh. Schuzius in *Apparatu Nom. Propr.* ad h. n. Scilicet *apis* commendatur a sedulitate, prudentia, utilitate et suavitate fructus, vid. Dieterici Antiq. Bib. V. T. 477, etc.; Est quoque *apis* symbolum eloquentiæ, castitatis, etc. (Inde Sophocles ob sermonis eloquentiam et dulcedinem μέλιττα olim dictus est, et Xenophon *Apis Attica*; Hegesias ἀγρία μέλιττα, Antonius, seculi VIII monachus, *Melissa*, etc. Imo omnes eos, qui nati Athenis eloquentiæ laude florebant, generatim consuevisse *apes* dici, observat Eunapius in *Vita Oribasii*.) *Melissa* sacerdos Cybeles fuit, a cujus nomine omnes ejus Dææ sacerdotes *Melissæ* postea dictæ sunt, vid. Col. Rhodigin. l. xxii. c. 3."

(1) The nurse of Rebekah, concerning whom both the Rabbins and the modern divines are perplexed to know how she got into the family of Jacob. She died at Bethel, and was buried beneath an oak, which was afterwards called, because of the great lamentation over her grave, Allon Bachuth, q. v. (B. c. 1732.) Occurs Ge. 35. 8.

(2) The wife of Lapidoth, a prophetess, a judge in Israel; a name most applicable to her, being both *eloquent* and *diligent*, doing all things in order, which the nature of the bee symbolizes. The Jews, through her wisdom and courage, were delivered out of the hands of Jabin, king of Canaan, and all his hosts and his chariots of iron were destroyed, and the land had rest for forty years. (B. c. 1300.) Occurs Ju. 4. 4, 5, 9, 10, 14; 5. 1, 7, 12, 15.

**DEDAN**, דֶּדָן *D'dhan*, Δαδάν, Δαιδάν, Dadan.

"Leading forward," i. e. great increase of family, from the root דָּדָה *dadháh*, to go forward, to go softly, Ps. 42. 5; Is. 38. 15. It occurs only in these two places.

(1) A son of Raamah the son of Cush, who settled on the shores of the Persian gulf, and became the

founder of a tribe bearing his name. Bochartus and Michaelis recognise Dadan ددان, an island of the Persian gulf, and called by the Syrians دَنْبَ, as the locality of this tribe, the Cushite Dedan. The gent. noun occurs Is. 21. 13, דְּדָנִים *D'dhaniym*, plur. Dedanim. They were wandering bands of this tribe. (B. c. 2200.) Occurs Ge. 10. 7; 1 Ch. 1. 9.

(2) A son of Jokshan, the son of Keturah. He was the founder of a race which settled near to the Edomites, and who were great traffickers or merchants. It is written, Eze. 25. 13, דְּדָנֶה *D'dhaneh*. (B. c. 1810.) Occurs Ge. 25. 3, 3; 1 Ch. 1. 39; Je. 25. 23; 49. 8; Eze. 25. 13; 27. 15, 20; 38. 13.

**DEDANIM**, vid. Dedan, No. 1.

**DEHAVITES**, דְּהָוִי *Dehavé*, Δεωαῖοι, Dievi.

"Villagers," according to Sim., the same as the Δῶτα, from the Persic دای or د a village, or villager, a countryman.

A Scythian or Persian tribe on the shores of the Caspian Sea, who were brought into Samaria by the kings of Assyria. According to Herodotus, they were a Persian people, and were all *shepherds*. The above form is the כְּתִיב, but the פִּי has got it דְּהָיִ *D'hayé*. Occurs Ezr. 4. 9.

**DEKAR**, דֶּקֶר *Déger*, Δακάρ, Bendecar.

"Thrusting through" (*compungentes*, St. Jer.), from the same root as Bidkar, q. v.

The father of one of the twelve officers in the court of Solomon, who provided victuals for the king and his household. (B. c. 1015.) Occurs 1 Ki. 4. 9.

**DELAIAH**, דְּלָיָה *D'layáh*, m. Δαλαία, Dalaia.

"Drawn up of the Lord" (*quem evezit Dominus*, Arabes vocarent *Mostali billah*, i. e. *elatum per Deum*, Sim.), a comp. of the root דָּלָה *daláh*, to draw up, as water, Ex. 2. 16, to lift up, Ps. 30. 2, and יָהּ *Yah*, vid. Jehovah.

(1) A priest, son of Mehetabeel, to whom pertained the three-and-twentieth course in the service of the temple. Written דְּלָיָהּ *D'layáhu*. (B. c. 1015.) Occurs 1 Ch. 24. 18.

(2) Son of Elioenai, of the line of David. Father of Shemaiah, a prince in the court of Jehoiakim, and written, Je. 36. 12, 25, דְּלָיָהּ *D'layáhu*. (B. c. 610.) Occurs 1 Ch. 3. 24.

(3) Whose children returned with Zerubbabel, but with doubtful genealogy. (B. c. 536.) Occurs Ezr. 2. 60; Ne. 7. 62.

(4) Father of Shemaiah, who tempted Nehemiah during the building of the wall of Jerusalem. (B.C. 480.) Occurs Ne. 6. 10.

**DELILAH**, דִּלְיָלָה *D'liyáláh*, f. Δαλιλά, Dalila.

"Delicate" (*tenuis, gracilis*, Sim.), from the root דָּלַל *dalál*, to be brought low, to hang down, to be languid, Ps. 116. 6; Is. 38. 14.

A mercenary Philistine woman, who with wicked art ensnared Samson, a judge of Israel. Chrysostom and others suppose that he was married to her—that she was his wife; but as she appears to have done anything for money, we cannot but conclude with Jos. v. viii. 11, that Samson's misfortunes came upon him because he *transgressed* the laws of God, ἐρασθεὶς γυναῖκός ἐταρμύζομένης, "being enamoured with a woman that was a harlot among the Philistines." (B.C. 1120.) Occurs Ju. 16. 4, 6, 10, 12, 13, 18.

**DEUEL**, דְּעוּאֵל *D'ueíl*, m. Παγονήλ, Duel.

"Invocation of God" (*invocatio Dei*, i. e. filius *invocatione Dei* impetratus, Sim.), a comp. of the unused root דָּעָה *daáh*, "Arab. دَعَا to call," Ges., and אֵל *El*, God, vid. Abdiel. "Knowledge of God," says St. Jer.

A Gadite, the father of Eliasaph. The LXX. have Παγονήλ, Reuel, with *resh* instead of *daleth*; and the Syriac reads the same; and indeed he is called דְּעוּאֵל *R'ueíl*, Nu. 2. 14; but the Samaritan Pentateuch has אֵלִיָּאֲפִי בֶן דְּעוּאֵל "Eliasaph the son of Deuel;" so also the Vulg., the Arab. and a great number of MSS., which abundantly prove that Deuel is the proper reading. There are some, however, who strive to account for this interchange of the letters *resh* and *daleth*, not on the common ground of their similarity, but on higher. An ancient Rabbi says that "Eliasaph was a proselyte; before he embraced the true faith he was called the son of Reuel, but after his conversion he was called the son of Deuel." It is most probable, says Dr. Clarke, that the Rabbi grounded his conjecture upon the different meaning of these two names, as Reuel may be translated "breach of God," and Deuel, "knowledge of God;" but he must have had stronger reasons. (B.C. 1510.) Occurs Nu. 1. 14; 7. 42; 10. 20.

**DIBLAIM**, דִּבְלָיִם *Dibhláyim*, m. Δεβλαῖμ, Deblaim.

"Two cakes of figs" (*pressio* s. *angustia gemina*, i. e. *ab utraque parte*, scil. *matris parturientis*, Sim.), from the same root as Diblathaim, vid. Beth-diblathaim.

Father of Gomer, the wife of Hosea the prophet. (B.C. 800.) Occurs Ho. 1. 3.

**DIBLATH**, דִּבְלָתָה *Dibhláth*, Δεβλαθά, Diblatha.

"Cake," Gr. παλάθη, vid. Beth-diblathaim.

A city of Moab, toward the wilderness. It is here written with ה paragogic, דִּבְלָתָה *Dibhláthah*, "toward *D'bhlláh*," which the LXX. and Vulg. have followed. Occurs Eze. 6. 14.

**DIBLATHAIM**, vid. Beth-diblathaim and Almondiblathaim.

**DIBON**, דִּיבּוֹן *Diybhón*, Δαιβών, Dibon.

"Weeping," "pining," from דִּיבּ *dubh*, Le. 26. 16, = דָּאָב *daábh*, to mourn, to be sorrowful, Ps. 88. 10; Je. 31. 25, vid. Dimon.

A town on the confines of Moab, which the Gadites restored: it was on the river Arnon; but it was called indifferently Dibon and Dimon, Is. 15. 9, 9. This city was in the allotment made to Gad, but it finally fell into the hands of the Reubenites. It was the same as Dibon-Gad mentioned Nu. 33. 45, a famous city, from the worship of the idol Nebo; here Nebo was lamented, from which idea the word has sprung. Hesychius says, Δεῖβων ἱερὸν Μοαβιτῶν, "a place where the Moabites had a temple." It is now called, as Burckhardt tells us, Travels, ii. 633, ديبان *Dhibán*. Occurs Nu. 21. 30; 32. 3, 34; Jos. 13. 9, 17; Ne. 11. 25; Is. 15. 2; Je. 48. 18, 22.

**DIBRI**, דִּבְרִי *Dibhriy*, m. Δαβρεί, Dabri.

"Promise" of the Lord (*promissio Domini*, Sim.), a comp. of דִּבְרִי *dubhár*, m. (plur. constr. דִּבְרֵי *dibhréy*), a word, vid. Dabareh; and the sign of the divine name, vid. Jehovah. "Eloquent," Ges.

A Danite, father of Shelomith, a woman who married an Egyptian; the issue of which was a son, who blasphemed the name of the Lord and cursed, for which sin the Lord commanded the congregation to stone him. (B.C. 1490.) Occurs Le. 24. 11.

**DIKLAH**, דִּקְלָה *Diqláh*, m. Δεκλά, Decla.

"A palm tree" (*palma, dactylus*, St. Jer.), from דִּקְלָה *daqál*, unused root. Aramaic דִּקְלָה a palm tree. In the Syriac it has the same signification, "a palm tree, or grove."

A son of Joktan; but Bochartus understood it of a country, and thought that it was the region of the Minæi, whose territories abounded in palm trees. No doubt this son of Joktan was the founder of a Joktanite tribe, and probably of the Duklaites in the country of Yemen. (B.C. 2240.) Occurs Ge. 10. 27; 1 Ch. 1. 21.

**DILEAN**, דִּלְעָן *Dilán*, Δαλάδ, and Δαλαάν, Delean.

"A large gourd" (genus *cucurbita majoris et eximia*, Sim.), from the Chald. דִּלְעָת *diláath*, a gourd, or cucumber.

A town in the tribe of Judah, perhaps so called from its similarity of form to a cucumber or a gourd, and because they grew there in great abundance. Occurs Jos. 15. 38.

**DIMNAH**, דִּמְנָה *Dimnáh*, Δαμνά (LXX. in some om.), Damna.

"Dunghill" (stercus, *simus*, rad. Arab. etc.), from דָּמָן *damán*, unused root, Arab. دَمَسَ *stercorare*.

A city in the tribe of Zebulun; "a solo stercoroso et lutoso, vel pingui et bene stercorato, sic dicta," Sim. Occurs Jos. 21. 35.

**DIMON**, דִּימֹן *Diymón*, Δειμών, Dibon.

"Secure rest," "undisturbed silence," from דָּיַם *dum*, to be silent, to be dumb, vid. Dibon.

The same as Dibon. Bishop Patrick errs in his etymology, that it is from דָּם *dam*, blood, and that the words of Isaiah, "the waters of Dimon shall be full of blood," allude to its interpretation. Called also, Jos. 15. 22, דִּימֹנָה *Diymonáh*, Dimonah. Occurs Is. 15. 9, 9.

**DIMONAH**, vid. Dimon.

**DINAH**, דִּינָה *Diynáh*, f. Δίνα, Dina.

"Judged," i. e. vindicated (*judicium*, quo scil. Deus causam matris judicaverat, Sim.), from דִּיַן *diyn*, vid. Dan.

A daughter of Jacob. There is no reason assigned in Scripture why Leah imposed this name, but we may conjecture that as Rachel called her son Dan, so she called her daughter Dinah; for God had judged, i. e. acquitted and vindicated her as well as her sister. Jewish tradition asserts, that after her defilement by Shechem, she became the wife of Job; but this cannot be substantiated, and nothing certain is known about her after that circumstance. (B. C. 1740.) Occurs Ge. 30. 21; 34. 1, 3, 5, 13, 25, 26; 46. 15.

**DINAITES**, דִּינָיִם *Diynayé*, m. plur. Δειναιοί, Dinai.

The etymology is most uncertain. They were a colony of Assyrians in Samaria. Occurs Ezr. 4. 9.

**DINHABAH**, דִּינְהָבָה *Dinhábhah*, Δεναβά, Denaba.

"She gives judgment," a comp. of דִּיַן *diyn*, to

judge (vid. Dan), and הָבָה *habh*, imper. of יָהָב *yohábh*, to give, Pr. 30. 15, and the third fem. sing. term. הָבָה. "Perhaps for הָבָה יָהָב master of (i. e. a place of) plundering, i. e. a lurking place of robbers," Ges.

A town of Edom, where Bela the son of Beor reigned; and he probably so called this city because it was the imperial city, where, of course, all judgment was given. Occurs Ge. 36. 32; 1 Ch. 1. 43.

**DISHAN**, דִּישָׁן *Diyshán*, m. Πισών, Disan.

"Gazelle," "wild goat" (genus *caprea majoris pygargus, dama*, Sim.), the same as the appell. דִּישָׁן *diyshón*, m. a kind of gazelle, De. 14. 5, from the Ch. root דָּשָׁן *dush*, to tread down, Da. 7. 23. Hence so called from bounding, De. 14. 5, דִּישָׁן *diyshón*, "pygarg." LXX. πύγαργος. *Albicluna*, so called

from its white buttocks. The Syr. دَشَان, and the Arab. دَشَان, all of which are to be understood of a kind of deer. Bishop Lowth says,—“We find mention of *pygargus* in Juvenal’s eleventh Satire, where the old scholiast gives this account of it: ‘that it is a kind of deer, *quæ retriores partes albas habet*, whose hinder parts are white:’” from whence it had its name among the Greeks, who call the buttocks Πύργη.

A son of Seir, a duke of the Horites. (B. C. 1780.) Occurs Ge. 36. 21, 28, 30; 1 Ch. 1. 38, 42.

**DISHON**, דִּישָׁן *Diyshón*, m. Δησών, Dison.

"Gazelle," vid. Dishan.

(1) A son of Seir, a duke of the Horites. (B. C. 1780.) Occurs Ge. 36. 21, 26, 30; 1 Ch. 1. 41.

(2) A son of Anah the son of Seir. (B. C. 1750.) Occurs Ge. 36. 25; 1 Ch. 1. 41.

**DIZAHAB**, דִּיזָהָב *Diyy-zahábh*, καταχρύστα, ubi auri est plurimum.

"A place abounding with gold" (vid. LXX. and Vulg. "*sufficiencia auri*," Hillerus), a comp. of דִּי *diy*, for דֵּי *dey*, constr. of דֵּי *day*, m. more than enough, sufficiency, Ex. 36. 5; and זָהָב *zahábh*, gold, Ge. 2. 12, from זָהַב *zahábh* = זָהַב *tsahábh*, to shine like gold, Ezr. 8. 27.

A place in the desert of Sinai, so called from the abundance of gold found in its mines. Burckhardt regards *Dehab* (ذهب), a place on the Ælanitic gulf, as the same place. Occurs De. 1. 1.

**DODAI**, דֹּדַי *Dodhay*, m. Δωδία, Dudia.

"Beloved of the Lord" (*dilectus Domini*, Sim.), a comp. of דֹּד *dodh*, beloved (David), and יֹדֵה *yodh*, the sign of the divine name, vid. Jehovah.

Father of Eleazar, one of the three mighty men. He was an Ahohite, and was officer over the course of the second month. He is called, 2 Sa. 23. 9, דודן *Dodhó*, "belonging to love" (*dilectus illius*, scil. Domini, Sim.), from the same root. (B. C. 1070.) Occurs 1 Ch. 27. 4.

**DODANIM**, דודנים *Dodhaníym*, m. pl. 'Pódioi, Dodanim.

"Leaders" (*progressus*, i. e. *incrementa* familiæ, Sim.), m. plu. of דודן *d'dhan*, Dedan, q. v.

A son of Javan, who, with his brethren, found out that part called the Isles of the Gentiles. The Samaritan Pentateuch and the LXX. read Rhodanim, רודנים \*'Pódioi. In the parallel passage it is, 1 Ch. 1. 7, רודנים *Rodhaníym*, Dodanim. Hence many writers consider that the people of Rhodes is here meant; but Gesenius considers that the Hebrew is the true reading, and that the people meant were the *Dardanians*, or *Trojans*. (B. C. 2290.) Occurs Ge. 10. 4.

**DODAVAH**, דודוהו *Dodhováhu*, masc. Δωδία, Dodau.

"Love of the Lord" (*amor Domini*, i. e. beneficium ex *amore Dei* profectum, Sim.), a comp. of דוד *dodh*, love (vid. David), and והו *vahú* for ויהו *Y'hovah*, vid. Jehovah.

Father of Eliezer of Mareshah, who prophesied against Jehoshaphat. (B. C. 960.) Occurs 2 Ch. 20. 37.

**DODO**, vid. Dodai.

**DOEG**, דוֹג *Doég*, m. Δωγ, Doeg.

"Fearful," "anxious" (*sollicitus*, *anxius*, *meticulosus*, Sim.), part. præs. from the root דאג *dadgh*, to fear, to be afraid, to be sorrowful, Is. 57. 11; Ps. 38. 19.

An Edomite, the chief herdman of Saul, and also overseer of his servants. Such officers were not uncommon in the East, as we learn from Bochartus out of Diodorus Siculus. At the command of Saul he slew the priests of the Lord at Nob; or, rather, he murdered those holy men, by wickedly misrepresenting the kindness of Ahimelech to David. (B. C. 1062.) Occurs 1 Sa. 21. 7; 22. 9.

**DOPHKAH**, דופקה *Dophqáh*, 'Ραφακά, Daphca.

"Knocking," from the root דפק *daphaq*, to knock, to beat, Ca. 5. 2; Ju. 19. 22.

The ninth mansio of the Israelites, but it is not mentioned in Exodus. St. Jerome says on this, Fab. 40 Man.—"Hoc nomen apud Hebræos κροῦμα,

id est, pulsatio dicitur: juxta quod et Dominus ait, *Pulsate, et aperietur vobis*. In libro autem Hebraicorum nominum, adhæSIONem, retentionemque, transtulimus: quod lectorem turbare non debet. Nec putet nos dissonantia scribere. Ibi enim, juxta hoc quod vulgo habetur, edidimus, si medium verbum scribatur per ב *beth* literam: hîc autem in Hebraico volumine scriptum reperi per פ *phe*; quod elementum magis pulsationem, quàm glutinum sonat; sensusque est manifestus, post responsa Domini, post octavum numerum resurrectionis, Christi incipimus sacramenta pulsare. Prudentem studiosumque lectorem rogatum velim, ut sciat me vertere nomina juxta Hebraicam veritatem, alioquin in Græcis et Latinis codicibus, præter pauca, omnia corrupta reperimus: et miror, quosdam eruditos et ecclesiasticos viros ea voluisse transferre, quæ in Hebraico non habentur; et de malè interpretatis fictas explanationes quærere, ut in presenti pro Daphca legant Raphca, literam ponentes pro litera, eo quod ר *res* et ד *dalet* parvo apice distinguantur, et interpretantur curationem, atque exinde tropologiam similem prosequantur."

**DOR**, דֹר *Dor*, Δῶρα and Δῶρ, Dor.

"Habitation," "circle" (*habitaculum*, proprie *rotundum*, rad. Heb. *habitavit*, Arab. *gyrum egit*, in Conj. x., *rotundus fuit*, Sim.), the same as the appell. דֹר *dor*, generation, i. e. circuit of the years of life, age, habitation, Ge. 7. 1; Is. 38. 12; Ps. 49. 20, from the root דר *dur*, to dwell, to go in a circle, to inhabit, Ps. 84. 11.

A town in the tribe of Manasseh, and was situated on the coast of the Mediterranean Sea, about nine miles from Cæsarea, according to St. Jerome. It is written, Jos. 17. 11; 1 Ki. 4. 11, דֹר *Dor*. Occurs Jos. 11. 2; 12. 23, 23; Ju. 1. 27; 1 Ch. 7. 29.

**DOTHAN**, דוּתָן *Dotháyin*, Δωθάνιμ, Dothain.

"Two cisterns" (*cisterna gemina*, Sim.), dual, after the Aramaic manner, of דוּת *doth*, Chald. a well (*puteus*, Sim.), from דוּת *duth*, unused root.

A place of good pasturage, where Joseph found his brethren feeding their sheep, because of the abundance of water. The town took its name from these wells, and is about twelve miles north of Samaria, as St. Jerome informs us: "qui et usque hodie in duodecimo à Sebaste milliaro contra aquilonis plagam ostenditur." It is written contractedly, 2 Ki. 6. 13, דוּתָן *Dothán*. Occurs Ge. 37. 17; 2 Ki. 6. 13.

**DUMAH**, דוּמָה *Dumáh*, Δουμά, Duma.

"Silence" (*silentium*, Sim.), the same as the

appell. דומָה *dumáh*, f. *silence, place of silence*, i. e. the grave, Ps. 94. 17; 115. 17, from the root דָּמָה *dum*, unused root, = דָּמָם *damám*, *to be silent, to be still, to be cut off*, Ps. 4. 5; Je. 49. 26.

(1) A son of Ishmael. There is something striking in the names of three of his sons, which follow each other in due order. "Hebræi tria nomina filiorum Ismaelis, מִשְׁמָה דּוּמָה מַסָּה proverbialiter usurpant, fere ut Græci suum ἀνέχου καὶ ἀπέχου, quo significare volunt, *multa audienda, tacenda, et ferenda esse*." Drush, cap. i. l. v. 1. These three names, Mishma, Dumah, and Massa, the Jews use proverbially: Mishma signifying *hearing*, Dumah *silence*, and Massa *patience*; they therefore signify, as stated above, "Hear much, say little, and bear much." The famous maxim of the Stoics quoted above was very similar, the spirit of which is said to have been, "Sustain and abstain." (B.C. 1840.) Occurs Ge. 25. 14; 1 Ch. 1. 30.

(2) A city on the confines of the Arabian and Syrian deserts, so called from the son of Ishmael. It is now called دومة الجندل *Dumathahgandel*, h. e. *Duma saxeæ, Dumah the stony*, or the *Syrian Dumah*. It is now fortified with a citadel. Occurs Is. 21. 11.

(3) A city in the tribe of Judah. Occurs Jos. 15. 52.

**DURA**, דּוּרָה *Durá*, τοῦ περιβόλου, Dura.

"Circle," Chald. for דּוּר *dur*, vid. Dor.

A valley or plain in the province of Babylon, so called because it was a complete circle. It was here Nebuchadnezzar set up the golden image, which Scripture says was sixty cubits, i. e. ninety feet high; but no doubt the pedestal was included in that computation. Diodorus tells us that Xerxes took an image of gold from Babylon, forty feet high, which is generally supposed to have been the same. Occurs Dan. 3. 1.

## E

**EBAL**, עֵבֶל *Eybhál*, Γαβήλ, Ebal, Hebal.

"Stone," "stony," "heap of barrenness" (*acervus vetustatis*, Heb. Onomas.), a comp. of עַי *ey*, for עַי *ay*, a *heap*, and בָּלָה *baláh*, *to be old, worn away*, which Clarke deduces from the Arab. عبل *abala*, which he says signifies *rough, rugged, curled*, and اعبل *abaló*, from the same root, signifies *white stones*, and a mountain in which stones are found; عبل *alabaló*, the *mount of white stones*. "Mons, in quo

maledictio promulgabatur, De. 11. 29, q. d. *mons crassissimi et asperrimi lapidis*, ut Arab. عبل; totum enim *petrosum* esse, testantur R. Benjamin Tudelensis, et Cotovicus in *Itiner.* l. iii. 4, *locum saxosum et lapidibus deformatum* vocant Talmudici in *Sota Babulonica* apud Ottonem in Lex. p. 233," Sim

(1) A son of Joktan. Bochartus thinks his posterity settled in Arabia Troglodytica, where we find a people called by Ptolemy Αἰαλίται and Ἀδουλίται, which probably should be written Αβουλίται. In Ge. 10. 28, עֵבֶל *Obhál*. (B.C. 2200.) Occurs 1 Ch. 1. 22.

(2) A son of Shobal, the son of Seir. (B.C. 1797.) Occurs Ge. 36. 23.

(3) A rocky and stony mountain in the north part of Mount Ephraim, and probably so called from its natural barrenness, and from the fact that when the Israelites passed over Jordan they set up *stones* here; and, on the conquest of Canaan, the *curses* of the law were pronounced here. The tribes appointed to stand on this mount to curse, were Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. Dr. Clarke concludes, with others, that it was so named because of its *barrenness*; and that it was and is barren is corroborated by all travellers, who say that Gerizim is fruitful, but Ebal is *barren*. As regards the controversy between the Jews and the Samaritans, see Mount Gerizim. Occurs De. 11. 29; 27. 4, 13; Jos. 8. 30, 33.

**EBED**, עֶבֶד *Ébhedh*, m. 'עבֶד, and 'אבֶד, Obed.

"Servant," i. e. of God, or because born in slavery (*servus*, scil. Dei, vel quia in *servitute* natus, Sim.), the same as the appell. עֶבֶד *ébhedh*, *servant*, of the Lord, Jos. 12. 6, of a king, Ex. 5. 21, bondman, De. 15. 15, from the root עָבַד *abhádth*, *to labour, to toil, to serve*, Ex. 20. 9; Ge. 4. 12; 29. 18; Ex. 7. 16. So also the Roman names *Servus, Servius, Servi-*

*lius*, and the Arab. عبيد a young slave.

(1) The father of Gaal, who was slain by Abimelech. He was a descendant of Hamor, the father of Shechem. (B.C. 1209.) Occurs Ju. 9. 26, 28, 30, 31, 35.

(2) A son of Jonathan, who returned with Ezra, in the reign of Artaxerxes. (B.C. 457.) Occurs Ezr. 8. 6.

**EBED MELECH**, עֶבֶד מֶלֶךְ *Ébhedh Mélékh*, m. 'Αβδεμέλεχ, Abdemelech.

"Servant of the king" (*servus regis*, Sim.), vid. Ebed and Abimelech.



An Ethiopian eunuch in the court of Zedekiah, who was the means of delivering Jeremiah from his miserable prison. Huetius conjectures that he was a slave, as it was common to buy slaves out of Ethiopia. (B.C. 589.) Occurs Je. 38. 7, 8, 10, 11, 12; 39. 16.

**EBENEZER**, עֶזֶר אֶבְנֵי *Ébhen ézer*, 'Αβετζέπ,

Lapis adjutorii.

"Stone of help" (λίθος τοῦ βοηθοῦ, LXX., *lapis auxilii*, Sim.), a composition of the segholite appell. אֶבְנֵי *ébhen*, a stone, of any kind, a common stone, or a gem, Ge. 29. 2; 28. 11; 2. 12 (from the unused root אֶבֶן *abán*, perhaps = בָּנָה *bandh*, to build), and the segholite appell. עֶזֶר *ézer*, help, aid, vid. Ahiezer.

A place between Mizpeh and Shen, where Samuel set up a stone to commemorate the overthrow of the Philistines by the help of the Lord, and called the name of it Ebenezer, עֶזֶר הַיְהוָה עָרְהֵנָּה עֲזָרָנוּ יְהוָה *vay-yomar adh-hennáh azaránu Y'hováh*, "and saying, Hitherto hath the Lord helped us." It is written with the art. אֶבְנֵי הָעֶזֶר *Ébhen haézer*. Occurs 1 Sa. 4. 1; 5. 1; 7. 12.

**EBER**, עֶבֶר *Ebher*, m. 'Εβερ, Heber.

"He who passed over" ("transitor," St. Jer.; "transitus," Sim.), the same as the appell. עֶבְרָה *ebher*, region on the other side, Ge. 50. 11, עֶבְרָה הַיַּרְדֵּן "beyond Jordan;" LXX. πέραν τοῦ Ἰορδάνου, from the root עָבַר *abhár*, to pass over a river, Ge. 32. 11; to go through a land, Ex. 12. 12; or gates, Is. 62. 10; to pass by, Job 30. 15; hence to forgive, Mi. 7. 18.

(1) A son of Salah, a descendant of Shem, and conjectured by some to be the father of the Hebrews, and from whom they were called Hebrews; but the more correct idea is, that they were so called from their founder Abraham, from the fact that he passed over the Euphrates, to dwell in the land of Canaan, which God had given to him; hence they were called "those from the other side." The patron. עֵבְרִי *Ibhriy*, Hebrew, Hebrewess, Hebrew woman, occurs in the following places:—Ge. 14. 13; 39. 14, 17; 40. 15; 41. 12; 43. 32; Ex. 1. 15, 16, 19; 2. 6, 7, 11, 13; 3. 18; 5. 3; 7. 16; 9. 1, 13; 10. 3; 21. 2; De. 15. 12, 12; 1 Sa. 4. 6, 9; 13. 3, 7, 19; 14. 11, 21; 29. 3; Je. 34. 9, 9, 14; Jon. 1. 9. (B.C. 2255.) Occurs Ge. 10. 21, 24, 25; 11. 14, 15, 16, 17; Nu. 24. 24; 1 Ch. 1. 18, 19, 25.

(2) A Benjamite. (B.C. 1340.) Occurs 1 Ch. 8. 22.

(3) A son of Elpaal, a Benjamite. (B.C. 1100.) Occurs 1 Ch. 8. 12.

(4) A brother of the chief of the Gadites. In

Eng. Version, Heber. (B.C. 800.) Occurs 1 Ch. 5. 13.

(5) A priest, a son of Amok. (B.C. 447.) Occurs Ne. 12. 20.

**EBIASAPH**, אֲבִיָּסָפָה *Ebhyasáph*, m. 'Αβιάσαρ, Abiasaph.

"Father of increase," a comp. of the construct of אָב *abh*, father (vid. Abi), and יָסַף *yasáph*, to add, to increase, to repeat, Le. 27. 13; Eze. 5. 16; Ge. 38. 26.

The same as Abiasaph, q. v. Occurs 1 Ch. 6. 23, 37; 9. 19.

**EBRONAH**, עֵבְרוֹנָה *Abhronáh*, 'Εβρωνά, Hebronah.

"Passage," i.e. of the sea (περαίωσις, id est, transitus, sive transitio, St. Jer.), from the root עָבַר *abhár*, to pass over, vid. Eber.

The thirty-first encampment of the Israelites in the desert, on the shores of the Red Sea. Occurs Nu. 33. 34, 35.

**EDAR**, עֶדֶר *Édher*, LXX. om., Gregis.

"Flock," the same as the appell. עֶדֶר *édher*, a flock, of sheep or goats, and fig., the people of God, Ge. 29. 2; Ca. 4. 1; Zec. 10. 3, from the root עָדַר *adhár*, to keep in ranks, as an army or flocks, to lack nothing, 1 Ch. 12. 33, 38; 1 Sa. 30. 19, to keep in order, Is. 5. 6; 7. 25.

The place where Israel first encamped after Rachel's death. This name, however, in the Heb. text is written מִגְדַּל עֶדֶר *Mighdal-Edher*, "Tower of the flock;" the Vulgate in like manner has "Turrem gregis." This verse is wanting in the Septuagint. Migdal-Eder occurs again in Mi. 4. 8, וְאַתָּה מִגְדַּל עֶדֶר "And thou, O tower of the flock." LXX. καὶ σὺ πύργος ποιμνίου. A stronghold of Zion, the tower of the flock of Christ, as this place was to the flock of Jacob; for here they had security, green and fruitful pastures, and springs of water. Its locality was about a mile from Beth-lehem, and tradition says it was the place where the angels appeared to the shepherds; and, indeed, Jonathan Ben Uzziel, in his Targum, says, "In this place the king Messiah in the end of days shall be manifested." St. Jerome (in Gen.) says: "Hunc locum Hebræi esse volunt, ubi postea templum ædificatum est; et turrim Ader, turrim gregis significari, hoc est congregationis et cœtus; quod et Micheas propheta testatur, dicens; Et tu turris gregis nebulosa, filia Sion, et cætera; illóque tempore Jacob trans locum, ubi postea templum ædificatum est, habuisse ten-

toria. Sed si sequamur ordinem viæ, pastorum juxta Bethlehem locus est, ubi vel angelorum grex in ortu Domini cecinit, vel Jacob pecora sua pavit, loco nomen imponens: vel, quod verius est, quodam vaticinio futurum jam tunc mysterium monstrabatur." Occurs Ge. 35. 21.

**EDEN**, עֵדֶן *Édhen*, 'Eḏém, gen. παράδεισος, Paradisus.

"Paradise," "a place of delight" (as the LXX. and Vulg. interpret); the same as the appell. עֵדֶן *édhen*, m. *delight, pleasure*, hence Gr. ἡδονή, 2 Sa. 1. 24; Ps. 36. 9; Je. 51. 34 (occurs thrice), from the root עֵדָה *adhán*, to be delighted (occurs only once), to live delicately, luxuriously, Ne. 9. 25, וַיִּשְׂמְחוּ וַיִּשְׂמְחוּ vay-yitháddnu, "and delighted themselves." LXX. ἐπύφηναν, they lived delicately. Vulg. delicate vivebant.

(1) A son of Joah, a Levite in the time of Hezekiah. (B. C. 726.) Occurs 2 Ch. 29. 12; 31. 15.

(2) The garden of God, in which he placed our first parents, and from whence they were expelled by reason of their sin. This place was so called from its pleasantness and beauty, concerning which Theophilus says: Τόπος διάφορος φωτὶ, διαγῆς ἀέρι λαμπροτέρῳ, φυτοῖς παγκάλοις. It was a garden abounding in forest trees, as described in Eze. 31. 8, where it is called "the garden of God;" and was situated in Asia. It is always written as a comp. appell. גֻּן־בְּעֵדֶן *Gân-b'édhen*, Garden in Eden, "garden of pleasure," as the Vulg. interprets, "Paradisum voluptatis," and Symmachus "Paradisum florentem," after the LXX. παράδεισος, by which we understand a beautiful park, well stocked with all kinds of birds of the air, and beasts of the earth, of the field and forest. Occurs Ge. 2. 8, 10, 15; 3. 23, 24; 4. 16; 2 Ch. 29. 12; 31. 15; Is. 51. 3; Eze. 28. 13; 31. 9, 16, 18, 18; 36. 35; Joel 2. 3.

**EDEN**, עֵדֶן *Édhen*, 'Eḏém, Eden.

"Delight," for עֵדֶן *édhen*, vid. Eden.

(1) A beautiful district in Mesopotamia or Assyria, where dwelt a race of men who were denominated from the place עֵדֶן בְּנֵי *b'ney édhen*, the children of Eden. They were subdued by the Assyrians, as the messengers of vainglorious Rabshakeh declared to king Hezekiah. Occurs 2 Ki. 19. 12; Is. 37. 12; Eze. 27. 23.

(2) A place in Syria, fully written עֵדֶן בֵּית *beyth-édhen*, "house of pleasure." Occurs Am. 1. 5.

**EDER**, עֵדֶר *Édher*, m. 'Eḏép, Eder.

"Flock," the same as the appell. עֵדֶר *édher*, vid. Edar.

(1) A son of Mushi, the son of Merari. (B. C. 1015.) Occurs 1 Ch. 23. 23; 24. 30.

(2) A city situated in the south of the territory of Judah. Occurs Jos. 15. 21.

**EDOM**, אֶדְוֹם *Edhóm*, m. (as a country, f.) 'Eḏóm, Edom.

"Red" (*rufus* sive *terrenus*, St. Jer.), from אָדָם *adhám*, to be red, vid. Adam.

(1) The first-born son of Isaac, and twin brother of Jacob. At his birth he was called Esau (q. v.), but he was afterwards called Edom, because he sold his birth-right for a mess of red pottage. Once he returned from his field sports faint, and seeing Jacob with sod pottage, said to him, Ge. 25. 30, "Feed me, I pray thee," הָאָדָם הָאָדָם *haadhóm, haadhóm házzeh*, "with that same red pottage: therefore was his name called Edom." This pottage was a sort of pulse, made of lentiles, which, when a little oil and garlic is mixed up with them, forms a common diet among the Orientals. It is affirmed by St. Austin that they were Egyptian lentiles, which were much esteemed, and being mixed with beans, gave them a more red tincture. It is said by Lightfoot, that the Arabic interpreter renders Edom, Jos. 15. 1, by אֶדְוֹם *Rome*, and also most of the Rabbins; by what authority they or he so interpret is unknown. There is a tradition among the Jews, that when his brother obtained the blessing, or the birth-right, from whom were to spring prophets and saints, Esau prayed his father to beg of God, to produce from his family kings and conquerors. God, therefore, they say, gave him a son named *Roum*, from whom descended the Greek and Roman emperors. There is also another tradition in the East, that in the days of Abdon, judge of the Hebrews, a colony of Edomites settled in Italy; that Latinus reigned among them, and Romulus, the founder of Rome, derived his origin from them. But this is a fable, maliciously invented by the Jews, to apply what is said of Edom and the Edomites, to Christians, and even to our Lord. The Rabbins obstinately maintain this tradition. (B. C. 1809.) Occurs Ge. 25. 30; 36. 1, 8, 19, 43.

(2) In the following passages, Edom is used for Edomites in the Eng. Vers.: Ge. 36. 43; Nu. 20. 18, 20, 21; 1 Sa. 14. 47; 2 Sa. 8. 14; 2 Ki. 8. 20, 22; 14. 7, 10; 1 Ch. 1. 51, 54; 2 Ch. 25. 20; Ps. 60 (title); 83. 6; 137. 7; Je. 9. 26; 49. 20, 22; Eze. 25. 12, 14; Da. 11. 41; Am. 1. 6, 9, 11; 9. 12; Ob. 1, 8; Mal. 1. 4.—In the following texts it is translated Edomites; Ge. 36. 9, 43; 2 Ki. 8. 21;

1 Ch. 18. 12, 13; 2 Ch. 21. 8, 9, 10; 25. 19.—In 1 Ki. 11. 14, it is translated Edomite.—In Is. 34. 5, 6; Eze. 35. 15; 36. 5, the land of Edom is translated Idumæa, and in La. 4. 21, 22, it is poetically called the daughter of Edom.

(3) The land of Edom. This country was situate south-east of Palestine, along *El Ghor*, or the great valley which extends from the Dead Sea to the gulf of Akaba, a rough and mountainous tract of country; and some say (Castalio, Le Clerc, etc.) "that it was a barren, dry, and desert country, far from the fatness of the earth, and unwatered by the dews of heaven."

## OCCURRENCES.

Genesis 32. 3 - 36. 16, 17, 21, 31, 32.	1 Chronicles 1. 43 - 18. 11, 13.
Exodus 15. 15.	2 Chronicles 8. 17.
Numbers 20. 14, 23 - 21. 4 - 24. 18 - 23. 37 - 34. 3.	Psalms 60. 8, 9 - 106. 9, 10.
Joshua 15. 1, 21.	Isaiah 11. 14 - 63. 1.
Judges 5. 4 - 11. 17, 18.	Jeremiah 27. 3 - 40. 11 - 49. 7, 17.
1 Kings 9. 26 - 11. 14, 15, 16 - 22. 47.	Ezekiel 25. 13, 14 - 32. 29.
2 Kings 3. 8, 9, 12, 20, 26.	Joel 3. 19.
	Amos 2. 1.

**EDOMITE, EDOMITES**, vid. Edom, No. 2.

**EDREI**, עֲדְרֵי *Edhr'iy*, Ἐδραῖν, Edrai.

"Strong," "arm," from עֲדָרָה *edhrá*, = עָרָה *d'ra*, Chald. *an arm*, Ezr. 4. 23, the *aleph* being prosthetic.

The ancient capital of Og's kingdom, where a famous battle was fought between the Amorites and the Israelites, and where the former were completely routed and their gigantic king was slain. This city fell to the lot of Manasseh. Ges. says it was called by Eusebius Ἀδραά, by Ptolemy Ἀδρα, and is now called *Dráa*; but latter travellers say *Edhra*. St. Jerome, in his "De Locis Hebraicis," says: "Edrai ubi interfectus est Og rex Basan, gigas, id est potens, omnisque illius cæsus exercitus, nunc autem est Adara insignis civitas Arabiæ in vicesimo quarto lapide ab Osdra." Occurs Nu. 21. 33; De. 1. 4; 3. 1, 10; Jos. 12. 4; 13. 12, 31; 19. 37.

**EGLAH**, עֵגְלָה *Eghláh*, f. Αἰγάλα, Egla.

"A girl," "a heifer" (*juvenca*, Sim.), fem. of the appell. עֵגֶל *égheh*, a calf, Le. 9. 2, 3, from the unused root עָגַל *aghál*, = עָלָל *alál*, to go round.

One of the wives of David, and mother of Ithream. Similar names were common among the Classics, as *Dumalis*, *Bos*, *Juvenca*, *Vitulus*, *Taurus*, *Taurinus*, *Taurillus*, *Tauriscus*, etc. (B. c. 1050.) Occurs 2 Sa. 3. 5; 1 Ch. 3. 3.

**EGLAIM**, עֵגְלַיִם *Eghláyim*, dual, Ἀγαλείμ, Gallim.

"Two pools," dual of עָגֶל *égheh*, m. drop of dew,

Job 38. 28, from אָגַל *aghál*, unused root, to flow together, vid. Eglah.

A small place in the land of Moab, perhaps connected with some weeping or howling adoration of a Moabite idol. Occurs Is. 15. 8.

**EGLON**, עֵגְלוֹן *Eghlón*, m. Ἐγλώμ, Eglon.

"A fine bull calf," i. e. large and fat (*vitulus eximius*, i. e. *magnus et pinguis*, Sim.), from עָגֶל *égheh*, a calf, vid. Eglah.

(1) A king of Moab, who was remarkable for being very fat. The Israelites were tributaries to him; but the second judge of Israel, Ehud, slew him, and delivered his people from servitude. (B. c. 1336.) Occurs Ju. 3. 12, 14, 15, 17, 17.

(2) A city in the territory of Judah. Occurs Jos. 10. 3, 5, 23, 34, 36, 37; 12. 12; 15. 39.

**EGYPT, EGYPTIAN, EGYPTIANS**, vid. Mizraim.

**EHI**, אֶחִי *Ehhiy*, m. Ἀχίς, Echi.

"My brother" (*frater meus*, St. Jer.), a Syriacism for אֶחָי *ahhiy*, my brother, vid. Ahi.

A son of Benjamin. (B. c. 1690.) Occurs Ge. 46. 21.

**EHUD**, אֶחָד *Ehúdh*, m. Ἀώδ, Aod.

"Joining together" (*unitio*, Sim.), = אֶחָד *ehhúdh*, אֶחָד *ehhúdh*, a joining together, from the appell. אֶחָד *ehhád*, first, with the idea of a succession, and many, as one, Ezr. 10. 16; 2. 64; hence the root אֶחָד *ahhúdh*, to unite, vid. Abihud.

(1) The same as Ehi (q. v.), here written אֶחָד *Ehhúdh*. (B. c. 1690.) Occurs 1 Ch. 8. 6.

(2) A left-handed Benjamite, the second judge of Israel, who slew Eglon the king of Moab, and delivered his brethren from servitude. When the Israelites sent a present to Eglon by him, he made a dagger of a cubit length, and girt it under his raiment on his right side. When alone with him, under the idea of a message from God, he thrust it into his body that he died. (B. c. 1336.) Occurs Ju. 3. 15, 16, 20, 20, 21, 23, 26; 4. 1; 1 Ch. 7. 10.

**EKER**, עֵקֶר *Éqer*, m. Ἀκόρ, Achar.

"Offspring," "a shoot" (*stirps*, Sim.), the same as the appell. עֵקֶר *éqer*, a root, a shoot, Le. 25. 47, from the rad. עָקַר *aqár*, to root up, to hough a horse, to turn over, overturn, Ec. 3. 2; Ge. 49. 6; Jos. 11. 9.

A son of Ram, of the tribe of Judah. (B. c. 1421.) Occurs 1 Ch. 2. 27.

**EKRON**, עֵקְרוֹן *Eqrón*, Ἀκκαρών, Accaron.

"Uprooting," "emigration" (*migratio magna*, i. e. *turba profugorum et migratum magnum*, Sim.), from the root עָרַר *aqár*, to root up, vid. Eker.

One of the five cities of the Philistines, and perhaps so called because it was built by exiles. It was in the northern part of Palestine. The inhabitants were called, Jos. 13. 3; 1 Sa. 5. 10, עֲקֵרוֹנִי *Eqroniy*, m. Ekronites. Occurs Jos. 13. 3; 15. 11, 45, 46; 19. 43; Ju. 1. 18; 1 Sa. 5. 10, 10; 6. 16, 17; 7. 14; 17. 52, 52; 2 Ki. 1. 2, 3, 6, 16; Je. 25. 20; Am. 1. 8; Zep. 2. 4; Zec. 9. 5, 7.

**EKRONITES**, vid. Ekron.

**EL BETH-EL**, אֵל בֵּית אֵל *El Beth-El*, Βαυθὴλ, Domus Dei.

"Strong house of God," "the God of Beth-el," vid. Bethel.

The same as Bethel, with the addition of אֵל *El*, with its primary meaning used appellatively; but it is wanting in one of De Rossi's MSS., also in the LXX., the Vulg., Syr., and Arabic versions. Occurs Ge. 35. 7.

**EL ELOHE ISRAEL**, אֵל אֱלֹהֵי יִשְׂרָאֵל *El Elohé Yisraél*, Θεὸν Ἰσραήλ, fortissimum Deum Israel.

"God is the God of Israel" (*Deus est Deus Israelis*, Hillerus), "the strong God is the God of Israel," a comp. of אֵל *El* (vid. Abdiel), אֱלֹהֵי *Elohéy*, plur. of the appell. אֱלֹהִים *Eloáh*, God, any god, De. 4. 35; Ex. 12. 12, and יִשְׂרָאֵל *Yisraél*, vid. Israel.

A place near to Shechem, which Jacob bought, and where he built an altar and called it by this name, as a thankful acknowledgment that God had delivered him out of the hands of Laban and Esau, who were mightier than he, and conferred a new name with power and dignity. Occurs Ge. 33. 20.

**EL PARAN**, אֵיל פָּאֲרָן *Eyl Parán*, τῆς τερεβίνθου τῆς Φαράν, Campestria Pharan.

"Terebinths," or "turpentine abounding in foliage" (vid. LXX.; Hill. follows the Vulg. "plantitas Paranis"), a comp. of אֵיל *eyl*, strong (applied to a state, and with the idea of robust, of a tree, as a terebinth or pistacia, from אֵיל *eyl*, vid. Abdiel), and פָּאֲרָן *páran*, decorated, i. e. with foliage, similar to the fem. פְּאֲרָה *p'oráh*, branches, sprigs, boughs, from the root פָּאֲרַר *paár*, to beautify, to adorn, to be glorified, Ezr. 7. 27; Ps. 149. 4; Is. 55. 5.

This place was a wild mountainous district, between Arabia Petræa, Palestine, and Idumæa, and is described in this passage as being over the desert.

In Hab. 3. 3, it is called הַר פָּאֲרָן *Har-pardán*, "Mount Paran." The terebinths (written in the plural הֵיילִים *Heyllym*) live a thousand years, are loaded with foliage, are green through the whole year, and, when they die, leave a scion in their place, which in time becomes like its parent tree, and spreads abroad a like luxuriance of foliage. Occurs Ge. 14. 6.

**ELADAH**, אֶלְעָדָה *Eladháh*, m. Ἐλαδά, Elada.

"God adorns," "ornament of God" (*Dei ornamentum*, Sim.), a comp. of אֵל *El*, God (vid. Abdiel), and אָדָה *adháh*, to adorn, vid. Adaiah.

A son of Ephraim. (B. c. 1570.) Occurs 1 Ch. 7. 20.

**ELAH**, אֵלָה *Eláh*, m. and f. Ἐλάς, Ela.

"Terebinth," "oak," the same as the appell. אֵלָה *eláh*, Ge. 35. 4, וַיִּטְמֵן אֹתָם תַּחַת הָאֵלָה *vayyitmén othám Yaaqóbh tahhát haeláh*, "and Jacob hid them under the oak;" LXX., καὶ κατέκρυψεν αὐτὰ Ἰακώβ ὑπὸ τὴν τερεβίνθον; Vulg., "at ille infodit ea subter terebinthum;" from the root אֵיל *eyl*, vid. Abdiel.

(1) A duke of Edom. (B. c. cir. 1470.) Occurs Ge. 36. 41; 1 Ch. 1. 52.

(2) A son of Caleb, son of Jephunneh. (B. c. 1450.) Occurs 1 Ch. 4. 15, 15.

(3) Father of Shimei, the Benjamite officer, who with eleven others provided victuals for Solomon. It is here written אֵלָה *Elá*, for אֵלָה *Eldáh*. (B. c. 1015.) Occurs 1 Ki. 4. 18.

(4) A king of Israel, son of Baasha, who was slain by Zimri while drinking himself drunk in the house of Arza, who was over his house at Tirzah. (B. c. 930.) Occurs 1 Ki. 16. 6, 8, 13, 14.

(5) Father of Hoshea, who smote Pekah king of Israel, and reigned instead. (B. c. 739.) Occurs 2 Ki. 15. 30; 17. 1; 18. 1, 9.

(6) A son of Uzzi, the son of Michri. (B. c. 445.) Occurs 1 Ch. 9. 8.

(7) The name of a valley where Saul fought the Philistines, and where David slew Goliath of Gath, called by the LXX., τῇ κοιλίᾳ τῆς δρυός. Vulg., "Vallem terebinthi," "the valley of the oak," or "terebinth." Occurs 1 Sa. 17. 2, 19; 21. 9.

**ELAM**, עֵילָם *Eylám*, עוֹלָם *Olám*, Ἐλάμ, Ælam.

"Hidden time," "eternity" ("sæculi vel orbis," St. Jer., understanding it of the world, after Rabbinical usage, as the Greek αἰών: "generis duratio longissima," Sim.), the same as the appell. עֵילָם *eylóm*, and עֵלָם *eylám*, m. for ever, eternity, hidden period,

from the root אָלַם *alám*, to *hide*, to *secrete*, Le. 5. 2, 4, 13; Ps. 90. 8.

(1) He was the first-born of Shem, and Josephus says his descendants were Περσῶν ἀρχηγέται, the founders of the Persians. (B. C. 2300.) Occurs Ge. 10. 22; 1 Ch. 1. 17.

(2) A Benjamite. (B. C. 1340.) Occurs 1 Ch. 8. 24.

(3) Fifth son of Meshelemiah, the son of Kore, of the sons of Asaph. (B. C. 1015.) Occurs 1 Ch. 26. 3.

(4) Whose children returned with Zerubbabel to Jerusalem. Occurs Ezr. 2. 7; Ne. 7. 12.

(5) He is called the "other Elam," whose children returned with Zerubbabel. Occurs Ezr. 2. 31; Ne. 7. 34.

(6) One of the chiefs who returned with Ezra. In Ezr. 10. 2, it is written אֱלָם *Olám*, Elam. (B. C. 457.) Occurs Ezr. 8. 7; 10. 26; Ne. 10. 14.

(7) A priest in the time of Ezra. (B. C. 445.) Occurs Ne. 12. 42.

(8) This was a province in Persia, Elymais, denominated from (No. 1) the first-born son of Shem. The inhabitants of this country were called אֱלָמַי *Elmayé*, Ch. pl. Elamites. In Je. 49. 36, it is written אֱלָם *Olam*. Occurs Ge. 14. 1, 9; Is. 11. 11; 21. 2; 22. 6; Je. 25. 25; 49. 34, 35, 36, 37, 38, 39; Eze. 32. 24; Da. 8. 2.

**ELAMITES**, vid. Elam (No. 8).

**ELASAH**, אֱלָסָה *Elasáh*, m. Ἐλασά, Elasa.

"Whom God made" (*Deus fecit*, Sim.), a comp. of אֱל *El*, God (vid. Abdiel), and אָשָׁה *asáh*, to *make* (vid. Asahel). This compound name is the same as the words of Job 35. 10, אֱלֹהֵי אֹסִי *Elóah osiy*, "God my maker;" LXX. ὁ Θεὸς ὁ ποιήσας με; Vulg. "Deus, qui fecit me."

(1) A son of Helez, a descendant of Jerahmeel. In the Eng. Vers. Eleasah. (B. C. 1305.) Occurs 1 Ch. 2. 39, 40.

(2) A son of Rapha, a descendant of Kish. In the Eng. Vers. it is written Eleasah. (B. C. 960.) Occurs 1 Ch. 8. 37; 9. 43.

(3) One of the men by whom Jeremiah the prophet sent the words of the Lord to those Jews who were in captivity. (B. C. 598.) Occurs Je. 29. 3.

(4) A son of Pashur, who married a strange wife in Ezra's time. (B. C. 445.) Occurs Ezr. 10. 22.

**ELATH**, אֵילָת *Eyláth*, Αἰλῶν, Elath.

"Terebinths" (*terebinthus*, St. Jer.), for אֵילָה *eyláh*, an oak, *terebinth* (vid. Elah).

St. Jerome says that this was the royal city of Edom, and that it was ten miles from Petra eastward. It is situated on the eastern gulf of the sea of Edom, which is hence called the Elanitic gulf. Its ruins are now called, according to Rüppel, Gelana. This city changed possessors several times. It was also called אֵילֹת *Eylóth*, Eloth, "trees," "a grove of trees," in the following texts: 1 Ki. 9. 26; 2 Ki. 16. 6; 2 Ch. 8. 17; 26. 2.—Occurs De. 2. 8; 2 Ki. 14. 22; 16. 6, 6.

**ELDAAH**, אֶלְדָּאָה *Eldááh*, m. Ἐλδαγά, Eldaa.

"Whom God called" (*Dei rogatio* vel *invocatio*, h. e. *filius invocatione Dei* impetratus, Sim.), a comp. of אֱל *El*, God (vid. Abdiel), and דָּאָה *dadh*, to *call*, as the Arab., vid. Deuel.

A son of Midian, whose posterity inhabited the south of Elana, in the east of Sinus Arabicus. (B. C. 1800.) Occurs Ge. 25. 4; 1 Ch. 1. 33.

**ELDAD**, אֶלְדָּאָד *Eldádah*, m. Ἐλδάδ, Eldad.

"Whom God loves" (*Dei amor*, i. e. *beneficium ex amore divino* profectum, Sim.), a comp. of אֱל *El*, God (vid. Abdiel), and דָּאָה *dadh*, for דֹּדָה *dodh*, love, beloved, vid. David.

He was one of the seventy whom Moses summoned around him in the wilderness; but when that body was called to assemble before the tabernacle, he, together with Medad, remained in the camp; yet, notwithstanding, they were filled with the Spirit of God, and they prophesied in the camp, as their brethren did before the door of the tabernacle. On this some found an argument for "liberty of ministry;" but why this use is made of it, is hard to divine, inasmuch as these men had been duly appointed, elected and chosen by their own tribe, and duly registered among the seventy elders; therefore, when God took the spirit of Moses and put it upon the seventy elders, though these two were not in the place where God had commanded them to be—before the door of the tabernacle—yet the Lord put upon them also the spirit of prophecy; so that the irregularity, if any, was not in the fact of their prophesying, but in prophesying where they did. (B. C. 1492.) Occurs Nu. 11. 26, 27.

**ELEAD**, אֶלְעָאָד *Eládah*, m. Ἐλεάδ, Elad.

"Whom God praises," says Ges., making a comp. of אֱל *El*, God (vid. Abdiel), and אָדָה *adh*, from the root עָיַד *udh*, to *witness* for any one (vid. Adah), and followed by an accusative in a good sense, has the idea of praise in it, Job 29. 11.

A son of Ephraim, whom the men of Gath slew. (B.C. 1680.) Occurs 1 Ch. 7. 21.

**ELEALEH**, אֵלֶאֱלֵה *Elaléh*, Ἐλεαλή, Eleale.

"Whither God ascends" (*Deus ascendit*, Got-teſſteig, D. Chy.), a comp. of אֱלֹהִים *El*, God (vid. Abdiel), and אָלָה *aláh*, to go up, to ascend, Nu. 13. 17; Ge. 28. 12; to excel, Pr. 31. 29; to be elevated, Ps. 47. 10.

A city in the tribe of Reuben, the ruins of which are now called by the Arabs العال *el-Al*, and situated about one mile from Hesbon, according to St. Jerome and modern travellers. It is also written אֵלֶאֱלֵה *Elalé*; and Sim., considering both forms together, regards the first part of the name simply as a prepos.: "ad vel versus excelsum, scil. sita (ex אֵל *ad*, et אֶלְעָא *excelsus*, rad. Arab. أَل *altus*, excelsus fuit, Heb. עָלָה *ascendit*). Græci dicerent Ἀνώπο-λιν (i. e. ἄνω, *sursum*, sitam), quod nomen urbis Cretæ fuit a situ *acclivi* sic dictæ, sic Stephanum Germani Ambergam, i. e. ad montem sitam." Occurs Nu. 32. 3, 37; Is. 15. 4; 16. 9; Je. 48. 34.

**ELEASAH**, vid. *Elasah*.

**ELEAZAR**, אֵלְעָזָר *Elazár*, m. Ἐλεάζαρ, Eleasar.

"Whom God helps" (Θεοῦ βοήθεια: Θεοῦ ἰσχύς, M. Hohlenb.; "*Deus meus adjutor*," St. Jer.), a comp. of אֱלֹהִים *El*, God (vid. Abdiel), and the root עָזַר *azár*, to help, to aid, vid. Abiezer.

(1) The third son of Aaron, and his successor as high priest. He assisted Joshua in the division of the land of Canaan, where he lived twenty-five years. The high-priesthood continued in his family till the time of Eli, when it passed into the family of Ithamar; but in the time of Solomon it reverted to the elder branch, in the person of Zadok, and continued with it till the destruction of Jerusalem. (B.C. 1452.)

#### OCCURRENCES.

Exodus 6. 23, 25 - 28. 1.	Deuteronomy 10. 6.
Leviticus 10. 6, 12, 16.	Joshua 14. 1 - 17. 4 - 19. 51 - 21. 1 -
Numbers 3. 2, 4, 32 - 4. 16 - 16. 37,	22. 13, 31, 32 - 24. 33.
29 - 19. 3, 4 - 20. 25, 26, 28, 28 - 25. 7,	Judges 20. 28.
11 - 26. 1, 3, 60, 63 - 27. 2, 19, 21, 22 - 31.	1 Chronicles 6. 3, 4, 50 - 9. 20 - 24. 1,
6, 12, 13, 21, 26, 29, 31, 41, 51, 54 - 32. 2,	2, 3, 4, 4, 5, 6.
28 - 34. 17.	Ezra 7. 5.

(2) A Levite, son of Abinadab, in whose house at Kirjath-jearim for twenty years was the ark of the Lord. (B.C. 1120.) Occurs 1 Sa. 7. 1.

(3) A son of Dodo; one of the three mighty men among the heroes of David. (B.C. 1048.) Occurs 2 Sa. 23. 9; 1 Ch. 11. 12.

(4) A son of Mahli, and brother of Kish, and descendant of Merari. He had no sons, but daugh-

ters, whom the sons of Kish took to wife. (B.C. 1015.) Occurs 1 Ch. 23. 21, 22; 24. 28.

(5) A priest, a son of Phinehas. (B.C. 457.) Occurs Ezr. 8. 33; Ne. 12. 42.

(6) One who married a foreign wife, contrary to the law of Moses. (B.C. 456.) Occurs Ezr. 10. 25.

**ELEPH**, אֵלֶפֶת *Éleph*, Ἐλεφά, Eleph.

"A great multitude," i. e. the abode of (*mille*, i. e. *multitudo magna*, q. d. Μυριάδος, Sim.), the same as the letter of the alphabet, i. e. *ox*, and the appell. אֵלֶפֶת *eleph*, a thousand, a great number, the abode of a tribe, Ge. 20. 16; 24. 6; Mi. 5. 1, from the root אָלַף *aláph*, to bring forth thousands, Ps. 144. 13,

"Arab. ألف to make a thousand," Ges.

A city in the tribe of Benjamin, so named from the number and association of the inhabitants; of which nothing remains but its name. Occurs Jos. 18. 28.

**ELHANAN**, אֵלְחָנָן *Elhhandán*, m. Ἐλεανάν, Adeodatus.

"Whom God graciously gave" (quem *Deus gratiose dedit*, Sim., vid. Vulgate), a comp. of אֱלֹהִים *El*, God (vid. Abdiel), and the root חָנָן *hhandán*, to give graciously, vid. Baal-hanan.

(1) One of the heroes of David, who slew Lahmi, the brother of Goliath the Gittite, in the battle of Gob. In the first occurrence of his name he is called the son of Jaare-oregim, and in the second the son of Jair. (B.C. 1048.) Occurs 2 Sa. 21. 19; 1 Ch. 20. 5.

(2) A son of Dodo, a Bethlehemite. There is some probability that these may be the same person, as they are both Bethlehemites, and both heroes under David. (B.C. 1048.) Occurs 2 Sa. 23. 24; 1 Ch. 11. 26.

**ELI**, אֵלִי *Eliy*, m. Ἠλί, Heli.

"A foster son," "adopted of the Lord" (*alumnus Domini*: Latini *Aulum* dixerunt, i. e. *qui Diis alimentibus nascitur*, ut Valerius exponit, Sim.), the same as the appell. אֵלִי *ul*, sucking child, an infant, Is. 45. 15; 65. 20 (from the root אָלַף *ul*, to rear young, to lead those with young, to give suck, Ge. 33. 13; Ps. 78. 71; Is. 41. 11), and the sign of the Divine name 'yodh, for יָהּ *Yah*, vid. Jehovah.

A high priest; the predecessor of Samuel as a judge of Israel. It was in accordance with the Theocratical government that, in the absence of a special person appointed, the office of civil judge should devolve on the high priest. He appears to

have been a holy man, and charitable to all; but his charity exceeded the proper bounds to his children, and from this circumstance many evils befell him, and finally his children were removed from the high-priesthood. His descendant, Abiathar, having conspired with Adonijah, Solomon thrust him out "from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh." The Greek name Διοτρεφής, i. e. *a Jove nutritus*, and Τρόφιμος, h. e. *alumnus*, are both of the same meaning. (B. c. 1116.) Occurs 1 Sa. 1. 3, 9, 12, 13, 14, 17, 25; 2. 11, 12, 20, 22, 27; 3. 1, 2, 5, 6, 8, 8, 9, 12, 14, 14, 15, 16; 4. 4, 11, 13, 14, 14, 15, 16; 14. 3; 1 Ki. 2. 27.

**ELIAB**, אֱלִיָּאב *Eliyábh*, m. 'Ελιάβ, Eliab.

"My God (is) father," "whose father is God" (Θεός μου πατήρ: Θεοῦ μου πατήρ, Matth. Hohlenb.; "(cui) *Deus pater* (est)," Sim.; "*Deus meus pater*," St. Jer.), a comp. of אֱל *El*, God, with affix (Abdiel), and אב *abh*, father, vid. Abi.

(1) The captain of the tribe of Zebulun in the wilderness. He was the son of Helon. (B. c. 1490.) Occurs Nu. 1. 9; 2. 7; 7. 24, 29; 10. 16.

(2) The father of Dathan and Abiram, whom God slew because of their rebellion against his servant Moses. He was of the tribe of Reuben. (B. c. 1490.) Occurs Nu. 16. 1, 12; 26. 8, 9; De. 11. 6.

(3) The first-born son of Jesse, and brother of David. We may infer from the words of God to Samuel (1 Sa. 16. 6), that he was both handsome and well built. (B. c. 1065.) Occurs 1 Sa. 16. 6; 17. 13, 28, 28; 1 Ch. 2. 13; 2 Ch. 11. 18.

(4) A Gadite warrior, that fled to David when at Ziklag. (B. c. 1058.) Occurs 1 Ch. 12. 9.

(5) A Levite, a famous player on the psaltery and harp, who is called אֱלִיֶּלֶל *Eliyél*, Eliel, q. v. (B. c. 1015.) Occurs 1 Ch. 6. 27; 15. 18, 20; 16. 5.

**ELIADA**, אֱלִיָּאָדָה *Elyadhá*, m. 'Ελιάδα, Elioda.

"Whom God knows," i. e. acknowledges and cares for (*Deus cognovit*, Sim.), a comp. of אֱל *El*, God (vid. Abdiel), and the root יָדָה *yadhá*, to know, to acknowledge, Ge. 4. 1, 9; 12. 11; Ps. 32. 5; to shew, Ge. 41. 39.

(1) A son of David, born to him in Jerusalem; called 1 Ch. 14. 7, Beeliada, q. v. (B. c. 1030.) Occurs 2 Sa. 5. 16; 1 Ch. 3. 8.

(2) Father of Rezon, who was a captain over a band of lawless men at Damascus. (B. c. 1025.) Occurs 1 Ki. 11. 23.

(3) A captain over two hundred thousand Benjamites, in the reign of Jehoshaphat. (B. c. 941.) Occurs 2 Ch. 17. 17.

**ELIAHBA**, אֱלִיָּאֲבָא *Elyahhbá*, m. 'Εμασού, and 'Ελιαβά, Eliaba.

"Whom God hides," i. e. protects (quem *Deus abscondat*, i. e. *protegat*, Sim.), a comp. of אֱל *El*, God (vid. Abdiel), and the root אָבָה *hhabha*, to hide oneself, to be forced to hide oneself, Ge. 3. 10; Jos. 10. 16; 6. 17.

A hero of David, called the Shaalbonite. (B. c. 1048.) Occurs 2 Sa. 23. 32; 1 Ch. 11. 33.

**ELIAKIM**, אֱלִיָּאֲכִים *Elyaqhym*, m. 'Ελιακίμ, Eliacim.

"Whom God sets up," i. e. establishes and causes to stand (quem *Deus stabilit* scil. *subsistere faciat*, Sim.), a comp. of אֱל *El*, God (vid. Abdiel), and the root קָם *qum*, to arise, to set up, vid. Adonikam.

(1) The son of Hilkiah; he was over the household of king Hezekiah. He was invested with this office according to the prophecy of Isaiah (22. 20), because he appears to have been a man of merciful compassion, and to have sympathized with the distressed; hence he was a father to the inhabitants of Jerusalem, and to the house of David. (B. c. 710.) Occurs 2 Ki. 18. 18, 26, 37; 19. 2; Is. 22. 20; 36. 3, 11, 22; 37. 2.

(2) A son of Josiah, king of Judah. The king of Egypt deposed his brother Jehoahaz, and made Eliakim king instead, and also changed his name to Jehoikim, אֱלִיָּאֲכִים *Y'hoyaqym*, "whom the Lord has made to stand" (quem *Dominus subsistere faciat*, Sim.), from אֱלִיָּהוּ *Y'hovah* (vid. Jehovah), and קָם *qum*, vid. above; and this occurs in the following texts; 2 Ki. 23. 34, 35, 36; 24. 1, 5, 6, 19; 1 Ch. 3. 15, 16; 2 Ch. 36. 4, 5, 8; Je. 1. 3; 22. 18, 24; 24. 1; 25. 1; 26. 1, 21, 22, 23; 27. 1, 20; 28. 4; 35. 1; 36. 1, 9, 28, 29, 30, 32; 37. 1; 45. 1; 46. 2; 52. 2; Da. 1. 1, 2. He impiously burned the revelations of the prophet Jeremiah, because they foretold his sad end. He was slain by the Chaldeans, and according to the prophecies of Jeremiah, 22. 18, 19, his body lay exposed without the gates of Jerusalem, and was thus buried with the burial of an ass. (B. c. 599.) Occurs 2 Ki. 23. 34; 2 Ch. 36. 4.

(3) A priest in the time of Nehemiah. (B. c. 445.) Occurs Ne. 12. 41.

**ELIAM**, אֱלִיָּאָם *Eliyám*, m. 'Ελιάβ, Eliam.

"God's people" (*Dei populus*, Sim.), a comp. of

אל *El*, God (vid. Abdiel), and עַם *am*, *people*, vid. Amad.

(1) The father of Bath-sheba, the mother of Solomon. He is also called Ammiel, עַמְיֵאל *Ammiyel*, "people of God," q.v. (B.C. 1060.) Occurs 2 Sa. 11. 3.

(2) A son of Ahithophel the Gilonite, a mighty man of valour, and one of the thirty heroes. (B.C. 1048.) Occurs 2 Sa. 23. 34.

**ELIASAPH**, אֱלִיָּשָׁף *Elyasaph*, masc. Ἐλισάφ, Eliasaph.

"Whom God added" (*Deus addidit*, s. *adjecit*, scil. filium, Sim.), a comp. of אל *El*, God (Abdiel), and יָסַף *yasaph*, to add, vid. Ebiasaph.

(1) A son of Deuel, or Reuel, and captain of the tribe of Gad in the wilderness. The Roman name, *Adjectus*, or *Adjectius*, is of a similar meaning. (B.C. 1490.) Nu. 1. 14; 2. 14; 7. 42, 47; 10. 20.

(2) A son of Lael, and chief of the house of the Gershonites. (B.C. 1490.) Occurs Nu. 3. 24.

**ELIASHIB**, אֱלִישִׁיב *Elyashiybh*, m. Ἐλισεβών, Eliasub.

"Whom God restored," or "whom God leads back again" (quem *Deus retribuit*, vel *Deus reducat*, scil. populum suum, Sim.), a comp. of אל *El*, God (vid. Abdiel), and the root שׁוּב *shubh*, to return, to turn oneself, to bring back, to restore, Ge. 18. 33; Ex. 33. 11; Je. 12. 15; 27. 22.

(1) A priest, to whom pertained the eleventh course in the house of the Lord. (B.C. 1015.) Occurs 1 Ch. 24. 12.

(2) A priest under Ezra, son of Johanan. (B.C. 456.) Occurs Ezr. 10. 6, 24, 27, 36; Ne. 13. 4, 7.

(3) A son of Elioenai. (B.C. 445.) Occurs 1 Ch. 3. 24.

(4) A high priest, son of Joiakim, in the time of Ezra. (B.C. 445.) Occurs Ne. 3. 1, 20, 21, 21; 12. 10, 10, 23; 13. 28.

(5) A Levite under Ezra. (B.C. 445.) Occurs Ezr. 10. 24.

(6) A son of Zattu, a transgressor of the law in marrying a foreign wife. (B.C. 445.) Occurs Ezr. 10. 27.

(7) A son of Bani, a transgressor in taking a Gentile wife. (B.C. 445.) Occurs Ezr. 10. 36.

**ELIATHAH**, אֱלִיָּאֲתָה *Eliyatháh*, m. Ἐλιαθά, Eliatha.

"God comes," i.e. to him, a comp. of אל *El*, God (vid. Abdiel), and the root אָתָה *atháh*, and

אָתָה *atháh*, to come (used in poetry instead of בֹּא *bo*, to come), to bring, De. 33. 2; Is. 21. 14.

A son of Heman the king's seer, and one who lifted up the horn among the musicians of David. (B.C. 1015.) Occurs 1 Ch. 25. 4, 27.

**ELIDAD**, אֱלִידָד *Eliydhád*, Ἐλιδάδ, Elidad.

"Whom God loves," vid. Eldad.

A son of Chislon, a Benjamite, who assisted Joshua in the division of the land of Canaan. (B.C. 1452.) Occurs Nu. 34. 21.

**ELIEL**, אֱלִיֵּאל *Eliyél*, m. Ἐλιήλ, Eliel.

"To whom God is God" (cui *Deus est Deus*, Sim.), or "strength of strength," i.e. most mighty, a comp. of אל *El* (doubled), God, vid. Abdiel, and Eliab, No. 5.

(1) A famous man of valour in the tribe of Manasseh, and a chief of his house. (B.C. cir. 800.) Occurs 1 Ch. 5. 24.

(2) A son of Toah or Nahoth, one of the Kohathites. (B.C. 1090.) Occurs 1 Ch. 6. 34.

(3) A Benjamite, a head of his house, son of Shema. (B.C. 1340.) Occurs 1 Ch. 8. 20.

(4) Of the same family and circumstances. Occurs 1 Ch. 8. 22.

(5) The Mahavite, one of David's heroes. (B.C. 1048.) Occurs 1 Ch. 11. 46.

(6) Another of David's heroes, a Gadite. (B.C. 1048.) Occurs 1 Ch. 11. 47; 12. 11.

(7) A son of Hebron, a Levite. (B.C. 1042.) Occurs 1 Ch. 15. 9, 11.

(8) One of the overseers over the treasures which the people dedicated to the Lord in the time of Hezekiah. (B.C. 726.) Occurs 2 Ch. 31. 13.

**ELIENAI**, אֱלִיעֵנַי *Eliyeyný*, masc. Ἐλιωναί, Eliénai.

"God of my eyes," i.e. to whom I look up (*Deus oculi mei*), a comp. of אל *El*, God (vid. Abdiel), and the plur. const. with suffix of עַיִן *eyn*, an eye, vid. Anem.

A son of Shema, a Benjamite. (B.C. 1340.) Occurs 1 Ch. 8. 20.

**ELIEZER**, אֱלִיעֶזֶר *Eliyézer*, m. Ἐλιέζερ, Eliezer.

"God of help" (*Dei auxilium*, Sim.; Θεοῦ βοήθεια, Dr. Hohlenb.; "*Deus meus adjutor*," St. Jer.), a comp. of אל *El*, God (vid. Abdiel), and the appell. עֶזֶר *ézer*, help, aid, vid. Azareel.

(1) The steward in the house of Abraham, a native of Damascus, who, before the birth of Ishmael, the patriarch supposed would be his heir. (B.C. 1913.) Occurs Ge. 15. 2.



(2) A son of Becher, the second son of Benjamin. (B.C. 1650.) Occurs 1 Ch. 7. 8.

(3) A son of Moses, which Zipporah, Jethro's daughter, bare to him. The reason why he so named him is given in this passage by Moses, **כִּי־אֱלֹהֵי אָבִי בְעֶזְרִי** *kiy-Elohy abhy b'ezriy*, "for the God of my father, said he, was mine help." LXX. 'Ο γὰρ Θεὸς τοῦ πατρὸς μου βοηθὸς μου. Vulg., "Deus enim, ait, patris mei adjutor meus." He delivered him from the sword of Pharaoh. (B.C. 1500.) Occurs Ex. 18. 4; 1 Ch. 23. 15, 17, 17; 26. 25.

(4) A Levite who blew the trumpet before the ark when king David removed it. (B.C. 1042.) Occurs 1 Ch. 15. 24.

(5) The son of Zichri, who was the ruler of the Reubenites under Solomon. (B.C. 1015.) Occurs 1 Ch. 27. 16.

(6) A prophet, a son of Dodavah, who prophesied against Jehoshaphat uniting in mercantile speculations with the wicked Ahaziah. "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish." (B.C. 896.) Occurs 2 Ch. 20. 37.

(7) One of the men of understanding for whom Ezra sent, to consult with him. (B.C. 457.) Occurs Ezr. 8. 16; 10. 18.

(8) A Levite, who had transgressed the law in marrying a foreign wife. (B.C. 456.) Occurs Ezr. 10. 23.

(9) A son of Harim, who had transgressed the law by taking a foreign wife. (B.C. 456.) Occurs Ezr. 10. 31.

**ELIHOREPH, אֱלִיהֹרֶפֶת** *Eliyhóreph*, m. Ἐλιάφ, Elihoreph.

"God of the reward" (*Dei repensio*, s. *præmium*, Sim., deriving from the Arab. Conj. *iv.*, *bonum* vel *malum* *rependit*), a comp. of **אֵל** *El*, God (vid. Abdiel), and **הָרֶפֶת** *hhóreph*, m. *autumn*, the time of gathering fruits, vid. Hareph.

A son of Shisha, and a scribe of king Solomon. (B.C. 1015.) Occurs 1 Ki. 4. 3.

**ELIHU, אֱלִיחֻ** *Eliyhú*, m. Ἐλιού, Eliu.

"God the Lord" ("cui *Deus* est *ille*," says Sim., incorrectly), a comp. of **אֵל** *El*, God (vid. Abdiel), and the abbreviated form of **יְהוָה** *Y'hováh*, vid. Jehovah.

(1) The son of Barachel the Buzite, of the kindred of Ram. "His wrath was kindled against Job, because he had justified himself rather than God: and

against Job's three friends was his wrath kindled, because they had found no answer and yet had condemned him." He appears to have been both young and modest, and yet profoundly wise. It is also written with *aleph*, **אֱלִיהוּ** *Eliyhú*, Job 32. 2, 5, 6; 34. 1; 36. 1. (B.C. 1520.) Occurs Job 32. 4; 35. 1.

(2) Grandfather of Elkanah, the father of Samuel, and is written with *aleph* as No. 1. (B.C. 1230.) Occurs 1 Sam. 1. 1.

(3) A son of Jesse, and brother of David. He was the ruler over the tribe of Judah. (B.C. 1060.) Occurs 1 Ch. 27. 18.

(4) One of the Manassite captains who joined the army of David at Ziklag. (B.C. 1058.) Occurs 1 Ch. 12. 20.

(5) A son of Shemaiah, the first-born of Obed-edom. (B.C. 1020.) Occurs 1 Ch. 26. 7.

**ELIJAH, אֱלִיָּהּ** *Eliyyáh*, m. Ἠλιού, Eliam.

"God-Lord" or "strength of the Lord" (*robur Domini*, i. e. *effectus roboris divini*, Sim.), a comp. of **אֵל** *El*, God (vid. Abdiel), and **יָהּ** *Yah*, abbreviated for **יְהוָה** *Y'hováh*, vid. Jehovah.

(1) The well-known prophet called the Tishbite. He is introduced, without any previous mention, as a prophet of the highest character. Nothing is said about his parents, nor of what tribe in Israel he belonged to. He prophesied during the reigns of Ahab and Ahaziah. During the reign of the former, "he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." He was a man of like passions with ourselves, but how wondrously our superior! God testified of his excellence by taking him alive to heaven. In the following texts it is written with *vav*, **אֱלִיָּהּ** *Eliyyáhu*, 1 Ki. 17. 1, 13, 15, 16, 18, 22, 23, 23, 24; 18. 1, 2, 7, 7, 8, 11, 14, 15, 16, 17, 21, 22, 25, 27, 30, 31, 36, 40, 40, 41, 42, 46; 19. 1, 2, 9, 13, 13, 19, 20, 21; 21. 17, 20, 28; 2 Ki. 1. 10, 13, 15, 17; 2. 1, 1, 2, 4, 6, 8, 9, 11, 13, 14, 14, 15; 3. 11; 9. 36; 10. 10, 17; 2 Ch. 21. 12. (B.C. 897.) Occurs 2 Ki. 1. 3, 4, 8, 12; Mal. 4. 5.

(2) A Benjamite, a son of Jehoram. In the Eng. Vers. it is Eliah. (B.C. 1300.) Occurs 1 Ch. 8. 27.

(3) A priest, a son of Harim, who took a foreign woman to wife. (B.C. 456.) Occurs Ezr. 10. 21.

(4) A son of Elam, who took a foreign woman to wife contrary to the Mosaic institution. In the Eng. Vers. it is written Eliah. (B.C. 456.) Occurs Ezr. 10. 26.

**ELIKA**, אֵלִיקָא *Eliyqá*, m. Σελής, and Ἐνακά, Elica.

"God of the congregation," "strength of the congregation," i. e. the army (*Dei congregatio vel grex*, Sim.), a comp. of אֵל *El*, God (vid. Abdiel), and אָקָא *qa* for אָקָה *q'ha*, from אָקָה *qaha*, Chaldaic, *to congregate, to gather together*.

The Harodite, who was one of David's thirty heroes. (B. C. 1048.) Occurs 2 Sa. 23. 25.

**ELIM**, אֵלִים *Eylim*, Αἰλίμ, Elim.

"A grove of oaks" or "palms," = אֵילִים *eyliym*, plur. m. of אֵיל *eyl*, a strong, robust tree, Is. 1. 29, from the root אָלַל *ul*, *to strengthen*, vid. Abdiel.

The sixth *mansio* of the Israelites in the wilderness, where there were twelve wells of water, and "threescore and ten palms;" hence it was called Elim. It was one of those delightful spots found in the desert, where everything grows in such beautiful luxuriance. Ezekiel the tragedian calls it λειμῶνα κατάσκιον, "a shady meadow," and says it was, δαψιλῆς χῶρος βαθύς, "an exceeding fertile ground." The Targums say, there were "twelve wells of water according to the number of the twelve tribes, and seventy palms according to the number of the elders of Israel." St. Jerome interprets it of the twelve apostles and the seventy disciples. He says, "Sexta mansionis tenemus hospitium: Nunquam prius occurrerunt fontes purissimi, nisi ubi magistrorum doctrina prorupit. Nec dubium quin de duodecim apostolis sermo sit: de quorum fontibus derivatæ aquæ totius mundi siccitatem rigant. Juxta has aquas septuaginta creverunt palmæ, quos et ipsos secundi ordinis intelligimus præceptores, Luca Evangelista testante, duodecim fuisse apostolos, et septuaginta discipulos minoris gradus: quos et binos ante se Dominus præmittebat. De quibus et Paulus refert, quod apparuerit Dominus primum undecim, deinde apostolis omnibus; alios volens intelligi primos et alios secundos Christi discipulos. Bibamus de hujusmodi fontibus, et dulces fructus victoriæ devorantes, ad mansiones reliquas præparemur." Occurs Ex. 15. 27; 16. 1; Nu. 33. 9, 9, 10.

**ELIMELECH**, אֵלִימֶלֶךְ *Eliymélekh*, m. Ἐλιμελεχ, Elimelech.

"God of the king" (*Deus rex* (est) Sim.), a comp. of אֵל *El*, God (vid. Abdiel), and מֶלֶךְ *mélekh*, king, from the root מָלַךְ *malákh*, *to rule*, vid. Abimelech.

The husband of Naomi. The Jewish doctors say, he was a noble and potent person in his own country. He died in the land of Moab. (B. C. 1322.) Occurs Ruth 1. 2, 3; 2. 1, 3; 4. 3, 9.

**ELIOENAI**, אֵלִי־הוֹעֵינָי *Ely'hoeyný*, m. Ἐλιωνάι, Elioenai.

"God the Lord of my eyes," i. e., to whom my eyes are directed (*ad Dominum oculi mei*, scil., *directi sunt*, Sim.; regarding the first comp. to be the prep. אֵל *el*, *to*, etc.), a comp. of אֵל *El*, God (vid. Abdiel), and הוֹי *Y'ho*, for הוֹיָה *Y'hovah*, Jehovah (vid. Jehovah), and pl. of עֵינַי *eyn*, *an eye*, vid. Elienai.

(1) A son of Becher, a Benjamite, with the ה omitted. (B. C. 1650.) Occurs 1 Ch. 7. 8.

(2) The seventh son of Meshelemiah the son of Kore, of the sons of Asaph. (B. C. 1015.) Occurs 1 Ch. 26. 3.

(3) A Simeonite, written without the ה. (B. C. cir. 800.) Occurs 1 Ch. 4. 36.

(4) A son of Neriah. In this name the ה is omitted. (B. C. 460.) Occurs 1 Ch. 3. 23, 24.

(5) A son of Pahath-moab, who returned with Ezra from Babylon. (B. C. 457.) Occurs Ezr. 8. 4.

(6) A priest who married a foreigner contrary to the law. In this name the ה is omitted. (B. C. 457.) Occurs Ezr. 10. 22; Ne. 12. 41.

**ELIPHAL**, אֵלִיפָאֵל *Eliyphál*, m. Ἐλφάτ, Eliphal.

"God the Judge," "God has judged" (*Deus judicavit*, vel Nominaliter *Dei judicium*, Sim.), a comp. of אֵל *El*, God (vid. Abdiel), and פָּאֵל *phal*, from the root פָּלַל *palál*, *to judge, to execute judgment, to pray, to intercede*, 1 Sa. 2. 25; Ps. 106. 30; Je. 42. 20.

A son of Ur, and one of David's thirty heroes. He is also called Eliphelet, vid. Eliphalet, No. 2. (B. C. 1048.) Occurs 1 Ch. 11. 35.

**ELIPHALET**, אֵלִיפְּהֶלֶט *Eliyphélet*, m. Ἐλιφαλάθ, Eliphalet.

"God of salvation," "God the Saviour" (*Dei liberatio*, vel *Deus* (est) *liberatio et refugium*, Sim.), a comp. of אֵל *El*, God (vid. Abdiel), and פְּהֶלֶט *phélet*, from the root פָּלַט *palat*, *to escape, to deliver, to carry away safe*, Eze. 7. 16; Ps. 17. 13; 18. 44; Is. 5. 29.

(1) A son of David, born in Jerusalem. Kimchi is of opinion that he so named two sons; that the one mentioned 1 Ch. 3. 6, died in his infancy, and that David preserved his memory by giving his name to one born soon after. He adopted the same course also with Elishama for the same reason. It is written in Eng. Vers., 1 Ch. 3. 6, 8, Eliphelet, and 1 Ch. 14. 5, Elpalet. (B. C. 1040.) Occurs 2 Sa. 5. 16; 1 Ch. 14. 7.

(2) A son of Ahasbai, and a hero of David's. In Eng. Vers. Eliphelet. (B. C. 1048.) Occurs 2 Sa. 23. 34.

(3) Third son of Eshek, a Benjamite, Eng. Vers. Eliphelet. (B. C. 830.) Occurs 1 Ch. 8. 39.

(4) A son of Adonikam, Eng. Vers. Eliphelet. (B. C. 457.) Occurs Ezr. 8. 13.

(5) A son of Hashum, who transgressed in marrying a foreigner contrary to the law, Eng. Vers. Eliphelet. (B. C. 457.) Occurs Ezr. 10. 33.

**ELIPHAZ**, **אֵלִיפָאז** *Eliypház*, m. 'Ελιφάς, Eliphaz.

"My God is fine gold," "God the strong" ("Dei mei aurum," St. Jer., "Dei exultatio vel gaudium, i. e., gaudium summum," Sim.), a comp. of **אֵל** *El*, God (vid. Abdiel), and the appell. **פָּז** *paz*, pure gold, fine gold, Ps. 19. 11; 21. 4, from the root **פָּזַז** *pazáz* (occurs thrice), to purify gold, to be made strong, to leap for joy, 1 Ki. 10. 18; Ge. 49. 24; 2 Sa. 6. 16. The word **פָּז** *paz*, occurs eight times, and in each place must be understood of pure gold, or of fine gold; as in Solomon's Song, 5. 11, **פִּי כְּרוֹשׁ כֶּתֶם** *roshó kethem paz*, "His head is as the most fine gold." Vulg., "Caput ejus aurum optimum." LXX., "Κεφαλὴ αὐτοῦ χρυσίον κεφάλ." The last word has been corrupted from **καὶ φάξ**, the Heb. dressed in a Greek garb. The LXX. appear not to have understood the word. They have translated precious stones in places where it should have been distinguished from common gold, and the Vulg. has followed them, as in Ps. 19. 11; 119. 127. Gesenius interprets pure gold; and in every instance of its occurrence in the Scriptures the English Version has pure gold, or fine gold.

(1) A son of Esau, by Adah. Some suppose, but without any ground, that this was the Eliphaz who was one of Job's three friends. He was a descendant of his, through his son Teman, for Job's friend is called a Temanite. (B. C. 1790.) Occurs Ge. 36. 4, 10, 11, 12, 15, 16; 1 Ch. 1. 35, 36.

(2) A descendant of Teman, the son of Eliphaz of Esau, and one of Job's three friends. (B. C. 1520.) Occurs Job 2. 11; 4. 1; 15. 1; 22. 1; 42. 7, 9.

**ELIPHELEH**, **אֵלִיפְלֵהוּ** *Eliyphléhu*, m. 'Ελιφενά and 'Ελιφαλού, Eliphalu.

"God distinguishes him," i. e. makes him eminent (*Deus distinguat*, i. e. *eximium faciat eum*, Sim.), contracted from **אֵלִיפְלֵהוּ** *El yaphléhu*, a comp. of **אֵל** *El*, God (vid. Abdiel), and the root **פָּלַח** *paláh*, to separate, to put a difference between, to make eminent, to distinguish, Ex. 33. 16; 11. 7; Ps. 139. 14; 17. 7.

A Levite, who excelled on the harp and sheminith, and was appointed to play in the public worship of God. (B. C. 1042.) Occurs 1 Ch. 15. 18, 21.

**ELIPHELET**, vid. Eliphalet.

**ELISHA**, **אֵלִישָׁא** *Eliyshá*, m. 'Ελισαί, Eliseus.

"God the Saviour," "salvation of my God" (as St. Jer. interprets, "Dei mei salvus,") a comp. of **אֵל** *El*, God (vid. Abdiel), and contrac. for **יְשָׁעָה** *yésha*, and **יָשָׁעָה** *yésha*, m. (it occurs 35 times in Script.) salvation (31), 2 Sa. 22. 3; safety (3), Ps. 12. 6; saving strength (1), Ps. 20. 7; from the root **יָשָׁעָה** *yashá*, to save, to help, to deliver, to be a saviour, used of God and of man, Nu. 10. 9; 2 Ki. 6. 26; Ju. 2. 18; Is. 43. 3; 19. 20.

The companion of Elijah while he lived, and his successor in the prophetic office when he was taken up into heaven. Elijah received an express command from God, to anoint this son of Shaphat of Abel-meholah in his stead. Elisha prayed that a double portion of the spirit of his master might be bestowed on him, and God granted his request, for he did many wonderful miracles. (B. C. 896.)

#### OCCURRENCES.

1 Kings 19. 16, 17, 19. 17, 18, 19, 20, 21, 31, 32 - 7. 1 - 8. 1,  
2 Kings 2. 1, 2, 3, 4, 5, 9, 12, 14, 4. 5, 7, 10, 13, 14, 14 - 9. 1 - 13. 14, 15,  
15, 19, 22 - 3. 11, 13, 14 - 4. 1, 3, 8, 17, 16, 17, 20, 21, 21.  
32, 38 - 5. 8, 9, 10, 20, 25 - 6. 1, 12, 17,

**ELISHAH**, **אֵלִישָׁה** *Eliysháh*, m. 'Ελισά, Elisa.

"God the Saviour," "Salvation of my God;" (according to St. Jer. "Dei mei salvatio,") a comp. of **אֵל** *El*, God (vid. Abdiel), and **יָשָׁה** *yasháh*, unused root, "to set upright, prop. to stand, to stand out, to stand upright," Ges. "Sheep of God" (ovis Dei, Θεοῦ προβάτον, Dr. Hohl.), making it a comp. of **אֵל** *El*, God, and **יָשָׁה** *sheh*, a sheep; but this is not probable.

(1) First-born son of Javan, whose posterity settled in Peloponnesus. Josephus says, Antiq. 1. 6. 1, "Ἐλισάς μὲν Ἐλισαίους ἐκάλεσεν, ὧν ἦρχεν, Αἰολεῖς δὲ νῦν εἰσὶ. Elishah gave name to the Eliseans, who were his subjects; they are now the Æolians." (B. C. 2250.) Occurs Ge. 10. 4; 1 Ch. 1. 7.

(2) This must be understood of the coasts of Greece and the islands of the Ægean sea, hence called the Hellespont, Sea of Hellas. They were so called from (No. 1.) the son of Javan, whose posterity settled in Peloponnesus, a part of which is called *Elis* by many Greek writers, and *Alisium* by Homer. Occurs Eze. 27. 7.

**ELISHAMA**, **אֵלִישָׁמָא** *Eliyshamá*, m. 'Ελισαμά, Elisama.

"God the hearer," "my God will hear" ("Deus meus audit," St. Jer. "Θεοῦ μου ἀκοή: Θεοῦ ἀκοήν," Dr. Hohl.), a comp. of **אֵל** *El*, God (vid. Abdiel),

and שָׁמַד *shamad*, from the root שָׁמַד *shamad*, to hear, to hearken, to consider, to obey, Ge. 3. 10; 39. 10; 1 Ki. 5. 22; Je. 12. 17.

(1) The son of Ammihud, and prince of the hosts of Ephraim in the wilderness. (B. c. 1490.) Occurs Nu. 1. 10; 2. 18; 7. 48, 53; 10. 22; 1 Ch. 7. 26.

(2) A descendant of Jerahmeel, the first-born son of Hezron. (B. c. 1280.) Occurs 1 Ch. 2. 41.

(3) A son of David. He appears to have died in infancy, vid. Eliphalet. (B. c. 1050.) Occurs 1 Ch. 3. 6.

(4) A son of David, born to him in Jerusalem. (B. c. 1030.) Occurs 2 Sa. 5. 16; 1 Ch. 3. 8; 14. 7.

(5) A priest whom Jehoshaphat sent with others, with the book of the law, to instruct the people of Judah. The result of this was (verse 9) "that the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war upon Jehoshaphat." Here lies the security and prosperity of nations. (B. c. 912.) Occurs 2 Ch. 17. 8.

(6) The father of Nethaniah, the father of Ishmael, who with ten men slew Gedaliah. He was of the seed royal. (B. c. 635.) Occurs 2 Ki. 25. 25; Je. 41. 1.

(7) The scribe of Jehoiakim. (B. c. 606.) Occurs Je. 36. 12, 20, 21.

**ELISHAPHAT**, אֱלִישָׁפָת *Eliyshaphát*, m. Ἐλισαφάν, Elisaphat.

"God the judge," "God judges," i. e. defends him (*Deus judicavit*, Sim.), a comp. of אֱל *El*, God (vid. Abdiel), and שָׁפָט *shaphát*, from the root שָׁפָט *shaphát*, to judge, to plead for, to defend, Job 21. 22; 9. 15; Eze. 17. 20; Ps. 82. 3.

One of the captains of the army, whom Jehoiada took into covenant with him, in order to make Joash king, and restore the line of David to the throne of Judah. (B. c. 878.) Occurs 2 Ch. 23. 1.

**ELISHEBA**, אֱלִישֶׁבַע *Eliyshébha*, f. Ἐλισαβέθ, Elisabeth.

"God of the seven," "oath of my God," "God is her oath," i. e. a worshipper of God ("Dei mei juramentum, vel Dei mei septima," St. Jer.; "Dei juramentum," Sim.), a comp. of אֱל *El*, God (vid. Abdiel), and the appell. שֶׁבַע *shébha*, seven, an oath, vid. Ashbea.

The wife of Aaron and sister to Naashon, one of the princes of the royal tribe of Judah. Moses probably mentioned this honourable marriage of Aaron's with the sister of the chief commander of the host

of Judah when they came out of Egypt, to create in posterity a greater reverence to the priesthood. This name in our days is called *Elizabeth*. (B. c. 1490.) Occurs Ex. 6. 23.

**ELISHUA**, אֱלִישׁוּעַ *Eliyshúa*, m. Ἐλισουέ, Elisua.

"God the rich," "God of crying," a comp. of אֱל *El*, God (vid. Abdiel), and the appell. שׁוּעַ *shuá*, wealth, cry for help (vid. Abishua), from the root שָׁוַע *shavá*, and שׁוּעַ *shuá*, to be rich, to cry for aid.

A son of David, born to him in Jerusalem. He is also called אֱלִישָׁמַד *Eliyshamad*, 1 Ch. 3. 6. (B. c. 1030.) Occurs 2 Sa. 5. 15; 1 Ch. 14. 5.

**ELIZAPHAN**, אֱלִיצָפָן *Elytsaphán*, m. Ἐλισταφάν, Elisaphan.

"God hides," i. e. he defends him (quem *Deus abscondidit*, i. e. *tuitus est*, Sim.), a comp. of אֱל *El*, God (vid. Abdiel), and אֶצֶפָן *tsaphán*, from the root אָצַפְתִּי *tsaphán*, to hide, to keep secretly, to lay up, to defend, Ex. 2. 2; Ps. 31. 21; Pr. 2. 7; Ps. 83. 4.

(1) A son of Uzziel the uncle of Aaron. It is written also אֶצֶפָן *Elzaphan*. (B. c. 1490.) Occurs Ex. 6. 22; Le. 10. 4; Nu. 3. 30; 1 Ch. 15. 8; 2 Ch. 29. 13.

(2) Prince of the tribe of Zebulun, and son of Parnach. (B. c. 1490.) Occurs Nu. 34. 25.

**ELIZUR**, אֱלִיצוּר *Elytsúr*, m. Ἐλισούρ, Elisur.

"God the Rock" (2 Sa. 23. 3), "God is my rock," i. e. strength, help, a comp. of אֱל *El*, God (vid. Abdiel), and the appell. צוּר *tsur*, a rock, strength, beauty, Ps. 18. 32, 3; 49. 15 (18. 3, אֱלִי צוּר *Ely tsurty*, "my God, my rock"), from the root צָרַר *tsur*, to besiege, to press upon, to cut, to fortify, Je. 21. 4; 2 Ki. 12. 11; Ex. 32. 4; Ju. 9. 31.

The son of Shedeur, and prince of the tribe of Reuben. (B. c. 1490.) Occurs Nu. 1. 5; 2. 10; 7. 30, 35; 10. 18.

**ELKANAH**, אֱלְקָנָה *Elqanáh*, m. Ἐλκανά, Elcana.

"God has redeemed," "possession of God" (as St. Jer. says, "*Dei possessio*;" "quem *Deus redemit*," Sim.), a comp. of אֱל *El*, God (vid. Abdiel), and the root קָנָה *qanáh*, to possess, to acquire, to redeem, Ps. 139. 13; Ge. 4. 1; Ne. 5. 8. Gesenius interprets, "whom God created," and asserts that the verb means to create; but to meet this novel notion, I beg to introduce the words of the learned Dr. M'Caul, Sermon on the Eternal Sonship of the Messiah,—"I must express my belief that there is no passage in the Hebrew Bible where the word קָנָה signifies *create*. In the first place, it is acknow-

ledged that the most usual signification is, *to possess*, or to *obtain possession of*. This appears from the LXX. version itself, which in sixty-four places translates קָנָה by κτάομαι, in four others by its cognate ἀγοράζω, and only twice by κτίζω. Secondly, it is not pretended that in any of the derivative conjugations or nouns the signification *create* is to be found. In Jer. 32. 15, the Niphal occurs, עוֹר יִקְנֶה בָּתִּים, 'Houses shall yet be possessed.' In Zec. 13. 5, the Hiphil occurs—

אָדָם הַקָּנִי מִנְעוּרָי :

where the LXX. has ἄνθρωπος ἐγέννησέ με ἐκ νεότητός μου, and which Aben Ezra translates הנחילני 'made me to inherit.' The English version, following Kimchi, has, 'man taught me to keep cattle from my youth,' which still makes *possess* the sense of the root, as מִקְנָה, *possession*, is the word for cattle. The derivative nouns are מִקְנָה, just mentioned, מִקְנָה, *purchase, possession*, and מִקְנָה, *possession*, so that not one of the derivative verbs or nouns testifies to the signification *create*, and all bear witness to the signification *possess*."

(1) The second son of Korah, whom he so called because he was born about the time of the redemption of the people from Egypt. He, being redeemed out of the land of idolatry and bondage, would now be possessed by God only, and he would serve Him without fear. (B.C. 1490.) Occurs Ex. 6. 24; 1 Ch. 6. 23, 25, 36.

(2) A son of Mahath, and father of Zophai or Zuph, of the family of Levi. (B.C. 1240.) Occurs 1 Ch. 3. 26, 26, 35.

(3) Son of Jeroham and father of the prophet Samuel. He dwelt in mount Ephraim. (B.C. 1171.) Occurs 1 Sa. 1. 4, 8, 19, 21, 23; 2. 11, 20; 1 Ch. 6. 27, 34.

(4) A celebrated left-handed archer and slinger of stones, of the tribe of Benjamin, who resorted to David at Ziklag. (B.C. 1058.) Occurs 1 Ch. 12. 6.

(5) One of the door-keepers of the ark when it was being removed by David. (B.C. 1042.) Occurs 1 Ch. 15. 23.

(6) The chief man under the wicked Ahaz, king of Judah. He was slain by Zichri, a mighty man of Ephraim. (B.C. 741.) Occurs 2 Ch. 28. 7.

(7) The father of Asa. (B.C. 500.) Occurs 1 Ch. 9. 16.

**ELKOSHITE**, אֶלְקוֹשִׁי *Elqoshiy*, m. Ἐλκεσαῖος, Elcesaius.

"God my bow," i. e. my defence, a comp. of

אֵל *El*, God (vid. Abdiel), and קוֹשׁ *qosh*, "i. q. Arab. قوس to be bent as a bow, a circle, the back," Ges.

Nahum the prophet is so called from Elkosh, the place of his birth. St. Jerome, on this passage, said that it was a village of Galilee: "*Elcesi usque hodie in Galilæa viculus parvulus quidem et vix ruinis veterum edificiorum indicans vestigia, sed tamen notus Judæis et mihi quoque a circumducente monstratus.*" Epiphan., on this subject, says, Οὗτος ἦν ἀπὸ Ἐλκεσὲ πέραν τοῦ Ἰορδάνου εἰς Βηγαβάρ ἐκ φυλῆς Συμεών. But the Jews believe that he was born in exile at *El-kúsh*, near Mosul, in Assyria, and also that he was buried there. (B.C. 713.) Occurs Na. 1. 1.

**ELLASAR**, אֶלְאָסָר *Ellasár*, Ἐλλασάρ, Pontus.

"Declension of God," according to St. Jer., "*declinatio Dei*;" but Sim. says it is a composition of the Aramaic and Heb., "*juramentum princeps*, ex inusit. Aram. אֶלְאָסָר *juramentum*, a rad. Heb. אָלָה cum

Dages, ut Arab. أَل et ex סָר pro Heb. שָׁר." But these are uncertain.

The place where Arioch was king. What place this was has been the subject of much discussion. Symm. and the Vulg. say it was *Pontus* in Asia Minor, the Targumists of Jerusalem, תַּלְאָסָר *Tlassár*, *Thelassar*, Is. 37. 12. There is every probability that this was Assyria and Nineveh. Yakut, in his geographical work called the *Moejem el Buldan*, says, under the head of "Athur," "Mosul, before it received its present name, was called Athur," and Athur is said to be a name of Nineveh and the region about; hence it designates Assyria. Ellasar is for *El-Assur*, and we are informed by Benjamin Tudensis that Mosul, built on the ruins of Nineveh, is still called *El-Assur*. Occurs Ge. 14. 1, 9.

**ELNAAM**, אֶלְנָעַם *Eldnam*, Ἐλλαάμ, Elnaem.

"God of pleasantness" (*Dei suavitas*, Sim.), a comp. of אֵל *El*, God (vid. Abdiel), and the appell. נָעַם *naam*, for נָעַם *noam*, *pleasantness, beauty*, Pr. 3. 17; Zec. 11. 7, 10, from the root נָעַם *naém*, *to be pleasant, to be beautiful, to delight*, Ge. 49. 15; Eze. 32. 19; Pr. 24. 25.

Father of Eliel and Jeribai, two of David's thirty heroes. (B.C. 1070.) Occurs 1 Ch. 11. 46.

**ELNATHAN**, אֶלְנָתָן *Elnathán*, m. Ἐλνασθάμ, Elnathan.

"God gave" (*quem Deus dedit*, Sim.), a comp. of אֵל *El*, God (vid. Abdiel), and נָתַן *nathán*, from the root נָתַן *nathán*, *to give, to commit anything to*,

to set before any one, to constitute, Ge. 1. 29; Je. 39. 14; 52. 32; Ezr. 8. 20.

(1) The father-in-law of Jehoiakim, through his daughter Nehushta. He besought his king to spare the prophecy of Jeremiah from the knife and the fire, though he afterwards fetched the prophet Urijah from Egypt, to be cut to pieces by the sword of his grandson, king Jehoiachin. (B.C. 640.) Occurs 2 Ki. 24. 8; Je. 26. 22; 36. 12, 25.

(2)(3)(4) Three of those prudent and discreet men for whom Ezra sent to consult with him about his country. (B.C. 457.) Occurs Ezr. 8. 16, 16, 16.

**ELON**, אֵילֹן *Eylón*, m. 'Ελών, *Elon*.

"Magnificent oak" (*quercus eximia*, Sim.), the same as the appell. אֵילֹן *elón*, an oak, terebinth, turpentine, from the root אָל *ul*, to strengthen, vid. Abdiel.

(1) A Hittite, father of Bashemath, wife of Esau. Perhaps a gigantic man. (B.C. 1796.) Occurs Ge. 26. 34; 36. 2.

(2) A son of Zebulun, named from his great strength. It is written without the *yod*, אֵלֹן *Elón*. He was founder of the אֵלֹנִי *Eloniy*, *Elonites*. (B.C. 1700.) Occurs Ge. 46. 14.

(3) The eleventh judge of Israel, of the tribe of Zebulun. He was buried in Ajalon. (B.C. 1120.) Occurs Ju. 12. 11, 12.

(4) A town in the tribe of Dan, so called from the abundance of oaks growing around it. Occurs Jos. 19. 43.

**ELON BETH HANAN**, אֵילֹן בֵּית חָנָן *Eylón-beyth-hhanán*, 'Ελών ἔως Βηθανὰν εἰς, in *Elon*, et in *Bethanan*.

"Oak of the house of Hanan," a comp. of אֵילֹן *Eylón* (vid. *Elon*), and בֵּית *beyth* (vid. *Abel-beth-maachah*), and חָנָן *hhanán*, vid. *Baal-hanan*.

A part of one of the twelve districts into which Solomon divided his kingdom, in which the son of Dekkar procured provisions for one month for the table of the king. Occurs 1 Ki. 4. 9.

**ELONITES**, vid. *Elon* (No. 2).

**ELOTH**, vid. *Elath*.

**ELPAAL**, אֶלְפָּאֵל *Elpáal*, m. 'Αλφαάλ, *Elphaal*.

"God the maker," "God the reward" (*Dei opus* vel *Dei merces*, Sim.), a comp. of אֵל *El*, God (vid. Abdiel), and אָל *páal*, = אָל *póal*, m. *work*, *reward*, De. 32. 4; Job 7. 2, from the root אָל *paál*, to do, to make, to work, Job 7. 20 · 33. 29; Is. 43. 13.

A son of Shaharaim, by his wife Hushim. (B.C. 1400.) Occurs 1 Ch. 8. 11, 12, 18.

**ELPALET**, vid. *Eliphalet*.

**ELTEKEH**, אֶלְתֶּכֶה *El'tqé*, 'Αλκαθά, *Elthece*.

"God-fearing" (*Dei timor*, i. e. *timor summus*, Sim.), a comp. of אֵל *El*, God (vid. Abdiel), and אָל *t'qe*, unused root, "Arab. ققى to fear, to take heed," Ges.

A city in the territory of Dan, given to the Levites. Some think that it was the same as Eltekon, in the allotments of Judah; if so, it is plain how a God-fearing place has God for its foundation. It is also written אֶלְתֶּכֶה *El'tqéh*. Occurs Jos. 19. 44; 21. 23.

**ELTEKON**, אֶלְתֶּקֶן *El'tqón*, Θεκούμ, *Eltecon*.

"God the foundation," i. e. a place established on God (*Dei stabilitio*, Sim.), a comp. of אֵל *El*, God (vid. Abdiel), and אָל *t'gan*, Chald. to establish; occurs once, Da. 4. 33, from the root אָל *tagán*, to make straight, to set in order, Ec. 1. 15; 7. 13; 12. 9. It only occurs in these places.

A town in the tribe of Judah, so called because its stability was with God. Occurs Jos. 15. 59.

**ELTOLAD**, אֶלְתוֹלָד *Eltoládh*, 'Ελβωδᾶδ, *Eltholad*.

"God of the generation," "God's race," i. e. descendants of a god (*Dei generatio*, *Dei posteritas*, i. e. *cujus incolæ primævi*, *Cananæi*, se *Dei alicujus posteritatem* jactabant, Sim.), a comp. of אֵל *El*, God (vid. Abdiel), and תוֹלָד *toládh*, only used in plur. תוֹלְדוֹת *tol'dóth*, f. *generations* (37), and only once, according to their birth, Ge. 2. 4; Ex. 28. 10; from the root יָלַד *yaládh*, to bring forth, to bear, as a mother, Is. 37. 3; Ge. 4. 2; to beget, as a father, Ge. 4. 18; to be born, Ec. 3. 2; to make fruitful, 1 Ch. 2. 18; Is. 55. 10.

A town in the territory of Simeon, called also simply תוֹלָד *Toládh*, *Tolad*, 1 Ch. 4. 29. It was not uncommon among heathen nations to derive the origin of their race from some god, and also of their city. This was a popular notion in the time of St. Paul, as we learn from his sublime oration at Athens, Ac. 17. 28, ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν· τοῦ γὰρ καὶ γένος ἐσμέν. The people of Rome believed they were the offspring of the god Mars, and the Rhodii, the offspring of the sun. Occurs Jos. 15. 30; 19. 4.

**ELUZAI**, אֶלְעָזַי *Eluzáy*, m. 'Αζαί, *Eluzai*.

"God of my congregation," i. e. of my family

(in *catus* s. *gregem Domini*, scil. erit, Sim.), a comp. of **אֱל** *El*, God (vid. Abdiel), and **עז** *uz*, with suffix, from the root **עז** *uz*, to gather together, to flee, Is. 10. 31; 30. 2; Je. 6. 1; 4. 6; Ex. 9. 19. It occurs only in these five places. Some derive it from **עז** *oz*, from the root **עזז** *azdz*, and interpret "God is my praise," following, of course, the reading which some codices have, **עזזאז** *Eluzzay*, Eluzzi.

One of the left-handed warriors of Benjamin, who joined David at Ziklag. (B.C. 1048.) Occurs 1 Ch. 12. 5.

**ELZABAD**, **אֶלְזָבָד** *Elzabhadh*, m. **Ἐλζαβήρ**, Elzebad.

"God gave," i. e. whom God gave (quem *Deus donavit*, Sim.), a comp. of **אֱל** *El*, God (vid. Abdiel), and **זָבָד** *zabhadh*, from the root **זָבָד** *zabhadh*, which occurs once, Ge. 30. 20, **זָבָדִי אֱלֹהִים אֶתִּי וְזָבָד טוֹב** *z'badhanity Elohiym othiy zebhedh tobh*, "God hath endued me with a good dowry;" LXX. **Δεδώρηται ὁ Θεός μοι δῶρον καλόν**; Vulg. "Dotavit me Deus dote bona."

(1) A famous Gadite soldier, who, with others of his tribe, were bold as lions, and swift as the roes upon the mountains; he joined the army of David at Ziklag. (B.C. 1058.) Occurs 1 Ch. 12. 12.

(2) A son of Shemaiah, the son of Obed-edom. (B.C. 1000.) Occurs 1 Ch. 26. 7.

**ELZAPHAN**, vid. Elizaphan.

**EMIMS**, **אֵימִים** *Eymitym*, m. plur. **Ἐμμίαι**, Emim.

"Terrors," "horrors" ("*horribiles*," St. Jer.; "*timores, terrores*, i. e. *terribiles*," Sim.), the same as the plur. appell. of **אֵימָה** *eymah*, f. *terror, horror, terrible*, Job 33. 7; Ge. 15. 12; Job 41. 6, from **אֵם** *ayam*, unused root, but in Chald. and Talmud, **אֵם** *ayem*, is used in the sense to frighten, to terrify.

They were a gigantic people of Moab, and so called, probably, from the terror they inspired. Idols were called by this name (Je. 50. 30), from the terror and fear which they caused in the minds of their worshippers. Occurs Ge. 14. 5; De. 2. 10, 11.

**EN EGLAIM**, **עֵין עֶגְלָיִם** *Eyn eghlāyīm*, **Ἐγγαλλεῖμ**, Engallim.

"Fountain of two calves" (*fons vel oculus vitulorum*, St. Jer.), a comp. of **עֵין** *eyn*, the construct of **אֵין** *ayin*, a fountain (vid. Anem), and the dual of **עֶגְלָה** *eghel*, m. a calf, vid. Eglah.

A town of Moab, so called because it was built in two divisions, or because there were two fountains near it. According to St. Jerome, it was on the northern end of the Dead Sea, on the east side of it,

near where the Jordan flows into it. Occurs Eze. 47. 10.

**EN GANNIM**, **עֵין גַּנִּים** *Eyn-ganniyim*, **Ἐγγαννίμ**, and **Πηγὴν γραμμάτων**, Engannim.

"Fountain of the gardens," i. e. flowing through and watering the garden (*fons hortorum*, i. e. *hortos perfluens et rigans*, Sim.), a comp. of **עֵין** *eyn*, the construct of **אֵין** *ayin*, a fountain (vid. Anem), and the plur. of **גַּן** *gan*, a garden, planted with choice flowers, but especially one planted with trees, Ge. 2. 8; Eze. 31. 8, and also enclosed, surrounded; metaph. used of a chaste woman, Ca. 4. 12, from the root **גָּדַן** *gandn* (it occurs eight times, and in all is translated to defend), 2 Ki. 19. 34.

(1) A city in the plain country of the tribe of Judah, which St. Jer. says was near to Bethel. Occurs Jos. 15. 34.

(2) A city of the Levites in the tribe of Issachar; and some conjecture that a town called Jenin, fifteen miles south of mount Tabor, is the same place. Occurs Jos. 19. 21; 21. 29.

**EN GEDI**, **עֵין גֵּדִי** *Eyn gedhiy*, **Ἐγγαδδί** (Euseb.

Onom. **Ἐγγαδδί**), Engaddi.

"Fountain of the kid" (*fons hædi*, St. Jer.), a comp. of **עֵין** *eyn*, the construct of **אֵין** *ayin*, a fountain (vid. Anem), and **גֵּדִי** *gedhiy* = **גִּדִּי** *g'dhiy*, m. a kid, Is. 11. 6, from **גָּדַח** *gadhah*, unused root, with the sense of cutting, cutting off, kindred to **גָּדַח** *gadhah*, to cut off.

A town in the territory of Judah, which gave name also to the desert of that tribe. It was near the Dead Sea, and abounded in palm trees and vineyards, Ca. 1. 14. Occurs Jos. 15. 62; 1 Sa. 23. 29; 24. 1; 2 Ch. 20. 2; Ca. 1. 14; Eze. 47. 10.

**EN HADDAH**, **עֵין חֲדָה** *Eyn hhaddah*, **Αἰμαρὲς**, and **Ἐν-Ἀδδᾶ**, Enhadda.

"Fountain of sharpness," "fountain of swift-ness" ("*fons exacutus*," St. Jer., "*fons celeritatis*, i. e. *fons celeriter fluens*," Sim.), a comp. of **עֵין** *eyn*, construct of **אֵין** *ayin*, a fountain (vid. Anem), and **חֲדָה** *hhaddah*, fem. of **חָדַח** *hhadh*, sharp, Eze. 5. 1, from the root **חָדַח** *hhadhah*, to be sharp, to be sharpened, to be swift, Eze. 21. 14; Pr. 27. 17; Hab. 1. 8.

A town on the western border of the tribe of Issachar. Occurs Jos. 19. 21.

**EN HAKKORE**, **עֵין הַקּוֹרֶה** *Eyn-haqqoré*, **Πηγὴ τοῦ επικαλουμένου**, Fons invocantis de maxilla.

"Fountain of the calling," i. e. of prayer, a comp. of **עֵין** *eyn*, construct of **אֵין** *ayin*, a fountain

(vid. Anem), and the part. form, with the art. from **קָרָא**, *qará*, to cry out, to call, to proclaim, Ps. 141. 1; Ge. 1. 5; Am. 4. 5.

The name by which Samson designated the fountain which God caused to spring forth in answer to his prayer, when he was near dying of thirst, after he had slain a thousand Philistines with the jawbone of an ass. There is a diversity of opinion, as to whether the water sprung from out of the jawbone, or out of a rock near. The former is the conjecture of Bochart, the latter of Josephus, who says, "God brought it" *κατά τινος πέτρας*, "out of a certain rock," which is more probable. Occurs Ju. 15. 19.

**EN HAZOR**, **עֵין חֲצוֹר** *Eyn hhatsór*, *Πηγὴ Ἀσόρ*, *Enhazor*.

"Fountain of Hazor," a comp. of **עֵין** *eyn*, construct of **עַיִן** *ayin*, a fountain (vid. Anem), and **חֲצוֹר** *hhatsór*, a village, vid. Baal Hazor.

A town in the tribe of Naphtali. Occurs Jos. 19. 37.

**EN MISHPAT**, **עֵין מִשְׁפָּט** *Eyn-mishpat*, *Πηγὴ τῆς κρίσεως*, *Vulg.*, *Fontem Mishpat*.

"Fountain of judgment" (*fons judicii*, St. Jer. and Sim.), a comp. of the constr. of **עַיִן** *ayin*, a fountain (vid. Anem), and the appell. **מִשְׁפָּט** *mishpát*, judgment, lawful cause, manner, fashion, Ge. 18. 19; La. 3. 59; 2 Ki. 17. 33; Eze. 42. 11; from the root **שָׁפַט** *shaphat*, to judge, vid. Elishaphat.

The same as Kadesh, which was situated in the south of the promised land, near mount Hor, on the western border of the Wady Arabah. Vid. Kitto, under Kadesh. This place was so called because here God judged the Israelites, and punished them because of their murmurings and contentions against Moses and Aaron. Occurs Ge. 14. 7.

**EN RIMMON**, **עֵין רִמּוֹן** *Eyn rimmón*, *LXX.* *om.*, *Remmon*.

"Fountain of the pomegranate," a comp. of the constr. of **עַיִן** *ayin*, a fountain (vid. Anem), and **רִמּוֹן** *rimmón*, vid. Rimmon.

A town in the south of Palestine, and probably the Rimmon of Simeon, Jos. 19. 7. Occurs Ne. 11. 29.

**EN ROGEL**, **עֵין רֹגֵל** *Eyn róghel*, *Πηγὴ Ῥωγῆλ*, *Fontem Rogel*.

"Fountain of the fuller" (*fons fullonis*, Sim.), a comp. of the constr. of **עַיִן** *ayin*, a fountain (vid. Anem) and **רֹגֵל** *róghel*, a treader on garments to be washed, a fuller (similarly used of watering land by

some machine worked by the foot, De. 11. 10, **הִשְׁקִייתָ בְּרֹגְלְךָ** *hishqiythá bh'raghl'ká*, "wateredst it with thy foot"); part. act. of the verb **רָגַל** *raghl*, to spy out, to search out, to calumniate, from the idea of going about, using the feet, Jos. 6. 25; De. 1. 24; Ps. 15. 3; denom. from the primitive segholite noun **רֹגֵל** *réghel*, a foot, foot-step, Ge. 18. 4; 2 Sa. 15. 17, 18.

A place near the extreme borders of Judah and Benjamin, and not far from Jerusalem. There was a place in the land of Gilead, from whence came Barzillai, called **רֹגֵלִים** *Roghliym*, Rogelim, place of "fullers" (locus) *fullonum*, Sim., 2 Sa. 17. 27; 19. 31. Of course this is a plur. of **רֹגֵל** *réghel*, vid. above. Occurs Jos. 15. 7; 18. 16; 2 Sa. 17. 17; 1 Ki. 1. 9.

**EN SHEMESH**, **עֵין שֶׁמֶשׁ** *Eyn shémesh*, *Πηγὴ τοῦ ἡλίου*, *Fons solis*.

"Fountain of the sun," a comp. of the constr. of **עַיִן** *ayin*, a fountain (vid. Anem), and **שֶׁמֶשׁ** *shémesh*, the sun, vid. Bethshemesh.

A town on the borders of the territory of Judah and Benjamin, denominated from a fountain near it, which Clericus conjectures was so called because the Canaanites consecrated it to the sun. Occurs Jos. 15. 7; 18. 17.

**EN TAPPUAH**, **עֵין תַּפְּוּאָה** *Eyn tappúahh*, *Πηγὴ τοῦ ἀφθώ*, *Fontis Taphuæ*.

"Fountain of the apple tree," a comp. of the constr. of **עַיִן** *ayin*, a fountain (vid. Anem), and **תַּפְּוּאָה** *tappúahh*, an apple, an apple tree, vid. Tappuah.

A fountain near Tappuah, q. v. Occurs Jos. 17. 7.

**ENAM**, **עֵינַם** *Eynám*, *Μαυανὶ* and *Ἐναίμ*, *Enaim*.

"Two fountains," contracted from **עֵינַיִם** *eynayim*, two fountains, Ge. 38. 14, literally, a place where two ways meet, as the Vulg. renders it; the dual of **עַיִן** *ayin*, vid. Anem.

A place in the tribe of Judah, and some conjecture it is the same place as that mentioned Ge. 38. 14, where Judah met with his daughter-in-law, Tamar. Occurs Jos. 15. 34.

**ENAN**, **עֵינָן** *Eynán*, *m. Αἰνάν*, *Enan*.

"Having eyes," says Ges.; and Sim. has "fons magnus et eximius," and although different, yet the word **עַיִן** *ayin*, from which this name springs, applies to both, as in Hebrew it is understood of an eye, and a fountain from its resemblance to an eye. St. Jerome's "nubes," clouds, is wide of the mark,



unless we suppose them to be the *fountains* of the skies, vid. Anem.

Father of Ahira, prince of the tribe of Naphtali. (B. c. 1500.) Occurs Nu. 1. 15; 2. 29; 7. 78, 83; 10. 27.

**ENDOR**, עֵין דֹּר *Eyn D'or*, Μαγεδδὼ and Μαγεδδῶρ, and Ἀενδῶρ, Endor.

"Fountain of habitation," a comp. of the constr. of עֵין *ayin*, a *fountain* (vid. Anem), and דֹּר *dor*, a *habitation*, = דֹּר *dor*, vid. Dor.

A town in the tribe of Manasseh, not far from Shunem and Mount Gilboa. Here Saul came to consult the woman who had a *familiar spirit*, or *Νεκρομαντεῖον*, an *oracle of the dead*, similar to the one Plutarch speaks of in the life of Cimon, to whom Pausanias went, at Heraclea, where he called up the soul of Cleonice. To consult the dead was a very ancient practice, as we learn from Homer, and more especially from De. 18. 10, 11, where it is expressly forbidden, and all other abominations of the kind. This name is written, Jos. 17. 11; 1 Sa. 28. 7, עֵין דֹּר *Eyn-dor*. Occurs Ps. 83. 10.

**ENOCH**, חֲנוֹךְ *Hhanókh*, m. Ἐνὼχ, Henoch.

"Initiated," "initiating," "dedicated" ("initiat<sup>us</sup>, dicatus," scil. Deo," Sim.; "dedicatio," St. Jer.), from the root חָנַךְ *hhanákh*, to *dedicate*, to *train up*, to *catechise*, De. 20. 5; 1 Ki. 8. 63; 2 Ch. 7. 5; Pr. 22. 6. It occurs in these four places only.

(1) The first-born son of Cain, and because of this the Jews conjecture (assisted by the law afterwards given concerning the *primogenitus*), that he was dedicated to the Lord, and officiated in the stead of his father as the priest of God. Philo says (De posteritate Caini, Tom. ii. 268), concerning the interpretation, Ἐρμηνεύεται δὲ Ἐνὼχ χάρις σου, but this etymology is incorrect; it cannot be derived from חָנַךְ *hhanákh*, *grace*, with the nominal suffix. (B. c. 3875.) Occurs Ge. 4. 17, 18.

(2) A son of Jared and father of Methuselah. He was so eminent a man of faith that he walked with God, and with his spiritual eye saw eternal realities, God and heaven; and, after a sojourn of 365 years in a deceitful and deceiving world, God took him to the true and truthful. The Jews consider him as the inventor of letters, and assert that a book of visions and prophecies, written by him, was preserved by Noah in the ark. Hence the Arabians call him

ادريس, *Edris*, i. e. *the learned*. That he was a prophet is most certain from the book of Jude, and a book has been lately discovered bearing his name.

(B. c. 3382 to 3017.) Occurs Ge. 5. 18, 19, 21, 22, 23, 24.

(3) A son of Midian, the son of Abraham by Keturah. In Eng. Version it is written Hanoch and Henoch. (B. c. 1800.) Occurs Ge. 25. 4; 1 Ch. 1. 33.

(4) The first-born son of Reuben. In Eng. Vers. written Hanoch. (B. c. 1700.) Occurs Ge. 46. 9; Ex. 6. 14; 1 Ch. 5. 3.

(5) The first city founded in the world. Cain built it, and named it after his first-born. Occurs Ge. 4. 17.

**ENOS**, עֲנוֹשׁ *Enósh*, m. Ἐνὼς, Enos.

"Man," frail and miserable; the same as the appell. עֲנוֹשׁ *enósh*, m. a *man*, Ps. 55. 14, but generally *men*, collectively of our whole race, or a class, Eze. 24. 17; 27. 10, from the root עָנַשׁ *anásh*, to be *incurable*, used of a wound, sorrow, grief, woe, wickedness, and sickness, Job 34. 6; Je. 30. 15; Is. 17. 11; Je. 17. 16, 9; 2 Sa. 12. 15. Simonis says,— "*homo miser et æger: a misera rerum humanarum facie eo tempore apparente.*" Dr. Matth. Hohlen. interprets, ἄνθρωπος: ἄνθρωπος ἐφελπισ. The latter of these two Greek interpret. is supported by the Alexandrian and LXX. Versions, which has ἡλπισεν; hence Philo supposes that the words following the name contain its etymology, and accordingly says, — "*ἐρμηνεύεται δὲ (Ἐνὼς) ἐλπίς, οὗτος ἡλπισε πρῶτον, φησὶν, ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου τοῦ Θεοῦ.*" This name differs from אָדָם *Adhám*, *man*, in this way—that while Adam refers only to his origin, the earth, this name עֲנוֹשׁ *Enósh*, *man*, bears witness to his frail and mortal nature. Adam before the fall, but Enosh after it. Vid. Adam.

The first-born son of Seth. In his days it is generally said, that men "began to call upon the Lord" (Ge. 4. 26); but the Arab. interpreter, the Jews, and several learned men, assert that in his days men profaned the name of the Lord, i. e. apostatized. The word used is the Hophal pass. of חָלַל *hhalál*, to *wound*, to *open*, to *profane*, Hoph. to *begin*. (B. c. 3874 to 2764.) Occurs Ge. 4. 26; 5. 6, 7, 9, 10, 11; 1 Ch. 1. 1.

**ENOSH**, vid. Enos.

**EPHAH**, עֵיפָה *Eypháh*, m. and f. Γεφάρ and Γαιφάρ, Ephá.

"Darkness" (*obscuratio, caligo*, Winer), the same as the appell. עֵיפָה *eypháh*, f. *darkness* (it occurs twice, Job 10. 22, and Am. 4. 13, עֵיפָה שָׁחַר עֵשָׂה *óseh sháhhar eypháh*, "He maketh the morning dark-

ness;" LXX. *ποιῶν ὄρθρον καὶ δμύχλην*; Vulg. "faciens matutinam nebulam"); from the root *יָעַל* *uph*, to fly, and from the idea of spreading out the wings, to cover, and hence *darkness, to wax faint*, Is. 11. 14; Ps. 90. 10; Pr. 23. 5; 2 Sa. 21. 15.

(1) The eldest son of Midian the fourth son of Abraham by Keturah. He gave his name to a city in the province of Midian, which the LXX. trans. *Γαιφά*, and the Greeks *Ἰππος*, and which is mentioned by Ptolemy as being a little below Madian on the shore of the Red Sea. That they were neighbours we may conclude from their name being mentioned with the inhabitants of Madian by the prophet, Is. 60. 6. Metonymically his descendants are called by his name. (B. C. 1800.) Occurs Ge. 25. 4; 1 Ch. 1. 33.

(2) A concubine of Caleb, mother of Haran, Moza, and Gazez. (B. C. 1500.) Occurs 1 Ch. 2. 46.

(3) A son of Jahdai. (B. C. 1455.) Occurs 1 Ch. 2. 47.

**EPHAI**, *עֵפַי* *Eypháy*, m. *יֹפֶה*, Ophi.

"Wearying of the Lord," i. e. great languishing (*defatigatio Domini*, i. e. *defatigatio maxima*, Sim.), = *עָיֵף* *ayéph*, adj. *faint, weary, thirsty*, Ge. 25. 29; Is. 28. 12; Ps. 143. 6; from the root (once used), *עָיֵף* *ayéph*, to be weary, Je. 4. 31.

A Netophathite, whose sons went with Ishmael to Gedaliah of Mizpah, where they slew him. It is written in the *נְתַפְתִּי* *Opháy*. (B. C. 620.) Occurs Je. 40. 8.

**EPHER**, *עֶפֶר* *Épher*, m. *אֶפֶיִר* and *אֶפֶר*, Opher.

"A young hart" (*hinnulus, capreolus*, Sim.), the same as the *עֶפֶר* *ópher*, m. a young hart, a young roe, Ca. 2. 9; 4. 5 (and in three other places in this Song, but no where else), from *עָפַר* *aphár*, vid. Aphrah.

(1) The second son of Midian, the son of Abraham by Keturah. Some suppose that he peopled the isle of Uphar in the Red Sea; others, that he dwelt on the Jordan, his name being connected with a region on the Jordan, 1 Ki. 4. 10. But St. Jerome cites Alexander Polyhistor and Cleodemus Malchus, who affirm that Epher made an excursion into Libya, conquered it, and called it Africa. Hercules is said to have accompanied him. "Dicitur autem unus ex posteris Abraham, qui appellabatur Apher, duxisse adversus Lybiam exercitum, et ibi, victis hostibus, consedis, ejusque posteros ex nomine avi Africum nuncupasse: hujus rei testis est Alexander, qui cognominatur Polyhistor, et Cleodemus cognomento Malchus, Græco sermone barbaram historiam

retexentes," St. Jerome, in Gen. (B. C. 1800.) Occurs Ge. 25. 4; 1 Ch. 1. 33.

(2) A son of Ezra. (B. C. 1400.) Occurs 1 Ch. 4. 17.

(3) A Manassite, prince of his father's house. (B. C. cir. 800.) Occurs 1 Ch. 5. 24.

**EPHES DAMMIM**, *עֶפְסֵי דָמִים* *Éphes Dammíym*,

*Ἐφεσμέν* and *Ἀφεςδομμέν*, Finibus Dommim.

"Extremity of bloods" of grapes, i. e. of vineyards (*defectus sanguinum*, Sim.), a comp. of the segholite appell. *עֶפְסֵי* *éphes*, the end of the earth, uttermost part, extremity, without, Ps. 2. 8; 22. 28; Da. 8. 25 (from the root *עָפַס* *aphás*, to fail, to come to nought, to come to an end, Ge. 47. 15; Is. 29. 20; 16. 4); and the appell. *עֶפְסֵי* *dammíym*, = *עֶפְסֵי* *dammíym* (Ge. 4. 10), plur. of *עָפַס* *dam*, m. blood of men, Ge. 4. 11; fig. of grapes, Ge. 49. 11; from the root *עָפַס* *adhám*, to be red, vid. Adam.

A place in the tribe of Judah, the same as Pasdammim. Occurs 1 Sa. 17. 1.

**EPHLAL**, *עֶפְלָל* *Ephlál*, *Ἀφάμῃλ*, Ophlal.

"Judgment," from the root *עָפַל* *paldál*, to judge, to pray, to intercede, Eze. 16. 52; Nu. 21. 7; Job 42. 8.

A descendant of Sheshan, whose daughter married his Egyptian servant. (B. C. 1370.) Occurs 1 Ch. 2. 37, 37.

**EPHOD**, *עֶפֹד* *Ephódh*, m. *Σουφί*, Ephod.

"Vestment" of the high priest (*amiculum*, Sim.), by a Syriacism for *עֶפֹד* *ephódh*, m. *ephod*, 1 Sa. 2. 18, from the root *עָפַד* *apháddh*, to gird on, to bind on (only occurs twice), Ex. 29. 5; Le. 8. 7. Dr. Hohl. says *λύτρωσις*, redemption, but this etymology is false.

The father of Hanniel, the prince of the tribe of Manasseh. (B. C. 1500.) Occurs Nu. 34. 23.

**EPHRAIM**, *עֶפְרַיִם* *Ephráyim*, masc. *Εφραίμ*, Ephraim.

"Two-fold increase," "very fruitful" (*fœcunditas* (parentis) *gemina, fructus geminus*, Sim.); dual of (with aleph prosthetic) *עָפַר* *p'riy*, fruit of the earth, offspring, De. 7. 13, from the root *עָפַר* *paráh*, to bear, to bear fruit, to increase with offspring, De. 29. 17; Ge. 8. 17; 28. 3. This root is widely extended, and traces of it are discoverable in almost every language.

(1) The second son of Joseph, the son of Jacob, by Asenath, the daughter of Potipherah, priest of the sun. Joseph named this son *עֶפְרַיִם* *Ephráyim*, out of grateful remembrance of the goodness of God to him; for in the land where he had been sold as a slave, God exalted him and brought him to such

honour, that its princes bowed the knee before him; hence when this son was born he so called him, and gave the reason, Ge. 41. 52, *פִּי־הַפְּרָנִי אֱלֹהִים בָּאֲרָץ עֲנִי*, *kiy-hiphranly Elohiym b'érêts anyty*, "for God hath caused me to be fruitful in the land of my affliction." "Ephraim, eo quod auxerit Deus; et ex hoc enim vocabulo in linguam nostram transfertur augmentum," St. Jer. Jacob adopted him, and blessed him with the blessing of the first-born. He was founder of a numerous tribe, and their inheritance was in the most fruitful part of Palestine. It is written in Eng. Vers. in these places, Jos. 16. 10; Ju. 12. 4, 5, 6, *Ephraimites*. (B. C. 1711.)

## OCCURRENCES.

Genesis 41. 52 - 46. 20 - 48. 1, 5, 13, 14, 17, 17, 30, 30 - 50. 23.  
Numbers 1. 10, 32, 33 - 2. 18, 18, 34 - 7. 48 - 10. 23 - 13. 8 - 25. 28, 35, 37 - 34. 24.  
Deuteronomy 33. 17 - 34. 2.  
Joshua 14. 4 - 16. 4, 5, 8, 9, 10 - 17. 8, 10, 15, 17 - 21. 5, 20.  
Judges 2. 9 - 5. 14 - 7. 24, 24 - 8. 1, 2 - 10. 1, 9 - 12. 1, 4, 4, 4, 6.  
1 Samuel 2. 9.  
1 Chronicles 6. 66 - 7. 20, 22 - 9. 3 - 13. 30 - 27. 10, 14, 20.  
2 Chronicles 25. 7 - 26. 13 - 30. 1, 18 - 34. 9.  
Psalms 78. 9, 67 - 80. 2.  
Isaiah 7. 2, 5, 8, 9, 17 - 9. 9, 21, 21 - 11. 13, 13, 13 - 28. 1, 3.  
Jeremiah 7. 15 - 31. 9, 18, 20.  
Ezekiel 37. 16, 19.  
Hosea 4. 17 - 5. 3, 3, 5, 9, 11, 12, 13, 13, 14 - 6. 4, 10 - 7. 1, 8, 8, 11 - 8. 9, 11 - 9. 3, 11, 13, 13, 16 - 10. 6, 11, 11 - 11. 3, 8, 9, 13 - 12. 1, 8, 14 - 13. 1, 13 - 14. 8.  
Obadiah 19.  
Zechariah 9. 13 - 10. 7.

(2) The land of Ephraim in central Palestine. It included in its limits most of what was afterwards called Samaria, as distinguished from Judea and Galilee. Occurs Ju. 8. 2; 12. 15; 2 Sa. 13. 23; 2 Ki. 14. 13; 2 Ch. 15. 9; 17. 2; 25. 10, 23; 28. 7; 30. 10; 31. 1; 34. 6; Ne. 8. 16; 12. 39; Ps. 60. 7; 108. 8; Is. 17. 3; Eze. 48. 5, 6; Ho. 9. 8; Ob. 19; Zec. 9. 10.

(3) A mountain in the territory of Ephraim. This name designated a range of hills in the southern part of Ephraim, and near the border of Benjamin. Occurs Jos. 19. 50; 20. 7; 21. 21; 24. 30, 33; Ju. 2. 9; 3. 27; 4. 5; 7. 24; 10. 1; 17. 1, 8; 18. 2, 13; 19. 1, 16, 18; 1 Sa. 1. 1; 9. 4; 14. 22; 2 Sa. 20. 21; 1 Ki. 4. 8; 12. 25; 2 Ki. 5. 22; 1 Ch. 6. 67; 2 Ch. 13. 4; 15. 8; 19. 4; Je. 4. 15; 31. 6; 50. 19.

(4) The wood of Ephraim, on the east of the river Jordan, near Mahanaim. Occurs 2 Sa. 18. 6.

**EPHRAIM**, vid. Ephron.

**EPHRAIMITE**, vid. Ephrath.

**EPHRAIMITES**, vid. Ephraim. (No. 1.)

**EPHRATAH**, vid. Ephrath.

**EPHRATH**, *אֶפְרַת* *Ephrath*, f. *Ἐφράθ*, Ephratha.

"Fruitful" (*fertilitas*, *fertilis*, Sim.), from the root *פָּרָה* *paráh*, to be fruitful, vid. Ephraim.

(1) The wife of Caleb, the son of Hezron, the founder of Bethlehem. It is also written *אֶפְרַתָּה*

*Ephratháh*, Ephratah. (B. C. 1540.) Occurs 1 Ch. 2. 19, 50; 4. 4.

(2) A town in the territory of Judah, elsewhere called Bethlehem, and more fully *Bethlehem-Ephratah*, Mi. 5. 2, vid. Bethlehem. They are both of a similar meaning. It is generally written with *ה* paragogic, Ephratah. The gentile noun *אֶפְרַתִּי* *Ephrathiy*, Ephrathite and Ephraimite, occurs in the following texts: Ju. 12. 5; Ru. 1. 2; 1 Sa. 1. 1; 17. 12; 1 Ki. 11. 26. Occurs Ge. 35. 16, 19; 48. 7, 7; Ru. 4. 11; 1 Ch. 2. 24; Ps. 132. 6; Mi. 5. 2.

**EPHRON**, *עֶפְרוֹן* *Ephrón*, m. *Ἐφρών*, Ephron.

"A great and choice fawn" (*Hinnulus magnus* et *eximius*, Sim.), intensitive from *עֶפֶר* *épher* = *עֶפֶר* *ópher*, a fawn, vid. Ephher and Aphrah.

(1) The son of Zohar, the Hittite. Abraham bought of him the cave of Machpelah for a burying place. (B. C. 1860.) Occurs Ge. 23. 8, 10, 10, 13, 14, 16, 16, 17; 25. 9; 49. 29, 30; 50. 13.

(2) A town in the wilderness of Judea, the same which Jesus entered with his disciples after the resurrection of Lazarus; in the Greek it is written *Ἐφραίμ*, concerning which Josephus says, "Vespasian took, after he had subdued Gophnitick and Acrabatane, *Βηθλὰ τε καὶ Ἐφραίμ πολίχνια*," "Bethel and Ephraim, two little cities." Eusebius calls it *Ἐφρών*, Ephron, and places it eight Roman miles north of Jerusalem. In the time of Moses it was famous for wheat, and was called in Egypt *the city of bread corn*. The name as it occurs here, is written the same as the Targumists wrote it, with a *vav* instead of a *yodh*; and so it is written in 2 Ch. 13. 19, where there is a *קִרִּי* *Q'ri*, thus, *עֶפְרַיִם* *Ephráyīm*, *Ephrain*, "two calves," dual of Ephher; and so the Masorites tell us, that although written with *vav*, it must be read as if written with *yodh*. Occurs Jos. 15. 9.

**ER**, *עֵר* *Er*, *Ἡρ*, Her.

"Watcher," from the root *עָר* *ur*, to awake, vid. Ar.

(1) The eldest son of Judah, whom the Lord slew, because of his wickedness before him. He died in Canaan. (B. C. 1720.) Occurs Ge. 38. 3, 6, 7; 46. 12, 12; Nu. 26. 19, 19; 1 Ch. 2. 3, 3.

(2) A son of Shelah, the son of Judah. (B. C. 1660.) Occurs 1 Ch. 4. 21.

**ERAN**, *עֵרָן* *Erán*, *Ἐδών*, Heran.

"Watchful," intensitive from *עָר* *er*, vid. Er.

The founder of the *עֵרָנִי* *Eranly*, *Eranites* (Nu. 26. 36), of the tribe of Ephraim. (B. C. 1452.) Occurs Nu. 26. 36.

**ERECH**, אֶרֶךְ *Érekh*, 'Opéx, Arach.

"Length" (*longitudo*, Sim.), the same as the adj. אֶרֶךְ *érekh*, long, slow, Ex. 34. 6; Ne. 9. 17, from the root אֶרַךְ *árakh*, to lengthen, to make long, to prolong, Is. 54. 2; Ps. 139. 3; Eze. 12. 22.

A city of Babylonia, built by Nimrod at the commencement of his kingdom. Bryant supposes this name is a contraction from *Arca*, and that the deity of this city was the original Erechtheus. The Chaldeans expressed it Erech-Thoth, analogous to Pirom-Thoth, or Prometheus, and by it they denoted the arkite god. Ezra (4. 9) styles the people of this city אֶרֶכְיָהוּ (Archevites), and no doubt the Archuæi of Erech were Arkites. "Erech, by the Arabic interpreter, is rendered Al-Bars, or Al-Baris אל ברס. Upon which Bochartus observes, 'Erech quorsum ab Arabe (Paris Edit.) reddatur Al Bars non video.' Al-Bars, or as it should be rendered Al-Baris, signifies the Ark; and Erech Al-Baris signifies plainly the Arkite city Erech," Bryant, iii. 422. Occurs Ge. 10. 10.

**ERI**, עֵרִי *Eriy*, m. 'Αηδείς, Heri.

"Watcher of the Lord," i. e., worshipper of Jehovah = עֵרִיָּהוּ *Eriyyáh*, a comp. of עֵר *er* (vid. Er), and יָה *Yah*, vid. Jehovah.

The fifth son of Gad, and founder of the עֵרִי *Eriy*, *Erites*, Nu. 26. 16. (b. c. 1700.) Occurs Ge. 46. 16; Nu. 26. 16.

**ESAR HADDON**, אֶסַר-חַדְדֹן *Esár-haddón*, m.

'Ασσοδάν and 'Ασραπαδάν, Asarhaddon.

"Gift of fire," = *Athro-dána* (ancient Assyrian), Pers. آذر دانه "gift of fire," Bohlen.

A son and successor of Sennacherib. (b. c. 698.) Occurs 2 Ki. 19. 37; Ezr. 4. 2; Is. 37. 38.

**ESAU**, עֵשָׂו *Esav*, m. 'Hσαῦ, Esau.

"Covered with hair" ("pilosus pilosus, i. e. *totus pilosus*; Latine *Hirtum* diceretis rad. Arab. عَنا *coma proliza*, *pilis longioribus fuit*, unde عَنا *pilositas*, عَنا *pilosus*," Sim.), from the unused root עָשָׂה *asáh* (to be hairy, in the Arabic sense), to be made, vid. Asahel; also below.

The first-born son of Isaac. Lightfoot says: "He was born all hairy, like a kid, and he was named Esau, that is, 'made;' for he had his beard and his pubes, now even from his birth, as if he had been a mature man." Thus we may say he had this name, because he was more perfect and robust than

his brother. He was surnamed Edom; not because he was red at his birth, but because of the red pulse, or pottage, for which he sold his birthright, as is stated, Ge. 25. 19. He would have done anything to have regained it, and obtained his father's blessing,—yea, he even meditated the death of his brother, as stated by their mother; and the Targum of Jonathan says, he would have slain Jacob at once, but was deterred, lest, as happened in the case of Cain and Abel, another man-child might be born, and thus he should still be deprived of the inheritance: he therefore resolved to wait till the death of Isaac, when the murder of Jacob would leave him in undisputed possession. The Talmud also speaks to the same purpose. St. Augustine regarded Esau—termed in Scripture *the profane person*—as the representative of the damned, and Jacob as the representative of the elect, vid. Edom. (b. c. 1837.)

#### OCCURRENCES.

Genesis 25. 25, 26, 27, 28, 29, 30, 32, 34, 34 - 26. 34 - 27. 1, 5, 5, 6, 11, 15, 19, 21, 22, 23, 24, 30, 32, 34, 37, 38, 38, 41, 41, 42, 42 - 28. 5, 6, 8, 9 - 32. 3, 4, 6, 8, 11, 13, 17, 18, 19 - 33. 1, 4, 9, 15, 16 - 35. 1, 29 - 36. 1, 2, 4, 5, 6, 8, 8, 9, 10, 10, 10, 12, 12, 13, 14, 14, 15, 15, 17, 17, 18, 18, 19, 40, 43.

Deuteronomy 2. 4, 5, 8, 13, 22, 29.  
Joshua 24. 4, 4.  
1 Chronicles 1. 34, 35.  
Jeremiah 49. 8, 10.  
Obadiah 6, 8, 9, 18, 18, 19, 21.  
Malachi 1. 2, 3.

**ESEK**, עֵשֶׂק *Eseq*, m. 'Αδικία, Calumniam.

"Strife," "contention" (*riza*, *contentio*, Sim.), an appell., according to many versions, from the root עָשָׂה *asdaq*, to strive: occurs only once.

A well in Gerar, which Isaac so named כִּי הָיָה עִשְׂקוֹ *kiy hiith'ass'qu immó*, "because they strove with him," i. e. the herdmen of the city of Gerar. Occurs Ge. 26. 20.

**ESHBAL**, אֶשְׁבָּל *Eshbál*, m. 'Ασβαλ, Esbaal.

"Fire of Baal" (*ignis Baalis*, Sim.), a comp. of עָשָׂה *esh*, contr. from עָשָׂה *esh*, fire, Ge. 19. 24; 22. 6, (figuratively, of God's anger, De. 32. 22,) and בָּעַל *Baal*, which see.

The fourth son of Saul, king of Israel. He is also called אִישׁ בֹּשֶׁת *Iysh-bósheth*, *Ish-bosheth*, 2 Sa. 2. 8. (b. c. 1070.) Occurs 1 Ch. 8. 33; 9. 39.

**ESHBAN**, אֶשְׁבָּן *Eshbán*, m. 'Ασβάν, Eseban.

"Very red" (*valde ruber*, ut Arab. أَشْبَنِي, Sim.). A son of Dishon, the son of Anah. (b. c. 1700.) Occurs Ge. 36. 26; 1 Ch. 1. 41.

**ESHCOL**, אֶשְׁכּוֹל *Eshkól*, m. 'Εσχόλ, Escol.

"A cluster of grapes," or "flowers" (*uva*, Sim.), the same as the appell. אֶשְׁכּוֹל *eshkól*, m. a cluster, Ge. 40. 10; Ca. 7. 8; perhaps from the root עָשָׂה

*sakhál, to bind, to plait, to look at, to be prudent*, Ge. 48. 14; 1 Sa. 18. 30; Ps. 2. 10.

(1) One of the three confederates with Abram; an Amorite. (B.C. 1918.) Occurs Ge. 14. 13, 24.

(2) A valley in the southern part of the Holy Land, which was so called from the immense bunch of grapes which the spies cut down there; it was so large that two men had to carry it on their shoulders between them. This, with other fruits of the land, they carried to the camp in the desert. Strabo mentions (lib. ii. Geograph. p. 73, and lib. xi. p. 516), that the vines in Margiana produced βότρυν δίπηχυν, "a bunch of grapes of two cubits." Occurs Nu. 13. 23, 24; 32. 9; De. 1. 24.

**ESHEAN**, עֶשְׂאָן *Eshán, Σομά, Esaan.*

"Support, i.e. a place of confidence (*innizio s. fiducia* (incolorum) *firma*, Sim.), from the root עָשָׂא *shaán, to lean upon, to rely upon, to put confidence in*, 2 Sa. 1. 6; Mi. 3. 11; 2 Ch. 13. 18; 16. 7.

A town in the tribe of Judah, perhaps so called because the inhabitants put their trust in the strength of its fortifications. Occurs Jos. 15. 52.

**ESHEK**, עֶשֶׂק *Ésheq, m. 'Ασῆλ, Esec.*

"Oppression" (*oppressio*, Sim.) = עָשָׂק *ósheq, m. oppression, fraud, extortion*, Ps. 62. 11; Eze. 22. 12 (especially in reference to the poor); from the root עָשָׂק *ashák, to oppress, to defraud, to deceive*, Pr. 14. 31; 1 Sa. 12. 3, 4; Le. 19. 13.

A brother of Azel, and a descendant of Saul; and, perhaps, so called by his parents because of some *oppression* which they suffered when he was born. (B.C. 860.) Occurs 1 Ch. 8. 39.

**ESHKALONITES**, vid. Ashkelon.

**ESHTAOL**, עֶשְׂתָּאֵל *Eshtaól, 'Αστωάλ, Estaol.*

"Woman-requesting" (*mulieris petitem*, i.e. locus a muliere in peculium *expetitus*, Sim.) from עָשָׂה *ésheth shaól*, a comp. of עָשָׂה *ésheth*, construct of עָשָׂה *ishsháh, f. a woman*, Ge. 2. 22 (for עָשָׂה *insháh, f. of the form עָשָׂה énesk*, vid. Enos), and the inf. absolute of the root עָשָׂה *shadl, to ask, to beg, to require, to inquire, to consult*, Ge. 32. 18; Pr. 20. 4; 1 Ch. 4. 10; 14. 10; Eze. 21. 26.

A town in the plain country of the tribe of Judah, and north of Eleutheropolis; it was afterwards given to Dan. The gentile noun occurs 1 Ch. 2. 53, עֶשְׂתָּאֵל *Eshtauliy, m. Eshtaulites*. Occurs Jos. 15. 33; 19. 41; Ju. 13. 25; 16. 31; 18. 2, 8, 11.

**ESHTAULITES**, vid. Eshtaol.

**ESHTEMOA**, עֶשְׂתֵּמֹא *Esht'móa, 'Εσθεμό, Es-temo.*

"Woman of fame," figuratively used of a famous city ("*mulieris fama*, i.e. a *fæmina* quadam ad nominis *famam* et celebritatem condita," Sim.), a comp. of עָשָׂה *ésheth, a woman* (vid. Eshtaol), and עָשָׂה *sh'móa*, as if infin. const. from the root עָשָׂה *shamá, to hear*, vid. Elishama. St. Jer. says, "*mulier ventris*."

(1) A son of Ezra. He is called the Maachathite. (B.C. 1400.) Occurs 1 Ch. 4. 19.

(2) A town in the tribe of Judah, written in Jos. 15. 50, עֶשְׂתֵּמֹחַ *Eshl'móh, Eshtemoh*. Occurs Jos. 21. 14; 1 Sa. 30. 28; 1 Ch. 4. 17; 6. 57.

**ESHTEMOH**, vid. Eshtemoa.

**ESHTON**, עֶשְׁתֹּן *Eshtón, m. 'Ασσαθών, Esthon.*

"Womanly," intensive of עָשָׂה *ésheth, a woman*, vid. Eshtaol.

The son of Mehir and father of Beth-rapha. (B.C. 1450.) Occurs 1 Ch. 4. 11, 12.

**ESTHER**, עֶסְתֵּר *Estér, f. 'Εσθήρ, Esther.*

"Star," "Judæi et qui eos sequuntur, *stellam*

explicant, ut Græc. ἀστήρ et Pers. ستاره, idque ob egregiam formam, qua effulgebat," Sim.

A Jewish maiden, of the tribe of Benjamin, born in captivity at Babylon. Her family did not return to Jerusalem after the decree of Cyrus, and, as her parents were dead, she was brought up by her cousin Mordecai, who treated her as his daughter. When king Ahasuerus divorced his queen, the most beautiful women in his dominions were presented unto him, among whom was עֶסְתֵּר *Hadhussáh, Hodassah*, who, being so fair and beautiful, he made choice of for his queen; and, as a *star* was always considered an emblem of beauty, he called her in the Pers., as Sim. says above, *sitareh, a star*, which in Greek is *astér*, and Heb. *Ester*. Many Roman names are the same, as *Aster, Hesperus, Lucifer, Phosphorus*, and *Stella*. (B.C. 519.) Occurs Es. 2. 7, 8, 10, 11, 15, 15, 16, 17, 18, 20, 20, 22, 22; 4. 4, 5, 8, 9, 10, 12, 13, 15, 17; 5. 1, 2, 2, 2, 3, 4, 5, 5, 6, 7, 12; 6. 14; 7. 1, 2, 2, 3, 5, 6, 7, 8; 8. 1, 1, 2, 3, 4, 4, 7, 7; 9. 12, 13, 29, 31, 32.

**ETAM**, עֵתָם *Eytám, 'Ηράμ, Etam.*

"A place of ravenous creatures" (*avium rapacium copia*, Sim.), intensive of עָשָׂה *ayít, m. a rapacious creature, a ravenous bird*, a bird so called from the idea of flying upon, or rushing upon, Eze. 39. 4;

from the root **עָיַת** *iyt*, to fly at, to fly upon the spoil, 1 Sa. 25. 14; 14. 32; 15. 19; occurs only thrice.

A town in the tribe of Judah, and a rock near it. It was so denominated (*Ὀρνίθων πόλις*) because of the ravenous and savage nature of the inhabitants. There was a Phœnician town so called. Occurs Ju. 15. 8, 11; 1 Ch. 4. 3, 32; 2 Ch. 11. 6.

**ETHAM**, **אֶתָם** *Ethám*, *᾽Οθώμ*, Etham.

"Boundary of the sea," according to Jablonskius, who considers it an Egyptian name, the same as **ΑΤΙΟΥ**; and probably the LXX. understood it so, since they write the name *᾽Οθώμ*. All Onomasticographers appear to interpret similarly. St. Jerome says, "consummatus, sive suspiciens navigationem;" and Simonis, "*habitatio finitionis*, h. e. *habitatio extrema* in fine scil. deserti."

The place where the Israelites pitched their second encampment. It was on the extreme boundary of the Egyptian and Arabian desert. Occurs Ex. 13. 20; Nu. 33. 6, 7, 8.

**ETHAN**, **אֶתָן** *Eythán*, m. *Γαυθάν*, Ethan.

"Firmness," i. e. strength (*firmus, consistens*, i. e. *fortis, validus*, Sim.), the same as the appell. **אֶתָן** *eythán*, strength, strong, mighty, used of the place of abode, of rivers, of nations, Nu. 24. 21; Ps. 74. 15; Je. 5. 15, with *aleph* prosthetic, from the root **יָתַן** *yathán*, unused, "i. q. **וָתַן** to be constant," Ges.

(1) A wise man of the time of Solomon, with whom he is compared. He is called an Ezrahite, and the 89th Psalm is attributed to him. (B. c. 1015.) Occurs 1 Ki. 4. 31; Ps. 89 (title); 1 Ch. 2. 6, 8.

(2) The son of Zimmah. He is also called **יֹאחָה** *Yoáhh*, Joah, 1 Ch. 6. 21. (B. c. cir. 1300.) Occurs 1 Ch. 6. 42.

(3) The son of Kishi. He is also called, 1 Ch. 9. 16, *Jeduthun*. (B. c. 1070.) Occurs 1 Ch. 6. 44; 15. 17, 19.

**ETHBAAL**, **אֶתְבַּעַל** *Ethbáal*, m. *Ἰεθεβαάλ*, Ethbaal.

"With Baal" (*cum Baale*, Sim.), i. e. living with and enjoying the favour of Baal; a comp. of the prep. **אֶת** *eth*, with, at, by, near, and **בָּעַל** *Báal*, vid. Baal.

King of the Zidonians, and father of Jezebel whom Ahab married. He was a worshipper of Baal and Venus, and influenced his son-in-law to follow his example. (B. c. 918.) Occurs 1 Ki. 16. 31.

**ETHER**, **אֶתֶר** *Éther*, *Ἰθάκ*, Ether.

"Abundance" (*abundantia*, Sim.), = **אֶתֶרֶת** *athé-reth*, f. *abundance*, once, Je. 33. 6, from the root **אֶתֶר** *athár*, to multiply, to entreat, to pray for, to burn incense, Eze. 35. 13; Ge. 25. 21.

A town in the tribe of Simeon. Occurs Jos. 15. 42; 19. 7.

**ETHIOPIA**, vid. Cush.

**ETHIOPIAN**, **ס**, vid. Cush and Cushi.

**ETHNAN**, **אֶתְנַן** *Ethnán*, m. *Ἐσθανάμ*, Ethnan.

"Gift," i. e. of an harlot (donum, *merces*, Sim.), the same as the appell. **אֶתְנַן** *ethnán*, m. *hire* of a harlot, reward, De. 23. 19; Eze. 16. 34; with *aleph* prosthetic, from the root **תָּנָה** *tanáh*, to hire, occurs twice, Ho. 8. 9, 10.

The son of Ashur, the father of Tekoa, by his wife Helah. (B. c. 1500.) Occurs 1 Ch. 4. 7.

**ETHNI**, **אֶתְנִי** *Ethniy*, m. *Ἀθανί*, Athanai.

"Reward," the same as the appell. **אֶתְנִי** *ethnáy*, f. *reward*, occurs once, Ho. 2. 14, vid. Ethnan.

The son of Zerah, a Levite. (B. c. 1020.) Occurs 1 Ch. 6. 41.

**EUPHRATES**, **פְּרָת** *P'ráth*, *Εὐφράτης*, Euphrates.

"Fruitfulness" ("*frugifer*," St. Jer.; "*fertilitas*," Sim.), from the root **פָּרָה** *paráh*, to bear fruit, vid. Ephraim. But Gesenius interprets, "sweet

water," from **פָּרַת** an unused root, Arab. **فَرَّت** to be sweet (used of water); and the Greek *Εὐφράτης* (from **אֶפְרַת**), he refers to the same root. It is said that the water of the Euphrates is sweet and pleasant; hence this derivation.

The fourth river of the garden in Eden, which has its origin now in the mountains of Armenia, and passing southward of Babylon, unites with the Tigris and empties into the Persian gulf. Occurs Ge. 2. 14; 15. 18; De. 1. 7; 11. 24; Jos. 1. 4; 2 Sa. 8. 3; 2 Ki. 23. 29; 24. 7; 1 Ch. 5. 9; 18. 3; 2 Ch. 35. 20; Je. 13. 4, 5, 6, 7; 46. 2, 6, 10; 51. 63.

**EVE**, **חַוָּה** *Havváh*, f. *Ζωή*, Heva.

"Life" (*vita*, Sim. and LXX.), for **חַיָּה** *hhayyáh*, life, Is. 57. 10, from the root **חָיָה** *hhaydh*, to live, to prosper, to keep alive, to give life, Eze. 18. 23; 2 Ki. 11. 12; De. 6. 24; Ps. 119. 25.

The first woman, whom Adam so called **כִּי חַיָּה** *kiy hiv' hay'tháh*, em kol-hhay, "because she was the mother of all living." (B. c. 4004.) Occurs Ge. 3. 20; 4. 1.

**EVI**, **אֵי** *Eviy*, m. *Εὖν*, Evi.

"Desire" ("desiderium," Sim.; "desideravi," St. Jer.), from the root **אָוָה** *aváh*, to desire, to lust, Is. 26. 9; Nu. 11. 4. Vid. Kibroth-hattaavah.

A king of Midian slain by the Israelites. The Armenian name *Harma*, i. e. *the parent's desire*, is the same. (B. c. 1452.) Occurs Nu. 31. 8; Jos. 13. 21.

**EVIL MERODACH**, **אֵיִל מְרֹדַח** *Eviyl-m'rod-hákch*, m. *Εὐιλαμρωδάκ*, Evilmerodach.

"The fool of Merodach," a comp. of the appell. **אֵיִל** *eviyl*, a fool, foolish, Je. 4. 22; Is. 19. 11 (from the root **אָוָה** *aval*, unused, to be foolish), and **מְרֹדַח** *m'rodhách*, vid. Merodach.

A Babylonian king, whose name signified in the Assyrian language something grand, no doubt, from its composition with the name of this great idol; but perhaps the Jews may have altered it a little, as they frequently did, to cast ridicule upon their captor. (B. c. 562.) Occurs 2 Ki. 25. 27; Je. 52. 31.

**EZBAI**, **אֶזְבָּי** *Ezbáy*, m. *Ἀζοβαί*, Asbai.

"Spoil" (*spolium*, s. *præda Domini*, pro **אֶזְבָּי** [*Ebhzáy*], Hill.); from the root **בָּזָז** *bazáz*, to seize, to spoil, to take spoil, to rob, Eze. 38. 12; Je. 20. 5; Na. 2. 10; Eze. 39. 10.

The father of Naarai, one of the thirty heroes of David. (B. c. 1048.) Occurs 1 Ch. 11. 37.

**EZBON**, **אֶזְבוֹן** *Etsbón*, m. *Ἐσποβόν*, Esebon.

"Great beauty," "*decus eximium*," says Sim., and also adds: "Formam habet ab **אֶזְבָּי**, sed significatiōnem a **אֶזְבָּי** Chald., Syr., et Arab., *voluit, acquievit*." The root from whence this name springs is very uncertain. Calmet regards it as a compound from **אָוָה** *uts*, to hasten, to urge, and **בֵּן** *ben*, son; hence he says, "precipitation of the son."

(1) A son of Gad, who is also called **אֶזְנִי** *Ozníy*, Ozni. The Greek and Latin names, *Cleopas*, *Patroclus*, *Patrocles*, *Cleopatrus*, *Cleopatra*, are of a similar meaning. (B. c. 1700.) Occurs Ge. 46. 16.

(2) The first-born son of Bela, the first-born of Benjamin. (B. c. 1670.) Occurs 1 Ch. 7. 7.

**EZEKIEL**, **יְחֶזְקֵאל** *Y'hhezqél*, m. *Ἰεζεκιήλ*, and *Ἐζεκιήλ*, Ezechiel and Hezechiel.

"Strength of God" (*fortitudo Dei*, St. Jer.), or "whom God will strengthen," for **אֶל אֱלֹהִים** *Y'hhazzéq El*, a composition of the third pers. m. fut. Piél, from the root **חָזַק** *hhazdq*, to bind fast, to strengthen, Is. 22. 21; 2 Ch. 11. 12, to take hold of, to retain, to prevail over, to restore, to fortify, Job 2. 3, 9; 18. 9, and the divine name **אֱלֹהִים** *El*, God, vid. Abdiel.

(1) A priest, to whom appertained the twentieth course in the service of the temple, in the time of David. In Eng. Vers. his name is written *Jehezkeel*. (B. c. 1015.) Occurs 1 Ch. 24. 16.

(2) A prophet, whose book of prophecies is placed in our Bibles the third in order. He was a son of Buzi the priest, and was carried a captive to the banks of the Chebar, where he delivered his prophecies, and was there sixteen years after the destruction of Jerusalem by Nebuchadnezzar. (B. c. 572.) Occurs Eze. 1. 3; 24. 24.

**EZEL**, **אֶזֶל** *Ézel*, LXX. om., Ezel.

"Departure" (*discessus*, *abitus*, Sim.), regarded as an appell. by the LXX.; it is the same as the appell. which only occurs in 1 Sa. 20. 19, from the root **אָזַל** *azál*, to go away, to go about, a busy-body, Pr. 20. 14; Eze. 27. 19; Je. 2. 36.

A stone, near which David hid himself for fear of Saul, and so called because of the separation of David and Jonathan. The LXX. regarded it as an appell. Occurs 1 Sa. 20. 19.

**EZEM**, vid. Azem.

**EZER**, **אֶזֶר** *Étser*, m. *Ἀσάρ*, Eser.

"Treasury," "treasure" (*thesaurus*, Sim.) = **אֶזְסָר** *otsár*, m. *treasury*, *treasure*, Jos. 6. 19, 24, from the root **אָסַר** *atsár*, to lay up, to treasure up, to store up, Is. 39. 6; Ne. 13. 13; Am. 3. 10.

A son of Seir, and one of the dukes of Edom. Written also in Eng. Version, Ezar. (B. c. 1780.) Occurs Ge. 36. 21, 27, 30; 1 Ch. 1. 38, 42.

**EZER**, **עֶזֶר** *Ézer*, m. *Ἰαζήρ*, and *Ἐζήρ*, Ezer.

"Help," "aid," vid. Ahiezer.

(1) A son of Ephraim, whom the men of Gath slew. It is here a segholite name. (B. c. 1680.) Occurs 1 Ch. 7. 21.

(2) A son of Penuel, a Judahite. (B. c. 1400.) In 1 Ch. 4. 17, it is written **עֶזְרָה** *Ezrah*. Occurs 1 Ch. 4. 4.

(3) A Gadite warrior, who joined David at Ziklag. (B. c. 1048.) Occurs 1 Ch. 12. 9.

(4) A Levite, in the days of Nehemiah, son of Joshua. (B. c. 445.) Occurs Ne. 3. 19.

(5) A priest in the time of Nehemiah. (B. c. 445.) Occurs Ne. 12. 42.

**EZION GEBER**, **עֶזְיוֹן גִּבְהֵר** *Etsyón Gébher*, *Γεσών Γάβερ*, Asiongaber.

"The backbone of a man," "*spina magna viri*, i. e. *rupes in spinæ*, scil. *dorsi modum in mare excurrens*, qualis Græc. *ῥαχὶς* vel *ῥαχία*, ut observat

Bochartus in *Canaan* 764;" (St. Jerome and Chytræus, "*lignatio viri*"), a comp. of אֶצֶה *atséh*, a back-bone, Le. 3. 9 (from the root אֶצֶה *atsáh*, to make firm, to shut a door, or one's eyes, Pr. 16. 30), and זָבַר *zébher*, m. a man, so called because of strength, Is. 22. 17; Ps. 34. 9, from the root זָבַר *gabhár*, to prevail, to be strong, to strengthen, La. 1. 16; 2 Sa. 1. 23; Zec. 10. 6.

A sea-port on the western coast of the *Ælanitic* gulf of the Red Sea. Here Solomon equipped his fleets for the voyage to Ophir for gold; whence the Arabs now call it *Meenah el Dsahab*, or the *gold port*. The dangerous nature of this place is learned from the wreck of the fleet of Jehoshaphat. No doubt it was so named from its rugged rocks, which run out from the shore into the sea. Concerning this station, St. Jerome says, "Tricesimasecunda mansio transfertur in ligna viri, sive dolationes hominis, quod significantius Græcè dicitur ξυλακισμοφόρος, scribiturque per *ν* *ain* litteram, non ut Græci et Latini errant, per *γ* *gimel*. Unde in solitudine multitudo lignorum, nisi quod seduli et diligentis magistri disciplina monstratur, cædentis ligna informia, et dolantis facientisque vasa diversa, quæ in domo magna necessaria sunt? Possunt lignationes viri, saltuum, et omnium arborum genera, ac per hoc credentium multitudinem figurare, dicente David; *Invenimus eam in campis silvæ*. Hucusque solitudo Pharan decem et octo continet mansiones: quæ descriptæ in catalogo, in superiori itinere non ponuntur," De 42 Mans. Occurs Nu. 33. 35, 36; De. 2. 8; 1 Ki. 9. 26; 22. 48; 2 Ch. 8. 17; 20. 26.

**EZNITE, THE**, vid. Adino the Eznite.

**EZRA**, עֶזְרָא *Ezrá*, m. Ἐσδράς, Esdras.

"Help," vid. Ahiezer.

(1) A contemporary of Zerubbabel, and one of the first colony. (B.C. 536.) Occurs Ne. 12. 1, 13.

(2) A priest who led the second colony of Jews from Babylon to Jerusalem. He was a scribe, "ready in the law of Moses, which the Lord God of Israel had given;" and many of the books of the Old Testament were put into their present order by him. (B.C. 458.) Occurs Ezr. 7. 1, 6, 10, 11, 12, 21, 25; 10. 1, 2, 5, 6, 10, 16; Ne. 8. 1, 2, 4, 5, 6, 9, 13; 12. 26, 33, 36.

**EZRA**, vid. Ezer (No. 1.)

**EZRAHITE**, עֶזְרָהִי *Ezrahhiy*, m. Ζαράιην and Ἐζραηλίτην, Ezrahita.

"Sprung up," with *aleph* prosthetic, from זָרַח *zérakh*, Zerah, q. v.

(1) A title given to Ethan, one of the wise sons of Mahol. Occurs 1 Ki. 4. 31; Ps. 89, *title*.

(2) A title given to Heman. They were both, in all probability, the descendants of Zerah, the son of Judah by Tamar. Occurs Ps. 88, *title*.

**EZRI**, עֶזְרִי *Ezriy*, m. Ἐσδρί, Ezri.

"Help" of the Lord (*auxilium* (Dei), i. e. *auxilium divinitus præstitum*), vid. Ezer and Eri.

A son of Chelub, the overseer of the agriculturists for king David. (B.C. 1015.) Occurs 1 Ch. 27. 26.

## G

**GAAL**, גָּאֵל *Gáal*, m. Γαάλ, Gaal.

"Loathing," the same as the appell. גָּאֵל *gáal*, m. *loathing*, and occurs but once, Eze. 16. 5, from the root גָּאֵל *gáal*, to abhor, to loathe, Le. 16. 45; Eze. 16. 45.

A son of Ebed. Who he was is a matter of doubt; some think he was a Gentile; but all agree he was an enemy of Abimelech's, since he stirred up the men of Shechem, and led them out against him, vid. Ebed. (B.C. 1209.) Occurs Ju. 9. 26, 28, 30, 31, 35, 36, 37, 39, 41.

**GAASH**, גָּאֵשׁ *Gáash*, Γαλαád and Γαás, Gaas.

"Shaking," "earthquake" (*concussio*; *id quod concutitur*, Sim.), from the root גָּאֵשׁ *gaásh*, to shake, especially the earth, to be moved, Ps. 18. 8; Je. 46. 7.

A hill on mount Ephraim. It is probably the same as Gilead, as the Rabbins conjectured, vid. Gilead. Occurs Jos. 24. 30; Ju. 2. 9; 2 Sa. 23. 30; 1 Ch. 11. 32.

**GABA**, גָּבָא *Gébha*, Γαβαά, Gabee.

"Hill" (*collis*, Sim.), from גָּבָה *gabhá*, unused root, having the sense of *elevation*.

A city in the tribe of Benjamin, which was given to the Levites. It is called in the Eng. Vers. *Gaba*, *Gibeah*, and *Geba*. It was so called because situated on a hill, and written in full גִּבְעַת בְּנֵימִין *Gébha Binyamiyn*, Gibeah of the Benjamites, and גִּבְעַת בְּנֵי בִנְיָמִין *Gibháth b'ney Benyamiyn*, "Gibeah of the sons of Benjamin," and because of the birth of Saul there it was called גִּבְעַת שְׂאוּל *Gibháth Shaúl*, Gibeah of Saul. It is written, 1 Ch. 2. 49, גִּבְחָא *Gibhá*, Gibeah.

## OCCURRENCES.

Joshua 18. 24 - 21. 17.  
Judges 20. 10, 29, 33.  
1 Samuel 13. 3, 16 - 14. 5.  
2 Samuel 5. 25.  
1 Kings 15. 22.  
2 Kings 23. 8.

1 Chronicles 6. 60 - 8. 6.  
2 Chronicles 16. 6.  
Ezra 2. 26.  
Nehemiah 7. 30 - 11. 31 - 12. 29, 29.  
Isaiah 10. 29, 29.  
Zechariah 14. 10.



**GABBAI**, גַּבַּי *Gábbay*, m. Γηβέ and Γηβεέ, Gebbai.

"An exactor of tribute," i. q. Syr. ܓܒܝ Ges.

A Benjamite, who, in the days of Nehemiah, assisted in the restoration of Jerusalem. (B.C. 445.) Occurs Ne. 11. 8.

**GABRIEL**, גַּבְרִיאֵל *Gabhríyél*, m. Γαβριήλ, Gabriel.

"Man of God" (*vir Dei*, i. e. *legatus Dei*, Sim.), a comp. of גַּבְרָה *gébher*, m. a man (vid. Ezion Geber), and אֵל *El*, God, vid. Abdiel.

One of the highest order of angels, who appeared to Daniel, and to the Virgin Mary, and to the priest Zacharias. Occurs Da. 8. 16; 9. 21.

**GAD**, גַּד *Gadh*, m. Γάδ, Gad.

"Good fortune," "good luck," from the root גָּדַד *gadhád*, to gather in troops, to cut through, from the idea of a troop of men cutting through opposing ranks, Je. 16. 6; 5. 7.

(1) A son of Jacob, by Zilpah, the handmaid of Leah. At his birth (Ge. 30. 11) Leah exclaimed, גַּדְגַּד *Baghád* (or, as the ק"י has it, בָּאֵד, "a troop cometh;") LXX. ἐν τύχῃ; Vulg. feliciter. If, therefore, we interpret as most have done, we must take the words as in the ק"י, and write it thus: גַּדְגַּד *Ba Gadh*, good fortune has come. St. Jerome interprets it, "in fortuna; ubi nos posuimus; in fortuna: in Græcè dicitur ἐν τύχῃ, quæ potest eventus dici: in Hebræo habet גַּדְגַּד, quod Aquila interpretatur, venit accinctio. Nos autem dicere possumus in procinctu, etc." From this reference to false deities, and the mention of the gods stolen by Rachel, it is said that Laban was, if not an idolater, a dealer in a sort of judicial astrology. Taught by her father to believe that heavenly bodies influenced the things on earth, she said, "By Gad" (a particular star or planet, probably Jupiter) "I have gotten this son," therefore, after the name of this supposed deity, she called his name גַּד *Gadh*. His descendants, the Gadites, were a valiant tribe, and settled on the east of the river Jordan. Concerning Gad, Jacob said, Ge. 49. 19:—

גַּד גַּדְגַּד  
יְהוָה יִגְדְּךָ עֶקֶב:

"Gad, an army shall attack him,  
And he shall attack in return."

The LXX. is to the same effect: Γάδ, *πειρατήριον* *πειρατεύσει αὐτόν* αὐτὸς δὲ *πειρατεύσει αὐτόν κατὰ πόδας*. St. Jerome, on Ge. 49. 19, says: "Juxta Hebræum

interpretati sumus: sed ubi nos latrunculum posuimus: ubi scriptum est גַּדְגַּד *begad*, ut ad Gad nomen alluderet qui significatius ἑυζωνος id est *accinctus*, sive expeditus exprimi potest. Totum autem illud est, quod ante Reuben dimidiam tribum Manasse ad filios, quos trans Jordanem in possessione dimiserat, post quatuordecim annos revertens, prælium adversum eos gentium vicinarum grande recipit, et victis hostibus fortiter dimicavit." His descendants, the גַּדִּי *Gadhîy*, *Gadites*, are mentioned in the following texts: Nu. 34. 14; De. 3. 12, 16; 4. 43; 29. 8; Jos. 1. 12; 12. 6; 13. 8; 22. 1; 2 Sa. 23. 36; 2 Ki. 10. 33; 1 Ch. 5. 18, 26; 12. 8, 37; 26. 32. (B.C. 1749.)

## OCCURRENCES.

Genesis 30. 11 - 35. 26 - 46. 16 - 49. 19. 20. 8 - 21. 7, 33 - 22. 9, 10, 11, 13, 15, 21, Exodus 1. 4. 25, 30, 31, 32, 33, 34. Numbers 1. 14, 24, 25 - 2. 14, 14 - 7. 1 Samuel 13. 7. 42 - 10. 20 - 13. 15 - 26. 15, 18 - 32. 1, 2. 2 Samuel 24. 5. 6, 25, 29, 31, 33, 34. 1 Chronicles 2. 2 - 5. 11 - 6. 63, 80 - Deuteronomy 27. 13 - 33. 20, 20. 12. 14. Joshua 4. 13 - 13. 24, 24, 28 - 18. 7 - Ezekiel 48. 27, 28, 34.

(2) The seer or prophet of David. (B.C. 1040.) Occurs 1 Sa. 22. 5; 2 Sa. 24. 11, 13, 14, 18, 19; 1 Ch. 21. 9, 11, 13, 18, 19; 29. 29; 2 Ch. 29. 25.

(3) The land of the tribe of Gad. Occurs Je. 49. 1.

(4) A Syrian idol, and the first whose name is mentioned in Scripture. It was afterwards worshipped by the Israelites, as we learn from Is. 65. 11, לֹא־יִשְׁלְחוּן הָעֹרְכִים לְגַדְגַּד *haorkhiym lágadh shulhán*, "who prepare a table for a troop," or properly, "for Gad." It is very uncertain, after all, what it was. Schmiedius, on this place, says: "It appears sufficiently that they were false gods [Gad and Meni], either stars, or some other natural object, or a mere fiction. The Holy Scripture did not deign to explain more clearly what these objects of idolatrous worship were, but chose rather that the memory of the knowledge of them should be utterly abolished. And, God be praised, that they are so totally abolished, that we are now quite at a loss to know what, and what sort of things they were." To this idol the apostate Jews were in the habit of making a feast, or, as the Romans say, a lectisternium. Occurs Gen. 30. 11; Is. 65. 11.

**GADDI**, גַּדִּי *Gaddiy*, m. Γαδί, Gaddi, vid. Gadi.

The son of Susi, and the Manassite explorer of the land of promise while the children of Israel were in the wilderness. He united with the other ten, to give an incorrect report of the land. (B.C. 1490.) Occurs Nu. 13. 11.

**GADDIEL**, גַּדְיָאֵל *Gaddiyél*, m. Γουδιήλ, Geddiel.

"Troop of God" (*turma Dei*, Sim.), a comp. of גַּד *Gadh*, idol of fortune, or a troop (vid. Gad), and אֱל *El*, God, vid. Abdiel.

The son of Jodi, and the Zebulunite explorer of the land of promise; but he failed in his mission. (B.C. 1490.) Occurs Nu. 13. 10.

**GADI**, גַּד *Gadhly*, m. Γαδί, Gadi.

"Troop of God," or "fortune of God" (*turma Dei*, Sim.), a comp. of גַּד *Gadh*, Gad (vid. Gad), and the sign of the divine name, vid. Jehovah.

Father of Menahem, who slew Shallum, king of Samaria, and reigned in his stead. (B.C. 772.) Occurs 2 Ki. 15. 14, 17.

**GADITES**, vid. Gad (No. 1.)

**GAHAM**, גַּחַם *Gáhham*, m. Γαάμ, Gaham.

"Having large and flaming eyes," = "Arab."

أعرج *oculos amplos et quasi flagrantés habens*, Arab. *Arsit flagrauit*, it. *prorsus aperuit oculos suos*. Sic Armen. *Heratshea*, i. e. *ignitos habens oculos*, Sim.

A son of Nahor, by his concubine Reumah. (B.C. 1860.) Occurs Ge. 22. 24.

**GAHAR**, גַּחַר *Gáhhar*, Γαάρ, Gahar.

"Hiding place," from גַּחַר *gahhár*, unused root, "Arab. جحر to hide oneself," Ges.

Whose children returned to Jerusalem with Zerubbabel. Occurs Ezr. 2. 47; Ne. 7. 49.

**GALAL**, גָּלַל *Galdl*, m. Γαλάλ, Galal.

"He has rolled away" the reproach of the parents (*devoluit*, scil. *Deus opprobrium a parentibus*, Sim.), præter. Kal. from the root גָּלַל *galdl*, to roll off, to roll upon the Lord, i. e. to trust in Him, to remove reproach, Jos. 5. 9; Ps. 22. 9; 37. 5; 119. 22.

(1) A Levite so called because God, in giving his parents this son, had rolled away their reproach. (B.C. 500.) Occurs 1 Ch. 9. 16; Ne. 11. 17.

(2) A Levite in the time of Nehemiah. (B.C. 445.) Occurs 1 Ch. 9. 15.

**GALEED**, גַּלְעָד *Galéd*, Βουνὸς μάρτυς and μαρτυρεῖ, *Tumulus testis*.

"Hill of witness," as most versions render it, as also the LXX. and Vulg.; a comp. of the appell. גַּל *gal*, m. a heap of stones, Jos. 8. 29, or a fountain, spring, plur. waves, Ca. 4. 12; Ps. 65. 8 (from the root גָּלַל *galdl*, vid. Galal), and עֵד *edh*, a witness, vid. Adah.

The place was so named because of the covenant

and treaty of amity made between Laban and Jacob. As a sign and witness of the covenant, stones were gathered together and placed in a heap, and then Laban said unto Jacob, הָיָה הַזֶּה עֵד בֵּינִי וּבֵינֶךָ *Hágal hazzéh edh beniy ubheyinkhá hayyém*, "This heap is a witness between me and thee this day;" Laban called it in the Chald. יֶגֶר שְׁהָדוּתָא *Y'ghár-sahadhútha*, Jegar-sahadutha, "the heap of witness," and Jacob called it גַּלְעָד *Galéd*, Galeed. The locality of it was beyond Jordan, eastward of the possessions of Reuben and Gad. It was also called גִּלְעָד *Gildadh*, Gilead, q. v. Occurs Ge. 31. 47, 48.

**GALILEE**, גַּלִּיל *Galyil*, Γαλιλαία, Galilæa.

"Rolling," "revolving" (*in rotundum flexum et convolutum, circulus*, Sim.), the same as the adj. גַּלִּיל *galyil*, rolling, circuit, 1 Ki. 6. 34; Is. 8. 23; from the root גָּלַל *galdl*, Galal.

A region in the tribe of Naphtali, inhabited by Gentiles, i. e. Phœnicians, Egyptians, and Arabians, and anciently called גַּלִּיל הַגּוֹיִם *G'lyil hagoyim*, "Galilee of the nations." The Galilee of the New Testament was very different, and was divided in the time of Christ into *Upper* and *Lower*, the former lying north of the land of Zebulun, and abounding in mountains; the latter being more level and fertile, and very populous. The fem. occurs 2 Ki. 15. 29, and very populous. The fem. occurs 2 Ki. 15. 29, גַּלְיָלָה *G'lyiláh*. Occurs Jos. 20. 7; 21. 32; 1 Ki. 9. 11; 1 Ch. 6. 76; Is. 9. 1.

**GALLIM**, גַּלִּים *Gallyim*, Πομμά and Γαλλεί, Gallim. *Γαλλεί* *Galley* (Γαλλεί)

"Fountains" (*scaturigines*, Sim.), pl. of גַּל *gal*, vid. Galeed.

A town in the territory of Benjamin, north of Jerusalem, and was perhaps so called from the abundance of fountains in its neighbourhood (*fontibus abundans*). Eusebius and St. Jerome say it was near to Accaron. Occurs 1 Sa. 25. 44; Is. 10. 30.

**GAMALIEL**, גַּמְלִיֵּאל *Gamliyél*, Γαμαλιήλ, Gamaliel.

"Recompence of God" (*retributio*, s. *præmium Dei*, Sim.), a comp. from the root גַּמַּל *gamál* (vid. Beth-gamul), and אֱל *El*, God, vid. Abdiel.

The prince of the tribe of Manasseh in the wilderness, and son of Pedahzur. (B.C. 1490.) Occurs Nu. 1. 10· 2. 20· 7. 54, 59; 10. 23.

**GAREB**, גָּרֵב *Garébh*, m. Γηράβ, Gareb.

"Scabby," "leprous" (*scabiosus, leprosus*, Sim.), = גָּרֵב *garábh*, m. *scab, scurvy*, Le. 21. 20; De. 28.

27, from גַּרְבִּי *garábh*, unused root, "Arab. جَرَبَ to be scabby, جَرَبَ scab; Syr. ܓܪܒܐ leprosy," Ges.

(1) One of David's heroes. (B. c. 1048.) Occurs 2 Sa. 23. 38; 1 Ch. 11. 40.

(2) A hill near Jerusalem, so called perhaps because it was inhabited by leprous people. Dr. Lightfoot understood it to be mount Calvary. Occurs Je. 31. 39.

**GARMITE**, גַּרְמִי *Garmi*, m. Γαρμί, Garmi.

"Bony," gent. noun from the appell. גֶּרֶם *gérem*, m. a bone, Job 40. 18; Pr. 17. 22, from the root גָּרַם *garám*, to gnaw bones, to break bones, Zep. 3. 3; Nu. 24. 8.

The cognomen of Keilah the son of Naham, and so called from the great strength of his bones. Occurs 1 Ch. 4. 19.

**GASHMU**, vid. Geshem.

**GATAM**, גַּתָּם *Gatám*, m. Γαθώμ, Gatham.

"Great fatigue" (*defatigatio maxima*, Sim.), from the root יָגַד *yaghá*, to labour, to be weary, Jos. 24. 13; Ps. 6. 7. Ges. says "their touch," from the Heb. Onomasticon, "*tactus eorum*," and St. Jer. "*tangens risit*."

A duke of Edom and son of Eliphaz. (B. c. 1680.) Occurs Ge. 36. 11, 16; 1 Ch. 1. 36.

**GATH**, גַּת *Gath*, Γέθ, Geth.

"Wine-press," a contraction from גִּנֶּת *géneth*, according to Sim. and Ges., from the root יָגַד *yaghán*, not used, Arab. جنى, to beat abroad, to pound; but Ges. refers it in his Thesaurus to נָגַח *naghán*, to play on stringed instruments, 1 Sa. 16. 16.

A city of the Philistines, famous as being the place where the giant Goliath was born. The patron. was גִּתִּי *Gitty*, Gittite, Jos. 13. 3; 2 Sa. 6. 10, 11; 15. 18, 19, 22; 18. 2; 21. 19; 1 Ch. 13. 13; 20. 5. The fem. of this is גִּתִּיָּה *gittiyth*, a musical instrument, Ps. 8. 1, so called, either because peculiar to the people of Gath, or from its being generally used during the treading of the grapes, to lead the songs of the wine-treaders.

## OCCURRENCES.

Joshua 11. 22.	1 Chronicles 7. 21 - 8. 13 - 13. 1 - 20.
1 Samuel 5. 8 - 6. 17 - 7. 14 - 17. 4, 23, 6, 8.	
53 - 21. 10, 12 - 27. 2, 3, 4, 11.	2 Chronicles 11. 8 - 26. 6.
2 Samuel 1. 20 - 15. 18 - 21. 20, 22.	Psalms 56, title.
1 Kings 2. 39, 39, 40, 40, 41.	Amos 6. 2.
2 Kings 12. 17.	Micah 1. 10.

**GATH HEPHER**, גַּת הַפֶּזֶר *Gath Hhépher*, Γε-  
βερέ and Γαθθά, Gethhepher.

"Wine-press of the well," vid. Gath and Hephher.

A town in the tribe of Zebulun, celebrated as being the birth-place of Jonah the prophet. In Jos. 19. 13, it is written with הַפֶּזֶר *locale*, גִּתְּהָהֶפֶזֶר *Gittáh-hépher*. Occurs 2 Ki. 14. 25.

**GATH RIMMON**, גַּת רִמּוֹן *Gath Rimmon*, Γεθ-  
ρεμμών, Gethremmon.

"Wine-press of the pomegranate," vid. Gath and Rimmon.

(1) A city of Dan. Occurs Jos. 19. 45; 21. 24; 1 Ch. 6. 69.

(2) A city of the tribe of Manasseh. Occurs Jos. 21. 25.

**GAZA**, **GAZATHITES**, vid. Azzah.

**GAZER**, גֶּזֶר *Gézer*, Γαζέρ, Gazer.

"Place cut off," "precipice" (*abscissio*, i. e. *munio*, *munimentum*, Sim.), the same as the appell. גֶּזֶר *gézer*, a piece, a part, from the idea of dividing asunder, Ge. 15. 17; Ps. 136. 13, from the root גָּזַר *gazár*, to cut off, to divide, Eze. 37. 11; 1 Ki. 3. 25; to decree, from the idea of cutting, i. e. engraving it, Job 22. 28.

This city was situated on the west boundary of the territory of Ephraim, and on the confines of the land of the Philistines; for Josephus says, ἡδὲ ἐστὶν ὁρος αὐτῶν τῆς χώρας, that it was the border of their country. Before the subjugation of Canaan by the Israelites, it was a royal city; but afterwards it became a city of the Levites. It is written in our Vers. Gezer and Gazer. The Egyptians of old laid it waste, but Solomon restored it. The people of this city were called, 1 Sa. 27. 8, גִּזְרִי *Gizriy*, Gizrites. Occurs Jos. 10. 33; 12. 12; 16. 3, 10; 21. 21; Ju. 1. 29, 29; 2 Sa. 5. 25; 1 Ki. 9. 15, 16, 17; 1 Ch. 6. 67; 7. 28; 14. 16; 20. 4.

**GAZEZ**, גֶּזֶז *Gazéz*, m. Γεζοζέ, Gezez.

"Shearer" (*abscissus*, Sim.), from the root גָּזַז *gazáz*, to shear, to cut off, to shave, Ge. 31. 19; Je. 7. 29; Job 1. 20.

(1) The son of Caleb by his concubine Ephah. (B. c. 1520.) Occurs 1 Ch. 2. 46.

(2) A son of Haran and nephew of Caleb. (B. c. 1500.) Occurs 1 Ch. 2. 46.

**GAZITES**, vid. Azzah.

**GAZZAM**, גַּזָּם *Gazzám*, Γαζάμ, Gazam.

"Violently torn off" (*violentissime avulsus*, Sim.), intensive from the root גָּזַז *gazáz*, vid. Gazez.

Whose children returned with Zerubbabel. Occurs Ezr. 2. 48; Ne. 7. 51.

**GEBA**, vid. Gaba.

**GEBAL**, גְּבַל *G'bhal*, Βιβλίων, Giblii.

"Boundary" (*terminus*, Sim.), from the root גָּבַל *gabhal*, to set bounds, to make a boundary, Ex. 19. 23; Zec. 9. 2.

A city of the Phœnicians, which was the boundary of their territory. It was situated between Tripoli and Berytus. The LXX. called it Βύβλος and Βίβλος; so also Eusebius and St. Jerome. The inhabitants were called, Jos. 13. 5, גִּבְלִי *Gibhliy*, Giblites; and 1 Ki. 5. 18, in our Vers. it is translated "stone squarers." Occurs Eze. 27. 9.

**GEBER**, גֶּבֶר *Gébbher*, m. Γαβέρ, Gaber.

"Man," vid. Ezion-geber.

A son of Uri, chief officer in the country of Gilead under Solomon, and probably so called from his great strength. (B. C. 1014.) Occurs 1 Ki. 4. 13, 19.

**GEBIM**, גְּבִים *Gebhiym*, pl. Γαββείρ, Gabim.

"Pits," "trenches" (*foveæ, fossæ*, Sim.), pl. m. of גָּבַח *gebh*, a pit, a ditch in which is water, Je. 14. 3, from the unused root גָּבַח *gubh*, "to cleave, to dig a pit," as the Arab. جَاب, Med. Waw and Ye," Ges.

A town on the north of Jerusalem. Occurs Is. 10. 31.

**GEDALIAH**, גְּדַלְיָה *G'dhalyáh*, m. Γαδαλία, G-dolia.

"Magnified of the Lord" (*magnificus Domini*, St. Jer.), a comp. of the Kal of the root גָּדַל *gadhál*, to grow, to wax great, to be magnified, Ge. 21. 8; 19. 13; Ps. 70. 5; and יָה *Yah*, vid. Jehovah.

(1) A son of Jeduthun, who prophesied on the harp in the temple. All Jeduthun's sons were cunning harpists, and to this one, with his brethren and sons, appertained the second lot to perform in the service of the Lord; therefore, as his name imported that he "was magnified of the Lord," out of a thankful heart he played and sang in the temple among his people, Ps. 35. 27, יִגְדַּל יְהוָה *yighdál Y'hováh*, "Let the Lord be magnified." It is here written גְּדַלְיָה *G'dhalyáhu*. (B. C. 1015.) Occurs 1 Ch. 25. 3, 9.

(2) Grandfather of Zephaniah the prophet. (B. C. 700.) Occurs Zep. 1. 1.

(3) A prince of the court of Zedekiah, and the son of Pashur. (B. C. 590.) Occurs Je. 38. 1.

(4) The son of Ahikam, who was made governor

of Judea by the king of Babylon. He was slain by Ishmael the son of Nethaniah, of the seed royal, who appears to have been sent for this purpose by Baalis, king of the Ammonites, as we learn from the words of Johanan the son of Kareah: "Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee?" (B. C. 588.) Written with עַו גְּדַלְיָה *G'dhalyáhu*, Gedaliah, in the following texts: 2 Ki. 25. 22, 23, 23, 24, 25; Je. 39. 14; 40. 6, 7, 9, 11, 12, 13, 14, 15, 16; 41. 1, 2, 3, 4, 6, 9, 10, 18; 43. 6. Occurs Je. 40. 5, 8; 41. 16.

(5) A priest who had married a foreigner, which was contrary to the law and God's express will. (B. C. 456.) Occurs Ezr. 10. 18.

**GEDER**, גֶּדֶר *Gédher*, Γαδέρ, Gader.

"A wall," vid. Beth-gader.

A royal city of the Canaanites, so called, as the others following, from the fence surrounding it, and probably the same as (Jos. 15. 36) גְּדֵרָה *G'dheráh*, f. Gederah, a wall, a fence; hence the gent. nouns גְּדֵרָתִי *G'dherathiy*, Gederathite, 1 Ch. 12. 4, and גְּדֵרִי *G'dheriy*, Gederite, 1 Ch. 27. 28. Occurs Jos. 12. 13.

**GEDERAH**, vid. Geder and Beth-gader.

**GEDERATHITE**, **GEDERITE**, vid. Geder.

**GEDEROTH**, גְּדֵרוֹת *G'dheróth*, Γεδδών, Gideroth.

"Folds," "fortifications," vid. Beth-gader.

A city in the south of the tribe of Judah, in the low or plain country. It was invaded and possessed by the Philistines in the time of king Ahaz. Occurs Jos. 15. 41; 2 Ch. 28. 18.

**GEDEROTHAIM**, גְּדֵרוֹתַיִם *G'dherotháyim*, Γαδῆρα, Gederothaim.

"Two folds," "two fortified places," dual of גֶּדֶר *Gédher*, Geder, q. v. and Beth-gader.

A place in the plain country of Judah, and probably the same as Geder. Occurs Jos. 15. 36

**GEDOR**, גְּדוֹר *G'dhor*, m. Γεδούρ, Gedor

"Fortified," vid. Geder and Beth-gader.

(1) A son of Penuel, a Judahite. (B. C. 1400.) Occurs 1 Ch. 4. 4.

(2) A son of Jared, a Judahite. (B. C. 1400.) Occurs 1 Ch. 4. 18.

(3) The seventh son of Gibeon, or Jehiel, the father of Gibeon, and brother of Kish and Ner. (B. C. 1100.) Occurs 1 Ch. 8. 31; 9. 37.

(4) A town in the hill country of Judah. Occurs Jos. 15. 58; 1 Ch. 4. 39; 12. 7.

**GEHAZI**, גֵּהָזִי *Geyhhaziy*, m. Γεζί, Giezi.

"Valley of vision" (*vallis visio*, St. Jer.), a comp. of the appell. גֵּי *gey*, by the omission of *aleph*, which frequently occurs in composition, from גַּי *gay*, a valley, so called from the flowing of water, Zec. 14. 4 (from the root גַּי *gayá*, pr. *to flow together* as water), and יִי *hhaziy*, from the root יִי *hhazah*, *to see, to prophesy, to provide*, Is. 26. 11; 30. 10; Ex. 18. 21.

The domestic servant of the prophet Elisha. He was smitten with incurable leprosy, for the great crime he committed in the name of his master. It is also written גֵּהָזִי *Gehhaziy*. (B.C. 894.) Occurs 2 Ki. 4. 12, 14, 25, 27, 29, 31, 36; 5. 20, 21, 25; 8. 4, 5.

**GEMALLI**, גִּמְלִי *G'malliy*, m. Γαμαλί, Gemalli.

"Camel possessor," probably comp. of גָּמַל *gamál*, plur. גִּמְלִים *g'malliyim*, comm. a camel, Ge. 32. 16, and the prep. ל the dative of the possessor. Simonis says, "*præmium* (Dei)," regarding it as from גָּמַל *gamál*, *to give, to repay*, vid. *Beth-gamúl*; but there can be no doubt that this root has also the meaning *to carry, to bring upon*; hence the name of this beast of burden.

Father of Ammiel, the explorer of the promised land for the tribe of Dan. (B.C. 1490.) Occurs Nu. 13. 12.

**GEMARIAH**, גִּמְרִיָּה *G'maryáh*, m. Γαμαρίος, Gemaria.

"Perfected of the Lord" ("*consummans Dominus*," St. Jer.; "*perfecit Dominus*," Sim.), a comp. of the root גָּמַר *gamár*, *to perfect, to perform, to bring to an end*, Ps. 138. 8; 57. 3; 7. 10, and יָה *Yah*, vid. *Jehovah*.

(1) The son of Hilkiah, whom king Zedekiah sent to Babylon to Nebuchadnezzar, with the words of Jeremiah, to renew his promises of fidelity to him. (B.C. 599.) Occurs Je. 29. 3.

(2) The son of Shaphan, and father of Michaiah. He made intercession with king Jehoiakim to spare the prophecies of Jeremiah. This is written with גִּמְרִיָּה *G'maryáhu*. (B.C. 599.) Occurs Je. 36. 10, 11, 12, 25.

**GENUBATH**, גִּנְבָּת *G'nubhát*, m. Γανηβάθ, Genubath.

"Theft" ("*subductio furtiva s. clancularia*," Sim.; "*furtum filiae*," St. Jer.), = גִּנְבָּה *g'nebháh*, *theft, something stolen*, Ex. 22. 2, 3, from the root גָּנַב *ganábh*, *to steal, to take away anything secretly, to acquire by stealth*, Ex. 20. 15; Job 4. 12; 2 Sa. 19. 4. This root is used in the eighth commandment.

The son of Hadad the Edomite, by the sister of Tahpenes, the queen of Egypt, which she bare him during his exile there, when he fled from the face of David. (B.C. 1000.) Occurs 1 Ki. 11. 20, 20.

**GERA**, גֵּרָא *Gerá*, m. Γηρά, Gera.

"Rumination" (*ruminatio*, St. Jer.), = גֵּרָה *geráh*, f. *rumination*, the food which ruminating animals bring up to chew, commonly called *the cud*, and so translated in our Vers. in the eight places where it occurs, Le. 11. 3; from the root גָּרָר *garár*, *to ruminate, to chew the cud, to saw, to destroy*, Le. 11. 7; 2 Ki. 7. 9; Pr. 21. 7.

(1) A son of Benjamin. (B.C. 1690.) Occurs Ge. 46. 21; 1 Ch. 8. 7.

(2) A son of Bela, the son of Benjamin. (B.C. 1650.) Occurs 1 Ch. 8. 3, 5.

(3) Father of the second judge of Israel, Ehud, a left-handed Benjamite. (B.C. 1350.) Occurs Ju. 3. 15.

(4) The father of Shimei, who cursed David when he fled from the face of Absalom. (B.C. 1023.) Occurs 2 Sa. 16. 5.

**GERAR**, גֵּרָר *G'rar*, Γεραρά, Gerara.

"Sojourning," "journeying," "a lodging-place" ("*peregrinatio, commoratio*," Sim.; "*incolatus*," St. Jer.), from the root גָּרַר *gur*, *to turn aside from the way, to tarry, to sojourn, to dwell, to fear*, Ge. 21. 23; Je. 43. 5; Ps. 22. 24; *to be a stranger*, Ps. 105. 12.

A city built by the exiled Philistines, which was anciently the royal city, and was made famous from Abraham and Isaac sojourning there. Occurs Ge. 10. 19; 20. 1. 2; 26. 1, 6, 17, 20, 26; 2 Ch. 14. 13, 14.

**GERIZIM**, גִּרְזִים *G'rizziym*, Γαριζίν, Garizim.

"Cutters down," "fellers," ("*abscissiones unde mons* גִּרְזִים *G'rizzim*, *abscissionum*, i. e. *præruptus* (prout Lat. *abscissus et abruptus*, et Græc. ἀπότομος, pro *arduo et præcipite* dicitur); vel mons *cacuminum*, i. e. *altissimus*," Sim., also St. Jer.), a plur. name, from גָּרַז *garáz*, *to cut off*, occurs only once, Ps. 31. 23.

A mountain situated opposite to mount Ebal, where the Samaritans built a temple in opposition to the temple at Jerusalem. On this mountain stood the tribes of Israel,—Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin, at the blessing and cursing, when they entered the land of Canaan. These were to bless; those on mount Ebal were to curse. It is supposed by some that it was so called from the abundance and fertility of its crops, from the idea of cutting down;

and by others that it was called after the גִּרְזִי, *Girziy*, Gezrites, 1 Sa. 27. 8, a colony of whom may have settled on or near this mountain. It was in the land of Ephraim, near Sichem. Occurs De. 11. 29; 27. 12; Jos. 8. 33; Ju. 9. 7.

**GERSHOM**, גֶּרְשֹׁם *Gershóm*, m. Γερσάμ, Gersam.

"A stranger there," "exile" ("advena ibi," St. Jer.; "*expulsio*, ex patria, *violentissima*," Sim.), a comp. of גֵּר *ger*, a stranger, an alien, Ge. 15. 13; Ex. 18. 3 (from the root גִּר *gur*, vid. Gerar), and the adverb שָׁם *shom*, = שָׁם *sham*, there, in that place, eo loco, êcêi, at that time, Ge. 2. 8; Ju. 5. 11. Hence the LXX. wrote it Γερσάμ.

(1) The eldest son of Levi, and so called from a similar reason to that given on the naming of the son of Moses (No. 2). In the following texts it is written גֶּרְשֹׁן *Gershón*, Ge. 46. 11; Ex. 6. 16, 17; Nu. 3. 17, 18, 21, 25; 4. 22, 38, 41; 7. 7; 10. 17; 26. 57; Jos. 21. 6, 27; 1 Ch. 6. 1; 23. 6. He was the founder of the Levitical house of Gershonites, hence the patron. גֶּרְשֻׁנִּי *Gershunniy*, Gershonite, and collect. Gershonites. (B. c. 1700.) Occurs 1 Ch. 6. 16, 17, 20, 43, 62, 71; 15. 7.

(2) A son of Moses by the Midianitish woman, Zipporah; and he so named him because he was an exile from Egypt, and a stranger in the land of Midian, as he himself says: גֵּר הָיִיתִי בְּאֶרֶץ נִכְרִיָּה *Ger hayiythiy b'êrets nakhriyyáh*, "I have been a stranger in a strange land." LXX., πάροικός εἰμι ἐν γῇ ἀλλοτρίᾳ. Vulg., "Advena fui in terra aliena." The Vulgate inserts in Ex. 2. 18, the birth of Eleazar with the words found in 18. 4. The Septuagint, as it stands in the Complutensian Polyglot, the Syriac, the Arabic, and the Coptic versions do the same; and no doubt with great propriety. (B. c. 1500.) Occurs Ex. 2. 22; 18. 3; 1 Ch. 23. 15, 16; 26. 24.

(3) The Manassite, Jonathan, whose son the Danites made their priest after they had stolen Micah's graven image. (B. c. 1400.) Occurs Ju. 18. 30.

(4) A descendant of Phinehas, a priest who returned with Zerubbabel to Jerusalem. (B. c. 536.) Occurs Ezr. 8. 2.

**GERSHON, GERSHONITE**, vid. Gershom, No. 1.

**GESHAM**, גֶּשְׁחָם *Geyshán*, m. Σωπά and Γησάμ, Gesan.

"Large clod" of dust, intens. from the appell. גִּישָׁם *giysh*, a clod, occurs once, Job 7. 5; from the unused root גָּשָׁם *gush*.

A son of Jahdai. The Jews make him a son of

Ephah, the same as Moza, and that he had two names. (B. c. 1470.) Occurs 1 Ch. 2. 47.

**GESHEM**, גֶּשֶׁם *Géshem*, m. Γησάμ, Gosem.

"Rain" (*pluvia*, Sim.), the same as the appell. גֶּשֶׁם *gëshem*, rain, Ge. 7. 12, from the root גָּשָׁם *ga-shám*, to rain, to cause to rain, once, Je. 14. 22.

An Arabian, and probably the deputy of Artaxerxes in Arabia, who opposed Nehemiah in the rebuilding of the wall of Jerusalem. His name is also written, Ne. 6. 6, גַּשְׁמִי *Gashmú*, Gashmu. (B. c. 445.) Occurs Ne. 2. 19; 6. 1, 2.

**GESHUR**, גֶּשׁוּר *G'shur*, Γεσούρ, Gessur.

"Expulsion" (*expulsio*, Hiller.), for גֶּרֶשׁ *g'rush*, from the root גָּרַשׁ *garásh*, to cast out, to expel, to divorce, Jon. 2. 5; Ge. 4. 14; Le. 21. 14.

A region in Syria where Talmai reigned, whose daughter David married. The inhabitants were called, De. 3. 14; Jos. 12. 5; 13. 11, 13, גֶּשְׁחֻרִי *Geshuriy*, Geshurites, and Geshuri, and were probably so called from their *expulsion* out of their territory by Jair the son of Manasseh. It was not far from Gilead. Occurs 2 Sa. 3. 3; 13. 37, 38; 14. 23, 32; 15. 8; 1 Ch. 2. 23; 3. 2.

**GESHURI**, גֶּשְׁחֻרִי *G'shuriy*, m. Γαργασεί, and Γεσούρ, Gessuri.

"Exiles," vid. Geshur.

A people who dwelt near the Philistines, on the way to Egypt. Occurs Jos. 13. 2; 1 Sa. 27. 8.

**GESHURITES**, vid. Geshur.

**GETHER**, גֶּתֶר *Géther*, m. Γατέρ, Gether.

"Fear" of the enemy (*timor*, *metus*, scil. hostium, Sim.), by Metathesis for גֶּרֶת *Géreth*, from גִּר *gur*, to turn aside, to fear; which is also taken from that idea, as he who fears another turns aside from him. St. Jerome says, "*torcular videns*, sive *accola explorationis*;" deriving from גָּת *gath*, construct from גֶּנֶת *géneth*, a wine-press or trough, and גָּדָה *radh*, to see; or from the words גָּר *gar* (root גִּר *gur* a borderer or neighbour), and חָתַר *tur*, to explore, to spy out.

A son of Aram. The place where he settled is very uncertain, but it was probably in Cœlosyria. (B. c. 2220.) Occurs Ge. 10. 23; 1 Ch. 1. 17.

**GEUEL**, גִּזְעָל *G'uél*, m. Γουδύλ, Guel.

"Majesty of God" (*majestas Dei*, D. Chytr.), a comp. of the appell. גִּזְעָה *gaaváh*, f. *majesty*, *excellency*, *arrogance*, De. 33. 26; Is. 13. 11 (from the root גָּאָה *gaáh*, to be lifted up, to triumph gloriously,

Eze. 47. 5; Ex. 15. 1, 21); and the divine name **אל** *El*, God, vid. Abdiel.

The Gadite spy in the wilderness, and son of Machir. (B.C. 1490.) Occurs Nu. 13. 15.

**GEZER, GEZRITES**, vid. Gazer.

**GIAH, גִּיָּה** *Giyahh*, Γαί, Vallis.

"Breaking forth," i.e. of a fountain (*eruptio*, scil. aquæ vel fontis, Sim.), from the root **גִּיָּה** *giyahh*, and **גִּיָּה** *giyahh*, to break forth, to labour to bring forth, to come forth, Job 38. 8; Mi. 4. 10; Eze. 32. 2.

A place near the way of the wilderness of Gibeon, whither Joab and Abishai pursued Abner. Occurs 2 Sa. 2. 24.

**GIBBAR, גִּבְבָּר** *Gibbâr*, Γαβέρ, Gebbar.

"Hero," "mighty" (*valde fortis*, Sim.), the same as the appell. **גִּבְבֹּר** *gibbôr*, adj. *mighty*, pl. *mighty men*, heroes, Ge. 6. 4, from the root **גִּבְר** *gabhâr*, vid. Ezion-geber.

The name of a man whose children returned from Babylon with Zerubbabel. He is called, Ne. 7. 25, Gibeon. Occurs Ezr. 2. 20.

**GIBBETHON, גִּבְתֹּן** *Gibb' thôn*, Βεγεθών, Γεθεδών, Gibbethon.

"A lofty place," with the intensive termination, from the root **גִּבָּה** *gabhâh*, to be high, to be lifted up, to be exalted, Ps. 103. 11; Eze. 28. 2; 13. 14.

A town belonging to the tribe of Dan, which was given to the Levites, who quitted it in the time of Jeroboam, the son of Nebat; afterwards the Philistines took possession of it. Occurs Jos. 19. 44; 21. 23; 1 Ki. 15. 27, 27; 16. 15, 17.

**GIBEA**, vid. Gaba.

**GIBEAH, גִּבְעָה** *Gibhâh*, Γαβαά, Gabaa.

"The hill," the same as the appell. **גִּבְעָה** *gibhâh*, a hill, 2 Sa. 2. 25, vid. Gaba.

(1) A town in the tribe of Judah; hence the one in Benjamin is distinguished by some other name. Occurs Jos. 15. 57.

(2) A city in the tribe of Benjamin, vid. Gaba. Hence the patron. **גִּבְעָתִי** *Gibhathiy*, m. Gibeathite. Occurs 1 Ch. 12. 3.

## OCCURRENCES.

Joshua 18. 26.	19 - 26. 1.
Judges 19. 13, 13, 14, 15, 16 - 20. 4, 5,	2 Samuel 6. 5, 4 - 21. 6 - 23. 29.
9, 13, 14, 15, 19, 20, 31, 35, 39, 30, 31, 34,	1 Chronicles 11. 31.
36, 37, 43.	2 Chronicles 13. 2.
1 Samuel 7. 1 - 10. 10, 26 - 11. 4 -	Isaiah 10. 29.
13. 2, 15 - 14. 2, 16 - 15. 34 - 22. 6 - 23.	Hosea 5. 8 - 9. 9 - 10. 9, 9.

**GIBEATHITE**, vid. Gibeah, No. 2.

**GIBEON, גִּבְעֹן** *Gibhôn*, Γαβαών, Gabaon.

"High hill" (*collis magnus*, Sim.), intensive from **גָּבַהּ** *gébha*, vid. Gaba.

(1) The same as Gibhar, q. v. Occurs Ne. 7. 25.

(2) A Hivite city of large dimensions, which after the subjugation of that people became a portion of Benjamin, and was situated west of Gibeah. The gent. noun is **גִּבְעֹנִי** *Gibhonty*, Gibeonite and Gibeonites, in the following texts, 2 Sa. 21. 1, 2, 2, 3, 4, 9; 1 Ch. 12. 4; Ne. 3. 7.

## OCCURRENCES.

Joshua 9. 3, 17 - 10. 1, 2, 4, 5, 6, 10,	16 - 16. 29 - 21. 20.
12, 41 - 11. 19 - 18. 25 - 21. 17.	2 Chronicles 1. 3, 13.
2 Samuel 2. 13, 16, 24 - 3. 30 - 20. 8.	Nehemiah 3. 7.
1 Kings 3. 4, 5 - 9. 2.	Isaiah 28. 21.
1 Chronicles 8. 29, 29 - 9. 35, 35 - 14.	Jeremiah 28. 1 - 41. 12, 16.

**GIBEONITE, GIBEONITES**, vid. Gibeon.

**GIBLITES**, vid. Gebal.

**GIDDALTI, גִּדְלָתִי** *Giddalti*, masc. Γοδολλαθί, Geddeethi.

"I have trained up" (*educavi*, Sim.), the first pers. præt. from the Piël of the root **גָּדַל** *gadhâl*, vid. Gedaliah; in the Piël, to nourish, to train, Nu. 6. 5.

A son of Heman, the king's seer to David. A musician in the house of God, to whom appertained the twenty-second course. (B.C. 1015.) Occurs 1 Ch. 25. 4, 29.

**GIDDEL, גִּדְלָל** *Giddél*, m. Γεδδῆλ, Gaddel.

"He has become great" (*magnificavit, crescere fecit*, Sim.), the third pers. m. præt. of Piël from the root **גָּדַל** *gadhâl*, vid. Giddalti.

(1) Whose children returned with Zerubbabel. Occurs Ezr. 2. 47; Ne. 7. 49.

(2) Another of the same name whose children returned with Zerubbabel. (B.C. 536.) Occurs Ezr. 2. 56; Ne. 7. 58.

**GIDEON, גִּדְעֹן** *Gidhôn*, m. Γεδεών, Gedeon.

"Feller," "cutter down," intensive from the root **גָּדַד** *gadhâd*, to cut down, to cut off, to cut asunder, Is. 22. 25; 15. 2; 45. 2.

The fifth judge of Israel, and a son of Joash the Abi-ezrite. He delivered the Israelites from the oppression of the Midianites. Vid. Jerubbaal. When the Midianites and the Amalekites, "and the children of the east country," gathered together in Jezreel against Israel, "the Spirit of the Lord came upon Gideon, and he blew with the trumpet, and thirty thousand men were gathered after him." These, however, dwindled down to three hundred; but with this handful of men the Lord overcame the enemies of his people. The Midianites were overthrown, and their princes were slain. (B.C. 1256.)

Occurs Ju. 6. 11, 13, 19, 22, 22, 24, 27, 29, 34, 36, 39; 7. 1, 2, 4, 5, 7, 13, 14, 15, 18, 19, 20, 24, 25; 8. 4, 7, 11, 13, 21, 22, 23, 24, 27, 27, 28, 30, 32, 33, 35.

**GIDEONI**, גִּדְּוֹנִי *Gidhoni*, m. Γεδεωνί, Gideonis.

"Feller," vid. Gideon.

The father of Abidan, the Benjamite prince at the Exodus. (B.C. 1520.) Occurs Nu. 1. 11; 2. 22; 7. 60, 65; 10. 24.

**GIDOM**, גִּדְּוֹם *Gidhóm*, Γεδών, ultra tenderent.

"Cutting down," "exterminating" (*excisio totalis*, Sim.), intensitive from the root גָּדַח *gadhá*, vid. Gideon.

A place in the tribe of Benjamin, near to Gibeah, and so called from the almost total extermination of the tribe of Benjamin there. Occurs Ju. 20. 45.

**GIHON**, גִּיְחוֹן *Giyhón*, Γεών, Gehon.

"Great breaking forth" of waters (*magna* (aquæ) *eruptio*, Sim.; *præruptum*, St. Jer.), from the root גִּיַּחַח *giyahh*, to break forth, and used of a river bursting from its fountains, and of a child breaking from the womb, Job 38. 8, vid. Giah.

(1) The second of the four rivers which ran through Paradise, and surrounded the land of Cush. The ancients generally consider this to be the Nile; Ges. suggests the Ethiopic Nile, which surrounds Ethiopia; but Reland thinks it to be the Araxes, and he gets a little support from the Arabic name of that river, which is of a similar interpretation. Occurs Ge. 2. 13.

(2) A place near Jerusalem, where Solomon was crowned, denominated from a fountain, which was the source of a stream. Occurs 1 Ki. 1. 33, 38, 45; 2 Ch. 32. 30; 33. 14.

**GILALAI**, גִּלְגַּלַּי *Giláláy*, m. Γελάλ, Galalai.

"Rolled off of the Lord," "ex גִּלְגַּלַּי *devolvit Dominus*, scil. opprobrium," Sim., vid. Galal.

A priest who played on a musical instrument at the dedication of the wall of Jerusalem. (B.C. 445.) Occurs Ne. 12. 36.

**GILBOA**, גִּלְבּוֹא *Gilboa*, Γελβουέ, Gelboe.

"Bubbling water of a fountain" (*scaturigo emanationis*, i.e. *scaturigo emanans*, s. *ebulliens*, Sim.), a comp. of גָּל *gal*, vid. Galeed; and of בּוֹד *bod*, for בּוֹד *buá*, unused root, "swelling up, gushing up, boiling up," Ges.

A fountain near the valley of Jezreel, which gave its name to a village and a mountain near it; and according to Robinson, iii. 157, appears to be called

Jelbón, جلبون. Occurs 1 Sa. 28. 4; 31. 1, 8; 2 Sa. 1. 6, 21; 21. 12; 1 Ch. 10. 1, 8.

**GILEAD**, גִּלְעָד *Gilád*, m. Γαλαάδ, Galaad.

"Perpetual fountain" (*scaturigo perpetua*, fons *ἀείναος*, Sim.), a comp. of גָּל *gal*, vid. Galeed; and אֲדָה *adh*, for ever, vid. Amad.

(1) A son of Machir, and founder of the Gileadites, גִּלְעָדִי *Giladhiy*, m. Gileadite and Gileadites, which occurs in the following texts: Nu. 26. 29; Ju. 10. 3; 11. 1, 40; 12. 7; 2 Sa. 17. 27; 19. 31; 1 Ki. 2. 7; 2 Ki. 15. 25; Ezr. 2. 61; Ne. 7. 63. He also gave name to the country of Gilead. (B.C. 1620.) Occurs Nu. 26. 29, 29, 30; 27. 1; 36. 1; Jos. 17. 1, 3; Ju. 5. 17; 1 Ch. 2. 21, 23; 7. 14, 17.

(2) The son of Michael. (B.C. 1300.) Occurs 1 Ch. 5. 14.

(3) The father of Jephthah, the judge of Israel. (B.C. 1200.) Occurs Ju. 11. 1, 2.

(4) A part of Palestine, denominated after the grandson of Manasseh, Gilead, No. 1. The country properly so called, was the mountain district south of the river Jabbok, with a city of the same name, and probably the same as Ramoth-gilead, and so called in these texts: 1 Ki. 21. 3, 4, 6, 12, 15, 20, 29; 2 Ki. 8. 28; 9. 1, 4, 14; 1 Ch. 10. 11; 2 Ch. 18. 2, 3, 5, 11, 14, 19, 28; 22. 5; vid. Galeed.

#### OCCURRENCES.

Genesis 31. 21, 23, 25 - 37. 25.	2 Kings 10. 33, 33 - 15. 29.
Numbers 32. 1, 26, 29, 39, 40.	1 Chronicles 2. 22 - 5. 9, 10, 16 - 6.
Deuteronomy 2. 36 - 3. 10, 12, 13, 15,	80 - 26. 31 - 27. 21.
16 - 4. 43 - 34. 1.	Psalms 60. 7 - 108. 8.
Joshua 12. 2, 5 - 13. 11, 25, 31 - 17.	Canticles 4. 1 - 6. 5.
5, 6 - 20. 8 - 21. 33 - 22. 9, 13, 15, 32.	Jer. 8. 22 - 22. 6 - 46. 11 - 50. 19.
Judges 7. 8 - 10. 4, 8, 17, 18, 18 - 11.	Ezekiel 47. 18.
5, 7, 8, 8, 9, 10, 11, 29, 29, 29 - 12. 4, 4, 5,	Hosea 6. 8 - 12. 11.
7 - 20. 1.	Amos 1. 3, 13.
1 Samuel 13. 7.	Obadiah 19.
2 Samuel 2. 9 - 17. 26 - 24. 6.	Micah 7. 14.
1 Kings 4. 13, 19 - 17. 1.	Zechariah 10. 10.

(5) A city on the border-land of Manasseh, beyond Jordan; fully written it is Jabesh-Gilead. Its male inhabitants were put to death by the tribes of Israel, because they did not unite with them against the tribe of Benjamin. It is also simply called Jabesh, q.v. Occurs Ju. 21. 8.

**GILEADITE, GILEADITES**, vid. Gilead, Nos. 1, and 4.

**GILGAL**, גִּלְגָּל *Gilgál*, Γολγολ, Galgala.

"Liberty," "rolling away" (*volutio continua*, ex una scil. parte in alteram, it. res *volubilis* et *rotunda*, *circulus*, Sim.; so also Dav. Chytræus, "rotam, seu sphæram, seu circumrotationem significat, inde nomen ortum putant, quod Josua ex his castris, quasi stativis, omnes gentes vicinas per



gyrum debellavit et vicerit, et quasi circumrotando contriverit"), the same as the appell. גָּלְגָל *galgál*, a wheel, Is. 28. 28, from the root גָּלַל *galál*, vid. Galal.

A place in the plain of Jericho, so called from the circumcision of the Israelites there; after which God said, Jos. 5. 9, גָּלוּתִי *galothiy*, "I have rolled away the reproach of Egypt from off you." LXX. ἀφέλιον. Vulg. *abstuli*. "Wherefore the name of the place is called Gilgal unto this day." Josephus affirms that "liberty" was the true interpretation; "for since now they had passed over Jordan, they looked upon themselves as freed from the miseries which they had undergone from the Egyptians and in the wilderness." (Antiq. lib. v. 1. 11.) It was between the Jordan and Jericho. Some affirm that there were three places so called,—the first as above; the second, that which was also called Galilee; and the third, a place on the confines of the territory of Judah and Benjamin.

## OCCURRENCES.

Deuteronomy 11. 30.	2 Samuel 19. 15, 40.
Joshua 4. 19, 20 - 5. 9, 10 - 9. 6 - 10.	2 Kings 2. 1 - 4. 38.
6, 7, 9, 15, 43 - 12. 23 - 14. 6 - 15. 7.	Hosea 4. 15 - 9. 15 - 12. 11.
Judges 2. 1 - 3. 19.	Amos 4. 4 - 5. 5, 5.
1 Samuel 7. 16 - 10. 8 - 11. 14, 15, 15	Micah 6. 5.
- 13. 4, 7, 8, 12, 15 - 15. 12, 21, 33.	

**GILOH**, גִּלְהָ *Gilóh*, Γηλώμ, Gilo.

"Exodus of a great multitude" (*migrantium exulum multitudo magna*, Sim.), from the root גָּלַח *galáh*, to lead into exile, to lead into captivity, to make bare, to depopulate a land, to uncover, to reveal, Am. 7. 11; Mi. 1. 16; Is. 47. 3; 23. 1.

A town in the tribe of Judah, from which is derived the gent. noun גִּילֹנִי *Gilyoniy*, Gilonite, 2 Sa. 15. 12; 23. 34. Occurs Jos. 15. 51; 2 Sa. 15. 12.

**GILONITE**, vid. Giloh.

**GIMZO**, גִּמְזוֹ *Gimzó*, Γαμζώ, Gamzo.

"Sycamores" (*sycamori*, Sim.), from גָּמַז *gamáz*, unused root; "prob. i. q. גָּמַז *to cut off*, whence Arab. جَمِيز *acute-minded*, and جَمِيز *a sycamore*, so called from its being cut," Ges.

A city in the tribe of Judah, so called because it abounded in sycamores, and, as Sim. says, genus præstantius, of an excellent kind. It is now called "Jimzu جِمزُو," Rob. iii. 57. Occurs 2 Ch. 28. 18.

**GINATH**, גִּינָת *Giynáth*, m. Γωνάθ, Gineth.

"Similitude" (*similitudo*, Sim.), from the same root as Guni, q. v.

The father of Tibni, who contended with the

usurper Omri for the throne of Israel. (B. c. 950.) Occurs 1 Ki. 16. 21, 22.

**GINNETHO**, vid. Ginnethon.

**GINNETHON**, גִּנְתָּן *Ginn'thón*, m. Γανναθών, Genthon.

"Gardener" (Ges.), from the root גָּנָן *ganan*, vid. En-gannim.

One of the covenanters of the time of Nehemiah. In Ne. 12. 4, it is written גִּנְתָּי *Ginn'thóy*, Ginnetho. (B. c. 445.) Occurs Ne. 10. 6; 12. 16.


**GIRGASHITES**, גִּרְגָּשִׁי *Girgashiy*, masc. Γερ-γεσαῖοι, Gergesæi.

"Dwellers in a clayey soil," and, as Boch. says, "a גִּרְגָּשִׁי, Chald. גִּרְגָּשָׁא *argilla*, Arab. جرجس *cænum nigrum*." The quadril. *Girgash*, is unused, but, no doubt, is similar to the Chald. *Gargeshta*, clay, clod, and the Arab. *black mud*.

They were so denominated from the clayey nature of the land where they dwelt, which was near the lake of Tiberias. They were a Canaanitish people, and a remnant of them dwelt about Gerasa or Gadara, in the earthly days of our blessed Lord. Occurs Ge. 10. 16; 15. 21; De. 7. 1; Jos. 3. 10; 24. 11; 1 Ch. 1. 14; Ne. 9. 8.

**GIRGASITE**, vid. Girgashites.

**GISPA**, גִּשְׁפָּא *Gishpá*, m. LXX. om., Gaspha.

"Soothing" (pro גִּשְׁפָּא *attrectatio blanda*, Sim.), and derived, as he also conjectures, from the Syr.  *to soothe tenderly*.

A prefect over the Nethinims which dwelt in Ophel. (B. c. 445.) Occurs Ne. 11. 21.

**GITTAIM**, גִּתַּיִם *Gittáyim*, Γεθαίμ, Gethaim.

"Two wine presses," dual of גָּת *Gath*, q. v.

A city of the Benjamites, so called from its association with vineyards. Occurs 2 Sa. 4. 3; Ne. 11. 33.

**GITTITE**, vid. Gath.

**GIZONITE**, גִּזוֹנִי *Gizoniy*, m. Γιζωνίτος, Gezonites.

"Stone-quarrier," patron. of גִּזָּה *Gizóh*, perhaps a stone quarry, a place unknown; from the root גָּזַח *gazáh*, to cut out of any place, Ps. 71. 6.

The place whence Hashem derived this patronymic is unknown. Occurs 1 Ch. 11. 34.

**GIZRITES**, vid. Gazer.

**GOATH**, גֹּאֵה *Goáh*, LXX. om., Goatha.

"Fatigue," for **יָגֹדֵה** *y'godáh*, from the root **יָגַד** *yaghdá*, to weary, to labour, Ps. 6. 7; Jos. 24. 13.

A steep hill outside the city of David, and so called from the *fatigue* which its ascent caused. Occurs Je. 31. 39.

**GOB**, **גֹּב** *Gobh*, **Γέθ**, **Γόμ**, and **Γόβ**, Gob.

"Pit," snare" (*fovea*, ut appell. **גֹּב** coll. **פֶּזֶק** *fovea*, *fossa*, et Sam. **פֶּזֶק** *fovea*, Sim.), vid. Gebim.

A place where David fought with the Philistines, and which probably was suitable for armies to draw up in, for here they fought twice. Occurs 2 Sa. 21. 18, 19.

"GOD," vid. Jehovah.

**GOG**, **גֹּג** *Gog*, m. **Γούγ**, Gog.

"Extension," "roof" (*extensio*, i. e. *augmentatio* et *propagatio* familiæ, rad. Arab. **גָּג** *extendit, expandit*, unde **גָּג** *tectum*, Sim.) = **גָּג** *gagh*, m. a roof, of a house, surface of the altar, top of the house, Jos. 2. 6; 2 Ki. 23. 12; 19. 26.

(1) A son of Shemaiah, a Reubenite, and father of Shimei. (B. c. 1600.) Occurs 1 Ch. 5. 4.

(2) A prince of the land of Magog. Occurs Eze. 38. 2, 3, 14, 16, 18; 39. 1, 1, 11, 11, 11, 15.

**GOLAN**, **גֹּלָן** *Golán*, **Γαυλόν**, Golan.

"Great Exodus" (*migratio magna*, i. e. *exulum multitudinis magna*, Sim.), intens. of **גֹּלָה** *goláh*, a band of exiles, Ezr. 1. 11, part. act. of the root **גָּלָה** *galáh*, vid. Giloh.

One of the cities of refuge, situated in Bashan, of the tribe of Manasseh. From this city the surrounding country was called Gaulonitis. It is now called *Jaulán*. Occurs De. 4. 43; Jos. 20. 8; 21. 27; 1 Ch. 6. 71.

**GOLIATH**, **גִּלְיָת** *Golyáth*, m. **Γολιάθ**, Goliath.

"Exile" (*transmigrans*, St. Jer.), from the root **גָּלָה** *galáh*, vid. Giloh.

A Philistine giant of Gath, who impiously defied the armies of the living God. He was slain by David with a sling and a stone. (B. c. 1063.) Occurs 1 Sa. 17. 4, 23; 21. 9; 22. 10; 2 Sa. 21. 19; 1 Ch. 20. 5.

**GOMER**, **גֹּמֶר** *Gómer*, m. and f. **Γαμέρ**, Gomer.

"Complete," "perfect" (*consummatio*, vel *perfectio*, St. Jer.), part. act. Kal of the root **גָּמַר** *gamár* (vid. Gemariah), to perform, Ps. 57. 3, **לֵאלֹהִים גֹּמֶר אֲלַי** *laél gomer aláy*, "unto God who performeth all things for me."

(1) The first-born son of Japheth the son of Noah.

The Cimbrians, and most of the western nations of Europe, are supposed to have descended from him. Camden thinks that the ancient Britons came from him, because they call themselves Kumero, Cymro, and Kumeri, which seems to denote them the posterity of Gomer. (B. c. 2340.) Occurs Ge. 10. 2, 3; 1 Ch. 1. 5, 6; Eze. 38. 6.

(2) The daughter of Diblaim, whom the prophet Hosea married by the command of God. (B. c. 785.) Occurs Ho. 1. 3.

**GOMORRAH**, **עֲמֹרָה** *Amoráh*, **Γόμορρα**, Gomorra.

"People of fear," "fear of people" (*populi timor*, St. Jer.), a comp. of **אָמ** *am*, a people (vid. Amad), and **יָרָה** *yardáh*, to be fearful, to tremble, Is. 44. 8. Others interpret it "depression," from **עָמַר** *to bind, to subdue*.

One of the cities of the plain of Siddim, which God destroyed by fire from heaven because of the wickedness of the people, and now submerged in the Dead Sea. Occurs Ge. 10. 19; 13. 10; 14. 2, 8, 10, 11; 18. 20; 19. 24, 28; De. 29. 23; 32. 32; Is. 1. 9, 10; 13. 19; Je. 23. 14; 49. 18; 50. 40; Am. 4. 11; Zep. 2. 9.

**GOSHEN**, **גֹּשֶׁן** *Góshen*, **Γεσέμ**, Gessen.

"The place" or "temple of the sun," according to Bryant, who derives it from *Go-zan*, which he says is the same word, and that both are analogous to Bethshan, the house or place of the sun. Hence we must convert Goshen into Gozan, and Go-zan into "the land of Zoan," spoken of Ps. 78. 43. This Zoan was in lower Egypt, which other authors call Tanis, and in Coptic **ΧΑΝΗ** and **ΧΑΝΙ** (i. e. low region), because it was situated not far from that mouth of the Nile which Plutarch calls *τανιτικὸν στόμα*. Joh. Simonis differs much from the preced-

ing, and interprets, "*Lorica*, ut Arab. **جوشن** i. e. *propugnaculum* regionis," finally concluding it to mean "land of Hercules," or "sacred to Hercules," **Ἡρακλεισπολιν**. In the first syllable, amid the confusion caused by the difference in orthography of the various writers, **γε**, **και**, and **κω**, he discovers the Coptic word **ΧΑΖΙ** or **ΚΑΖ**, *kazi* or *kaz*, "land;" and in the latter syllable, under the same circumstances, he discovers **χων**, **χωμ**, and **σεμ**, to be the Egyptian word **ΧΑΥ**, the name of Hercules, and which to this day in the Coptic means *strength* and *fortitude*. Dr. A. Clarke says: "As **דָּשָׁן** signified *rain* in Hebrew, St. Jerome and some others have supposed that Goshen comes from the same root, and that the

land was thus called because it had *rain*, which was not the case with Egypt in general."

(1) Goshen was on the confines of the Arabian gulf, hence Dr. A. Clarke concludes, "it is very probable that it was *watered from heaven*, from which arose its fertility, as it is said to be the best of the land of Egypt." He continues in the words of Bruce,— "The land of Goshen, called the land of Ramasees, lay east of the Nile, by which it was never overflowed, and was bounded by the mountains of Thebaid on the south, by the Nile and Mediterranean on the west and north, and by the Red Sea and the desert of Arabia on the east. It was the Heliopolitan nome or district, and its capital was called On. Its proper name was Geshen, the country of *grass* and *pasturage*, or of the *shepherds*, in opposition to the rest of the land, which was *sown* after having been overflowed by the Nile." The reason why Joseph assigned this land to his family was that they might not mix with the Egyptians, who considered them an abomination; and why they did so we may draw from Tacitus, who says of the Jews—"Cæso ariete velut in contumelia Ammonis; Bos quoque immolatur, quem Egyptii Apim colunt." "They sacrifice the *ram*, in order to insult *Jupiter Ammon*; and they sacrifice the *Ox*, which the Egyptians worship under the name of Apis." Goshen was without doubt in the eastern part of lower Egypt, and was as it is described, Ge. 47. 6, 11, מִטְבַּח הָאֵרֶץ *metdabh ha'arets*, the land of pasture; therefore, it was most adapted for the wants of the brethren of Joseph, who were shepherds from their childhood. Occurs Ge. 45. 10; 46. 28, 29, 34; 47. 1, 4, 6, 27; 50. 8; Ex. 8. 22; 9. 26.

(2) A city in the mountains of Judah, and was so called because of its good pasture land; as was also the Goshen of Egypt. Occurs Jos. 10. 41; 11. 16; 15. 51.

**GOZAN**, גֹּזָן *Gozán*, Γωζάν, Gozan.

"Cut through," intensive from the root גָּז *guz*, to cut off, to pass through; occurs twice, Ps. 90. 10; Nu. 11. 31.

A region in Mesopotamia, whither Shalmaneser carried captive the ten tribes. It is now called *Kaushan*. Occurs 2 Ki. 17. 6; 18. 11; 19. 12; 1 Ch. 5. 26; Is. 37. 12.

**GRECIANS**, vid. Javan.

**GUDGODAH**, vid. Hor-hagidgad.

**GUNI**, גֻּנִי *Gunty*, m. Γυνί, Guni.

"My garden" (*hortus meus*, St. Jer.), but Ges.

says, "painted with colours," from גָּן *gun*, unused root, which Sim. says is the same as the Syr. ܓܢ *colour*, Chald. ܓܢ *to colour, to dye*; and that he was so called from his great likeness to his parents,— "*forma sive similitudo* (parentis)."

(1) The second son of Naphtali, and probably so named from his healthy and ruddy resemblance to his father; but it is quite impossible to catch the true Oriental idea, and no doubt poetical thought, which underlies this name. From him springs the family of the Gunites, Nu. 26. 48. (B. C. 1697.) Occurs Ge. 46. 24; Nu. 26. 48; 1 Ch. 7. 13.

(2) The father of Abdiel, of the tribe of Gad. (B. C. cir. 1400.) Occurs 1 Ch. 5. 15

**GUR**, גֹּר *Gur*, Γαί, Gauer.

"Sojourning," vid. Gerar.

A place near Ibleam. Occurs 2 Ki. 9. 27.

**GUR BAAL**, גֹּר בַּעַל *Gur Báal*, ἐπὶ τῆς πέτρας, Gurbaal.

"Sojourning of Baal," vid. Gerar and Baal.

A place in Arabia, where was erected a strong temple of Baal. Occurs 2 Ch. 26. 7.

## H

**HAASHARTI**, אַחַשְׁתָּרִי *Ahashhartiy*, m. Ἀασθήρ, Ἀασθηρά, Ahasthari.

"Muleteer," as Ges. conjectures, and apparently a Persic word, from ستار *estar*, استر, *ester*, a mule.

A son of Ashur, the father of Tekoa, which Naarah bare him. (B. C. 1500.) Occurs 1 Ch. 4. 6.

**HABAHIAH**, חֲבִיָּה *Hhobhayáh*, m. Λαβεία, Hobia.

"Hidden of the Lord," comp. of חֲבִיָּה *hhabhádáh* (vid. Hobah), and יָה *Yah*, vid. Jehovah.

A priest whose children returned with Zerubabel. (B. C. 536.) Occurs Ezr. 2. 61; Ne. 7. 63.

**HABAKKUK**, חֲבַקְקֻק *Hhabhaqqúq*, m. Ἀμβακούμ, Habacuc.

"Embracing," ("amplexans," St. Jer., "*amplexatio continuo, quæ iterum iterumque repetitur*," Sim.), from the root חֲבַק *hhabháq*, to embrace, to fold the hands together, Ec. 3. 5; 4. 5.

The prophet of the first captivity of Judah by the Chaldeans, who foretold the judgments that should befall those enemies of God's people. (B. C. 626.) Occurs Hab. 1. 1; 3. 1.

**HABAZINIAH**, חֲבַצְנִיָּה *Hhabhatstsinyáh*, m. Χαβαζίν, Habsania.

“Ex חָבֹר בָּצָן יְהוָה (quem) *texit clypeo Dominus*,” Sim.

The father of Jeremiah, of the house of the Rechabites. (B.C. 660.) Occurs Je. 35. 3.

**HABOR**, חָבֹר *Hhabhór*, Ἀβώρ, Habor.

“Uniting together” (*qui associatur vel qui se associat*, Sim.) from the root חָבַר *hhabhár*, to join together, to couple together, to make a league, Ge. 14. 3; Ex. 26. 3; Da. 11. 23.

A Mesopotamian river, which rises near *Rás el Ain*, and flows into the Euphrates below Circesium; hence its name. Occurs 2 Ki. 17. 6; 18. 11; 1 Ch. 5. 26.

**HACHALIAH**, חַכְלִיָּה *Hhakhalyáh*, m. Χελκία, Helchia.

“Dark-flashing of the Lord,” a comp. of חָכַל *hakhál*, unused root, to be dark, as regards the eyes, if we follow the surest guide, the derivatives (the one, once used of Judah, whose dark eyes are contrasted with white teeth, Ge. 49. 12, חַכְלִיָּי עֵינָיו מִיַּיִן *hakhliiyiy eynayim miyyayin*, “His eyes shall be red [dark] with wine;” Vulg., *Pulchriores sunt oculi ejus vino*; the other of a drunkard, Pr. 23. 29); and the Divine name יְהוָה *Yah*, vid. Jehovah.

The father of Nehemiah; but to what tribe he belonged is very uncertain, though Eusebius and others say he belonged to Judah. (B.C. 476.) Occurs Ne. 1. 1; 10. 1.

**HACHILAH**, חַכְלִיָּה *Hakhiyláh*, Ἐχελᾶ, Hachila.

“Dark,” “Dusky” (*obscuritas*, Sim.), vid. Hachaliah.

A hill near, and on the south side of, the desert of Ziph. The Vulgate supposed the appell. of the place itself to be a part of the name, hence *Colle Hachila*. Occurs 1 Sa. 23. 19; 26. 1, 3.

**HACHMONI**, חַכְמֹנִי *Hakhmoni*, m. Ἀχαμάν, Hachamoni.

“Very wise” (*valde sapiens*, Sim.), from the root חָכַם *hakhám*, to be wise, to be cunning, to be skilful, Ge. 41. 8; 2 Ch. 2. 6, 13.

The father of Jashobeam, the chief of the mighty men of David. In our Vers. it is written *Hachmoni*, 1 Ch. 11. 11. (B.C. 1080.) Occurs 1 Ch. 27. 32.

**HACHMONITE**, vid. Hachmoni.

**HADAD**, הָדָד *Hadhád*, m. Ἀδάδ, Adad.

“Chief,” “most eminent,” “most high” (St. Jer.

*præcipuus*). “According to Nicolaus Damascenus, the kings of Syria for nine generations had the name of Adad. The god of Rimmon was styled Adad; and mention is made by the prophet, Zec. 12. 11, of the mourning of Adad-Rimmon in the valley of Megiddo. Among all the Eastern nations Ad was a peculiar title, and was originally conferred upon the sun; and, if we may credit Macrobius, it signified *one*, and was so interpreted by the Assyrians: ‘Deo, quem summum maximumque venerantur Adad nomen dederunt. Ejus nominis interpretatio significat unus. Hunc ergo ut potissimum adorant Deum. Simulacrum Adad insigne cernitur radiis inclinatis,’ Macrobius Saturnalia, lib. i. 23. I suspect that Macrobius in his representation has mistaken the cardinal number for the ordinal, and that what he renders *one* should be *first* or chief; for he says it was designed to represent what was esteemed *summum maximumque*, the most eminent and great. I should, therefore, think that Adad, in its primitive sense, signified *πρῶτος* and *πρωτεύων*; and, in its secondary meaning, it denoted a chief or prince. We may by these means rectify a mistake in Philo, who makes Sanchoniathon say, that Adodus of Phœnicia was king of the country. He renders the name Adodus; but we know for certain that it was expressed Adad, or Adadus, in Edom, Syria, and Canaan. He, moreover, makes him βασιλεὺς Θεῶν, king of the gods; but it is plain that the word Adad is a compound, and, as the two terms of which it is made up are the same, there should be a reciprocal resemblance in the translation. If Ad be a chief or king, Adad should be superlatively so, and signify *king of kings*; I should therefore suspect that, in the original of Sanchoniathon, not βασιλεὺς Θεῶν but βασιλεὺς βασιλέων was the true reading. In short, Ad and Ada signified *first*, *πρῶτος*, and in a more lax sense, *prince* or *ruler*; Adad, therefore, which is a reiteration of this title, means *πρῶτος τῶν πρώτων* or *πρωτεύοντες*, and answers to the most High, or the most Eminent,” Bryant, New Syst., vol. i. It had also the signification of *μόνος*, but more properly *primus*.

(1) The son of Bedad, and the fourth king of Moab, who smote Midian in the field of Moab. He is the only king of Edom whose acts Moses has at all noticed. The capital of his kingdom was Avith. (B.C. cir. 1500.) Occurs Ge. 36. 35, 36; 1 Ch. 1. 46, 47.

(2) The eighth king of Edom, whose royal city was Pai or Pau; his wife's name Mehetabel. It is written, Ge. 36. 39, הָדָד *Hadhár*, Hadar, which is

most probably the proper reading. (b. c. cir. 1500.) Occurs 1 Ch. 1. 50, 51.

(3) An Edomite, who was of the seed royal of Edom. In the time of David he sought refuge in Egypt from the wrath of the king of Israel, and Pharaoh gave him a house and the sister of his queen Tahpenes to wife. After the death of David he returned into his own land, and became a source of trouble to Solomon. It is also written, ver. 17, אֲדָד *Adhád*, Hadad. (b. c. 1015.) Occurs 1 Ki. 11. 14, 17, 19, 21, 21.

**HADAD**, הָדָד *Hhadhád*, m. Χοδᾶν, Hadad.

"Sharpness" (*acutio* scil. *visus*, Sim.), from the root הָדָד *hhdhád*, to be sharp, vid. En-haddi.

The eighth son of Ishmael, who is called, Ge. 25. 13, 16, הָדָד *Hhadhár*, Hadar. (b. c. 1840.) Occurs 1 Ch. 1. 30.

**HADADEZER**, הָדָדְעֶזֶר *Hadhadhézer*, m. Ἀδπα-αζάπ, Adarezer.

"Whose help is Hadad" (*Hadadi*, dei Phœnicum, *auxilium*, Sim.), a comp. of the root הָדָד *hhdhád* (vid. Hadad, No. 1.), and עֶזֶר *ézer*, help, vid. Ezer.

A king of Syria of Zobah, whom David smote, and exterminated his army. From this victory he obtained immense wealth, in gold and silver and brass, which was not added to the national treasury, but dedicated for ever to God, as the proper external expression of gratitude for His help. This Syrian king was so called because he was a worshipper of Hadad, or Adodus, the chief deity of the Syrians, vid. Hadad. He is called also הָדָדְעֶזֶר *Hadharézer*, Hadarezer, q. v. (b. c. 1040.) Occurs 2 Sa. 8. 3, 5, 7, 8, 9, 10, 10, 12; 1 Ki. 11. 23.

**HADADRIMMON**, הָדָדְרִמּוֹן *Hadhadhrimmón*, κοπερὸς ποῶνος, Adadremmon.

"Bursting of the pomegranate" (*Ruptura maligranati*, Sim.), a comp. of הָדָד *hhdhád*, Arab. to burst, to break, and רִמּוֹן *rimmón*, Rimmon. On the LXX. version Schleusner says, "*planctus de horto malis punicis consito*."

A city of the plain of Esdraelon near Megiddon, and called afterwards, as St. Jerome informs us, *Maximianopolis*. Probably the inhabitants worshipped these two Syrian idols, Hadad and Rimmon, i. e. the sun and moon. Occurs Zec. 12. 11.

**HADAR**, הָדָר *Hadhár*, m. Ἀπάδ, Adar.

"Ornament," construct of the appell. הָדָר *hadhár*,

m. *beauty, honour, majesty, glory*, Job 40. 10; Ps. 8. 6; 21. 6; 90. 16; from the root הָדָר *hadhár*, to honour, to deck oneself with ornaments and glorious apparel, Le. 19. 32; Is. 63. 1.

The eighth king of the Edomites, called also Hadad. (b. c. cir. 1500.) Occurs Ge. 36. 39.

**HADAR**, הָדָר *Hhadhár*, m. Χοδᾶν, Hadar.

"Chamberer," constr. of הָדָר *hhédher*, a chamber, Ca. 3. 4, from the root הָדָר *hhadhár*, to enter privy chambers, to be surrounded, Eze. 21. 19.

A son of Ishmael, from whom, as some conjecture, sprung the Athritæ of Arabia Felix. But this name ought to be read הָדָד *Hadhadh*, Hadad, the same as in 1 Ch. 1. 30, which is supported by more than three hundred MSS., versions, and printed editions. (b. c. 1840.) Occurs Ge. 25. 15.

**HADAREZER**, הָדָרְעֶזֶר *Hadharézer*, m. Ἀδπα-αζάπ, Adarezer.

"Majesty of help," vid. Hadar and Ezer.

A king of Zobah, the same as Hadadezer, for which it is incorrectly written. (b. c. 1040.) Occurs 2 Sa. 10. 16, 16, 19; 1 Ch. 18. 3, 5, 7, 8, 9, 10, 10; 19. 16, 19.

**HADASHAH**, הָדָשָׁה *Hhadhasháh*, Ἀδασάν, Hadassa.

"New" city (*Neapolis* vel *Cænopolis*, Sim.), fem. of the appell. הָדָשׁ *hhadhásh*, adj., new, used of a king, Ex. 1. 8; of a wife, De. 24. 5; of a cart, 1 Sa. 6. 7, etc.; from the root הָדָשׁ *hhadhásh*, to renew, to repair, Ps. 51. 12; 104. 30; Is. 61. 4.

A city of Judah. There are many cities in various places similarly named, as *Nea*, a city of Sicily; *Kavû*, of Laconia; *Carchedon*, and *Carthage*, i. e. new city. Occurs Jos. 15. 37.

**HADASSAH**, הָדָסָה *Hadhassáh*, f. LXX. om., Edissa.

"Myrtle" (*myrtus*, Sim.), the same as the appell. הָדָס *hadhás*, m. *myrtle*, Is. 41. 19; Zec. 1. 8, 10, 11, from הָדָס *hadhás*, unused root, Talmud, to spring.

The niece of Mordecai the Jew, who afterward bore the name of Esther, as the queen of the king Ahasuerus. (b. c. 518.) Occurs Es. 2. 7.

**HADID**, הָדִיד *Hhadhiyd*, Ἀδαδί, Hadid.

"Sharp" (*acutus*, Sim.), from the root הָדָד *hhdhád*, to be sharp, vid. Hadad.

A city in the tribe of Benjamin, so called because it was situated on the extreme point of a hill, "*locus in montis cacumine situs*." Occurs Ezr. 2. 33; Ne. 7. 37; 11. 34.

**HADLAI**, חַדְלַי *Hhadhláy*, m. Ελδαί, Adali.

"Forsaken of the Lord" (*desertus Domini*, i. e. *desertus a Domino*, Sim.), = חַדְלָיָה *Hhadhl'yáh*, a comp. of the verbal adj. חָדַל *hhadhél*, *rejected, forsaken*, Is. 53. 3 (from the root חָדַל *hhadhál*, *to forsake, to leave, to leave off; to cease, to forbear*, Ju. 9. 11, 13; Ps. 36. 4; 49. 9; Je. 51. 30), and יָה *Yah*, vid. Jehovah.

The father of Amasa the Ephraimite, who remonstrated with the Israelites for bringing the inhabitants of Judah prisoners into Samaria. (B. C. 741.) Occurs 2 Ch. 28. 12.

**HADORAM**, הַדּוֹרָם *Hadhorám*, m. Ὀδορρά, Aduram.

"Noble generation" or "race" (*generatio excelsa*, St. Jer.), a comp. of דּוֹר *dor*, m. *a generation*, Ge. 6. 9 (from דּוּר *dur*, *to go in a circle*, vid. Dor.), and רָם *ram*, from רִם *rum*, *to be high, to be exalted*, vid. Abiram. But there is another interpretation, as given by Simonis, from a different root: "decus excelsum, i. e. decus familiæ excellens (ex הָדָר *decus, honor*, et ex רָם)." The interpretation of Hillerus is from the same source; "honor summus, majestas summa" from הָדָר *hadhúr*, part. pass. of הָדָר *hadhár*, *to be tumid, lofty* (Ovid says of mountains, "*Tumidos montes*"), and also *to decorate* (vid. Hadar), and the latter part of the name from רִם *rum*, as above.

(1) A son of Joktan, and founder of a tribe of Arabs, who are, probably, the same as those whom Ptolemy called Ἀδραμίται, *Atramitæ*. The Greeks called the extreme promontory of the east corner of Arabia, *Corodamus*, by transposing the letters *d* and *r* from Hadoramus; and it is probable that he settled in that part. (B. C. 2210.) Occurs Ge. 10. 27; 1 Ch. 1. 21.

(2) A son of Tou, or Toi, king of Hamath. He is also called, 2 Sa. 8. 9, יֹרָם *Yorám*, Joram. (B. C. 1040.) Occurs 1 Ch. 18. 10.

(3) A chief officer of king Rehoboam, who was stoned to death by the Israelites, for his cruel exactions. (B. C. 975.) Occurs 2 Ch. 10. 18.

**HADRACH**, חֲדָרַךְ *Hhadhrákh*, Σεδράχ, Hadrach.

"Spherical," as Sim. says, "*rotunditas; rotundus*, rad. Syr. חדר *ambivit*, unde Λοίσκος *circulus, gyrus*, cum ה formativo."

A part of Syria, between Libanus and Antilibanus. It is mentioned in connexion with Damascus, as being shortly to be conquered by Alexander the Great. Cyrillus of Alex. (tom. iii. ed. Aub. p. 730), says, Γῆ Ἀδράχ χώρα που πάντως ἐστὶ κατὰ τὴν

ἐψάν κειμένη, ἥς γείτων ἦτε Ἡμὰθ (ἣτις ἐστὶν Ἐπιφάνεια, τῶν Ἀντιοχείων προσωτέρα βραχὺ), καὶ ἡ Δαμασκός. Occurs Zec. 9. 1.

**HAGAB**, חַגָב *Hhaghábh*, m. Ἀγάβ, Hagab.

"Grasshopper" (*cicada*, i. e. *parvus, imbecillis et despiciatus*, Sim.), the same as the appell. חַגָב *haghábh*, *a grasshopper, a leaper, a locust*, Le. 11. 22; 2 Ch. 7. 13, from חַגָב *haghábh*, unused root, which Ges. compares with the Arab. حَجَب *to hide, to veil*, and so called because they *cover* the ground; but others follow the Samaritan on Lev. which has חַרְנֶבֶת *a leaper*, and compare the Arab. حَرَجَل; hence the above trilateral.

One of the Nethinim, born in exile at Babylon, whose children returned to Jerusalem with Zerubbabel. Occurs Ezr. 2. 46.

**HAGABA**, vid. Hagabah.

**HAGABAH**, חַגְבָּה *Hhaghahbáh*, m. Ἀγαβά, Hagaba.

"Grasshopper," "leaper," vid. Hagab.

Whose children returned with Zerubbabel. It is written, Ne. 7. 48, חַגְבָּה *Hhaghahbáh*, Hagaba. Occurs Ezr. 2. 45.

**HAGAR**, חַגָר *Haghár*, f. Ἀγάρ, Agar.

"Flight," from חַגָר *haghár*, unused root, "Arab.

... to flee, whence هَجْرَة *Hejirah*, the flight of Mahomed," Ges.; but Hillerus says that it signifies

the same as the Arab. هَجْر *meridies fortassis, quod tempore meridiano nata fuerit: indeque montem Sinai vocari Hagar, i. e. meridies."*

The handmaid of Sarah, whom she gave to be a concubine to Abraham to raise up children to them. If this name signifies the south, *that part where the sun is at noon-day*, she may have received it in reference to her coming out of Egypt. Some derive it from the root חָגַר (vid. Gerar), *to tarry, to be a sojourner*; and indeed this answers to her condition as a *stranger* and *sojourner* in the family of Abraham; for she was an Egyptian, and Chrysostom says the Jews in his time said that Pharaoh bestowed her upon Sarah; and Pirke Eliezer and Solomon Jarchi conjecture that she was his daughter by one of his concubines; and others again say, that the name means "rocky," from a mountain in Arabia, which they suppose agrees with the words of St. Paul, Gal. 4. 24, taking him to speak of the nature of mount Sinai (rocky), and not as to the

condition of the people there (that of *sojourners*). I prefer taking it as a *sojourner, stranger, advena*, and who may be under bondage; which corresponds both to the condition of Hagar and to the children of Israel at Sinai. (B.C. 1914.) Occurs Ge. 16. 1, 3, 4, 8, 15, 15, 16; 21. 9, 14, 17, 17; 25. 12.

**HAGARENES, הַגְּרִימִים** *Haghriyīm*, m. plur. 'Αγαρηνοί, Agareni.

"Fugitives," vid. Hagar.

An Arabian tribe, who were very troublesome to the Israelites beyond the Jordan. They are called also Hagarites, 1 Ch. 5. 10, 19, 20. In the singular they are called הַגְּרִי *Haghrīy*, Haggeri, Hagarite, 1 Ch. 11. 38; 27. 31. They were probably the same as the 'Αγαῖοι, on the Persian gulf, mentioned by Strabo. Occurs Ps. 83. 6.

**HAGARITE, HAGARITES**, vid. Hagarenes.

**HAGGAI, הַגַּי** *Hhaggay*, m. 'Αγαῖος, Hagæus.

"Festival of the Lord" (*exultatio Domini*, Sim.), contracted for הַגְּגִי *Hhaggiyyāh*, Haggiah, comp. of the appell. הַגְּגִי *hhagh*, and הַגְּגִי *hhagh*, m. a feast unto the Lord,—of tabernacles,—of harvest,—of bread,—of weeks, &c., Ex. 10. 9; De. 16. 13; Ex. 23. 16; De. 16. 16, 10, with the termination יָ and יָ (from the root הַגְּגִי *hhaghāgh*, to keep a feast, from the idea of dancing, to dance, to leap with joy, to reel to and fro, Le. 23. 39; 1 Sa. 30. 16; Ps. 42. 5; 107. 27,

"Syr. ܗܗܓܝܐ, id. Arab. ܗܗܓܝܐ to go to Mecca, as a *Hadj* or pilgrim, to keep the public festival," Ges.), and יָ *Yah*, vid. Jehovah.

The prophet whom God sent to Zerubbabel and the people of Judah, to stir them up to build the house of the Lord, which they had neglected for fourteen years. (B.C. 520.) Occurs Ezr. 5. 1; 6. 14; Hag. 1. 1, 3, 12, 13; 2. 1, 10, 13, 14, 20.

**HAGGERI**, vid. Hagarenes.

**HAGGI, הַגִּי** *Hhaggiy*, m. 'Αγῖς, Haggi.

"Exultation" of the Lord (*exultatio* (Domini), Sim.), vid. Haggai.

The second son of Gad, and founder of the family of the Haggites, הַגִּי *Hhaggiy*, m., Nu. 26. 16, for the patron. הַגְּגִי *Hhaggiyyi*. (B.C. 1670.) Occurs Ge. 46. 16; Nu. 26. 15.

**HAGGIAH, הַגְּגִי** *Hhaggiyyāh*, m. 'Αγῖα, Haggia.

"Exultation," or "festival of the Lord," vid. Haggai.

A Levite, a son of Shema. (B.C. 1035.) Occurs 1 Ch. 6. 30.

**HAGGITES**, vid. Haggi.

**HAGGITH, הַגִּית** *Hhaggiyth*, f. 'Αγῖθ, Haggith.

"Exultation," vid. Haggai.

The wife of David, by whom he had Adonijah. (B.C. 1045.) Occurs 2 Sa. 3. 4; 1 Ki. 1. 5, 11; 2. 13; 1 Ch. 3. 2.

**HAI, vid. Ai.**

**HAKKATAN, הַקָּטָן** *Qatān*, m. 'Ακκατάν, Eccetan.

"Little," "smallness" (*parvus*, Sim.), neutr. abstr. of the adj. הַקָּטָן *hagqatān*, smallness, lesser, Is. 22. 24; הַקָּטָן *qatōn*, little, small, Ge. 1. 16; Ps. 104. 25; from the root הַקָּטָן *qatōn*, to be small, to be little, 2 Sa. 7. 19; Am. 8. 5.

The father of Johanan, who returned with Ezra to Jerusalem. This name is written in the three versions above with the article. It is of the same signification as *Paulus* and *Minutius*. (B.C. 487.) Occurs Ezr. 8. 12.

**HAKKOZ, vid. Coz.**

**HAKUPHA, הַקֹּפֶה** *Hhaquphā*, 'Ακουφά, Hacupha.

"Bent," from הַקֹּפֶה *hhaqāph*, unused root = *حَقَفَ* to bend one's self, Ges.

Whose children returned from captivity with Zerubbabel. Occurs Ezr. 2. 51; Ne. 7. 53.

**HALAH, הָלַח** *Hhaldāh*, 'Αλαέ, Hala.

Root unknown.

A region in the north of Assyria, whither the ten tribes were transported by Shalmaneser, and the same as *Calachene*, mentioned by Strabo (*Καλαχηνή*), and Ptolemy (*Καλακινή*). Occurs 2 Ki. 17. 6; 18. 11; 1 Ch. 5. 26.

**HALHUL, הַלְחֹל** *Hhalhūl*, Αἰλουά, and 'Αλουά, Halhul.

"Trepidation," "trembling," arising from pain or fear (*trepidatio quæ continuo iteratur, horror*, scil. hostium; vel a *frequentibus terræ motibus*, Sim.), from the root הַלְחֹל *hhul*, to twist oneself, to writhe in pain, to tremble, to bring forth, Je. 30. 23; 1 Sa. 31. 3; Job 15. 20; Je. 5. 22; Is. 45. 10.

One of the cities allotted to Judah, and, according to Robinson, now called *Hāhhal*, north of Hebron. Occurs Jos. 15. 58.

**HALI, הָלִי** *Hhaliy*, 'Αλέφ, Chali.

"Ornament," "jewel," i.e. a rich and beautiful country (*ornamentum*, *decus* (regionis) Sim.), the same as the appell. חָלִי *hhaliy*, m. *an ornament, a jewel*, which occurs only twice, Pr. 25. 12; Ca. 7. 2; from the root חָלָה *hhaldh*, "properly, to be rubbed (compare חָלָה *to be polished, smooth*, whence חָלִי, חָלָה ornaments of a woman, so called from the idea of polishing; so the Arab. حلى to adorn with a woman's ornaments; Syr. حلى to be sweet, pleasant (properly, smooth), Pael, to adorn, حلى sweet," Ges. In this sense the root is not in our version, but is generally translated *to be weak, to be sick* (of body or mind), *to be diseased, to supplicate*, Ju. 16. 7; Mal. 1. 8; Ca. 2. 5; Eze. 34. 4; 1 Sa. 13. 12.

A city and region in the tribe of Asher. Abulfeda, the Arabian geographer, mentions a city in his work on Arabia, called حلي *Chali*. Occurs Jos. 19. 25.

**HALLOSHETH**, לֹחֶשֶׁת *Lohhesh*, m. Ἀλλωῆς, Alohes.

"Enchanter" (*mussitator*, Sim.), the part. pres. from the root שָׁחַח *lahhâsh*, *to mutter, to whisper, to use enchantments*, Ps. 41. 8; 58. 6.

The father of Shallum. The Latin names, *Blæsus*, *Blæsius*, *Balbus*, etc., are of the same signification. (B. c. 475.) Occurs Ne. 3. 12; 10. 25.

**HALOSHETH**, vid. Hallosheth.

**HAM**, חָם *Ham*.

"Noisy" (*strepitus*, Metonym. *turba strepitum faciens*, Sim.), as the appell. חָמוֹן *hamôn*, *noise, the noise of a multitude of men, a multitude of men itself*, Eze. 26. 13; Is. 13. 4; from the root חָמָה *hamâh*, *to make a noise, to rage, to roar like the sea*, Is. 17. 12; Ps. 46. 7; Je. 6. 23.

The region of the Zuzim, which was near that of Ammon. The LXX. and the Vulg. make it an appell. A city of Spain, *Turba*, and a city of Italy, *Copiae*, were designated from the same reason. Occurs Ge. 14. 5.

**HAM**, חָם *Hham*, m. Χάμ, Cham.

"Heat," "black" ("*calidus*," St. Jer.; "*niger*," Sim.), from the root חָמַם *hhamdm*, *to wax warm, to wax hot, to inflame*, 2 Ki. 4. 34; Ex. 16. 21; Is. 57. 5.

(1) The second son of Noah, whose descendants inhabited the southern parts of the world. He was a wicked man; and because he was so, God made him the servant of his brethren. Although the

curse of God was pronounced upon him, yet his posterity grew very mighty, and the first monarch in the world was his grandson; for Ham begat Cush, and Cush begat Nimrod, who was a mighty one in the earth. The Egyptians were descendants of Ham, hence Egypt was called after his name; and in hieroglyphic language is written with K M; but in the modern Coptic is written ΧΗΜΙ, in the Sahidic dialect KHUE; words which signify blackness and heat, as Plutarch observed, and which is correct according to their Coptic etymology, in which ΧΑΥΕ signifies black, and ΗΥΟΥ hot, or heat.

Hence we see how this name embraces the two interpretations given above. As a deity, he was revered as the sun; and no doubt he was the sole introducer of the worship of the sun. He was not the inventor of solar worship, for there is great probability that it was the sin of the antediluvian world, and the cause of its annihilation; but even while the hand of God was bearing him up in safety in the ark of gopher wood, the leaven of this horrid idolatry was working in his breast. Nor can we disconnect this circumstance from the curse pronounced by Noah upon him and his posterity. (B. c. 2348.) Occurs Ge. 5. 32; 6. 10; 7. 13; 9. 18, 18, 22; 10. 1, 6, 20; 1 Ch. 1. 4, 8; 4. 40.

(2) The domestic name of Egypt amongst the descendants of Mizraim, the first-born son of Ham, and the founder of the Egyptians. Occurs Ps. 78. 51; 105. 23, 27; 106. 22.

**HAMAN**, חָמָן *Hamân*, m. Ἀμάν, Aman.

"Alone," "solitary," according to Sim., who derives it from the Persic همان *unicus, solus*; but Ges. derives it from the Persic word همام *homâm*, magnificent, illustrious.

A courtier of Persia in the reign of Ahasuerus, who was a great enemy of the Jews, because of Mordecai: and in order to secure his death, he plotted the destruction of the Jews throughout the Persian empire; but in the end he plotted only his own death, and dug his own grave. (B. c. 510.) Occurs Es. 3. 1, 2, 4, 5, 5, 6, 7, 8, 10, 11, 12, 15; 4. 7; 5. 4, 5, 5, 8, 9, 9, 10, 11, 12, 14; 6. 4, 5, 6, 6, 7, 10, 11, 12, 13, 14; 7. 1, 6, 6, 7, 8, 8, 9, 9, 10; 8. 1, 2, 2, 3, 5, 7; 9. 10, 12, 13, 14, 24.

**HAMATH**, חַמַּת *Hhamâth*, Αἰμάθ, Emath.

"Defence," "citadel" (*praesidium, munimentum*, Sim.), from חָמַם *hhamâh*, unused root, Arab. حاس *to guard, to join together, for defence*.



A city of Syria, adjacent to the northern frontier of the Holy Land; hence some Jews consider it to be the same with Antioch, but others, and the Greeks generally, regard it as Epiphania. Fully written, it is, Am. 6. 2, **חַמַּת רַבָּה** *Hhamáth rabbáh*, "Hamath the Great." The gent. noun is **חַמַּתִּי** *Hhamathiy*, m. Hamathite, Ge. 10. 18; 1 Ch. 1. 16.

## OCCURRENCES.

Numbers 13. 21 - 34. 8.	1 Chronicles 13. 5 - 18. 3, 9.
Joshua 13. 5.	2 Chronicles 7. 8 - 8. 3, 4.
Judges 3. 3.	Isaiah 10. 9 - 11. 11 - 36. 19 - 37. 13.
2 Samuel 8. 9.	Jeremiah 39. 5 - 49. 23 - 52. 9, 27.
1 Kings 8. 65.	Ezekiel 47. 16, 16, 17, 20 - 48. 1, 1.
2 Kings 14. 25, 28 - 17. 24, 30 - 18. 34 - 19. 13 - 23. 33 - 25. 21.	Amos 6. 2, 14.
	Zechariah 9. 2.

**HAMATHITE**, **חַמַּתִּי** *Hamathiy*, m. Hamath.

**HAMMATH**, **חַמַּת** *Hammáth*, **Ῥαμαθαδακέθ**, Emath.

"Warm baths" (*aqua calida, therma*, Sim.), from the root **חַמַּם** *hhamám*, vid. Ham, No. 2.

A town in the territory of Naphtali, near the sea of Tiberias; probably the same as **חַמַּת דּוֹר** *Hham-móth Dor*, Hammath Dor, Jos. 21. 32, "Warm baths of Dor." Vid. Dor. It is also called Hemath, 1 Ch. 2. 55. Occurs Jos. 19. 35.

**HAMMEDATHA**, **חַמַּתְתָּא** *M'dhathá*, m. **Ἀμαδαθού**, Amadathi.

"Twin," according to Sim., from the Persic **گمزن** *geminus*, by the change of **ج** into **د**, and with the art. **הַ** *Hamm'dathá*.

The father of Haman. It is of the same signification as *Thomas, Didymus, Geminus, Geminius, Gemellus*. (B. c. 550.) Occurs Es. 3. 1, 10; 8. 5; 9. 10, 24.

**HAMMOLEKETH**, **חַמַּלֶּכֶת** *Moléktheth*, f. **Μαλεχέθ**, Regina.

"Queen" (as the Vulg. translates, mistaking it for an appell.), fem. with the art. of the Chald., from **חַמַּלֶּכֶת** *m'léktheth*, a queen, used of the moon, Je. 44. 18, **לְחַמַּלֶּכֶת הַשָּׁמַיִם** *limléktheth hashshamayim*, "the queen of heaven," from **לָמַךְ** *lamákh*, vid. Abimelech.

The sister of Gilead, as Kimchi understands it. Some take her to be the sister of Bedan, and an illustrious woman. (B. c. 1530 or 1400.) Occurs 1 Ch. 7. 18.

**HAMMON**, **חַמּוֹן** *Hhammón*, **Ἑμμεών**, Hamon.

"Hot," "great hot baths" (*therma magna et eximia*, Sim.), with the intensive and formative ending **ון** *on*, from the root **חַמַּם** *hhamám*, to be hot, vid. Ham, No. 2.

(1) A town in the tribe of Asher. Occurs Jos. 19. 28.

(2) A town in the tribe of Naphtali. Occurs 1 Ch. 6. 76.

**HAMMOTH DOR**, vid. Hammath.

**HAMON GOG**, **חַמּוֹן גּוֹג** *Hamón Gogh*, **πολύανδριον Γώγ**, multitudinis Gog.

"Multitude of Gog," vid. Hamon and Gog.

A place prophetically named by the sacred writer, where the slaughter of Magog was to take place. Occurs Eze. 39. 11, 15.

**HAMONAH**, **חַמּוֹנָה** *Hamónah*, **Πολυάνδριον**, Amona.

"Multitude," vid. Hamon and Gog.

The prophetic name of the city where the great slaughter of Magog will take place. Occurs Eze. 39. 16.

**HAMOR**, **חַמּוֹר** *Hhamór*, m. **Ἑμμόρ**, Hemor.

"Ass," the same as the appell. **חַמּוֹר** *hhamór*, an ass, Ge. 12. 16, from the root **חַמַּר** *hhamár*, to be red, to be inflamed, Ps. 75. 9; Job 16. 16. The ass was so called because of its red colour, which was common with both the wild and the domestic ass. In Spain it is called *burro*, and *burrico*, from the Greek words **πύρρος** and **πύρριχος**, red, from **πῦρ**, fire. Simonis says under this word, "In *asino*, commendatur robur, patientia, utilitas, etc.; *asinos* ad septem usus adhibitos fuisse, ex S. S. probat Bochartus in Hieroz., p. 1. lib. ii., c. 13. Imo apud Hebræos, præsertim Cabbalistas, *asinus* symbolum est sapientiæ: vid. de h. n. Cyprianus ad Franzii Histor. Anim., p. 680. Sic olim Arabum Chalipha Merwan vocabatur Chimaroldschezira, *asinus insulæ*, f. *Mesopotamiæ*, quia in bello consistebat: dici enim apud Orientales in proverbio solet, *Asinus bellicus* nescit fugere."

A Hivite, the father of Shechem, of whom Jacob bought a piece of ground for a place to pitch his tent and rear an altar unto the Lord. The Roman names of the same meaning are *Asina, Asellus, Asellius, Asellianus*, and *Asinius*. (B. c. 1739.) Occurs Ge. 33. 19; 34. 2, 4, 6, 8, 13, 18, 18, 20, 24, 26; Jos. 24. 32; Ju. 9. 28.

**HAMUEL**, **חַמּוּאֵל** *Hhammuél*, m. **Ἀμουνήλ**, Hamuel.

"Heat of God," a comp. of **חַמַּם** *hhamám* (vid. Ham, No. 2), and the divine name **אֵל** *El*, God, vid. Abdiel.

The first-born son of Mishma, a Simeonite. (B.C. cir. 1200.) Occurs 1 Ch. 4. 26.

**HAMUL**, חַמּוּל *Hhamúl*, m. Ἰεμονήλ, Hamul.

"Who has been favoured" (*cui paritum est*, Sim.), pres. part. Pahul of the root חַמַּל *hhamál*, to spare, to pity, to compassionate, 1 Sa. 15. 15; Je. 13. 14; Ex. 2. 6.

A son of Pharez, and founder of the family of the חַמּוּלִי *Hhamuliy*, Hamulites, Nu. 26. 21. (B.C. 1650.) Occurs Ge. 46. 12; Nu. 26. 21; 1 Ch. 2. 5.

**HAMULITES**, vid. Hamul

**HAMUTAL**, חַמּוּטָל *Hhamutál*, f. Ἀμυτάλ, Amital.

"Akin to the dew" (*soceri ros*, Sim.), a comp. of חַם *hham*, a father-in-law, a son-in-law, Ge. 38. 13 (from the root חָמָה *hhamáh*, vid. Hamath), and the appell. טַל *tal*, m. dew, Ge. 27. 28, from the root (unused in this sense) טָלַל *talal* (Arabic and Ethiopic, to moisten gently, hence טַל *tal*), to cover, Ne. 3. 15.

The mother of Zedekiah, and daughter of Jeremiah of Libnah. In the two last texts the חַמּוּטָל *Hhamiytál*. (B.C. 600.) Occurs 2 Ki. 23. 31; 24. 18; Je. 52. 1.

**HANAMEEL**, חַנְמֵאל *Hhanamél*, m. Ἀναμεήλ, Hanameel.

"Gift of God," if for חַנְנֵאל *Hhananel*, vid. Hananeel.

The son of Shallum, the prophet Jeremiah's uncle. (B.C. 590.) Occurs Je. 32. 7, 8, 9, 12.

**HANAN**, חַנָּן *Hhanán*, m. Ἀνά, Hanan.

"Compassionate," vid. Baal-hanan.

(1) A son of Shashak, a Benjamite. (B.C. 1340.) Occurs 1 Ch. 8. 23.

(2) A hero of David. (B.C. 1040.) Occurs 1 Ch. 11. 43.

(3) A son of Azel, a Benjamite. (B.C. 860.) Occurs 1 Ch. 8. 38; 9. 44.

(4) A son of Igdaliah. (B.C. 600.) Occurs Je. 35. 4.

(5) Whose children returned from captivity. Occurs Ezr. 2. 46; Ne. 7. 49.

(6) One of the expounders of the law, when Ezra read it publicly in the ears of the people. (B.C. 445.) Occurs Ne. 8. 7.

(7, 8, 9) Three of those who signed the covenant with the Lord. (B.C. 445.) Occurs Ne. 10. 11; 22. 26.

(10) The son of Zaccur, whom Nehemiah deputed

to distribute necessary things to his brethren the Levites. (B.C. 445.) Occurs Ne. 13. 13.

**HANANEEL**, חַנְנֵאל *Hhananél*, m. Ἀναμεήλ, Hananeel.

"Graciously given of God" (*quem gratiose largitus est Deus*, Sim.), compounded of חַנָּן *hhanán* (vid. Baal-hanan), and אֵל *El*, God, vid. Abdiel.

A man who built a tower at Jerusalem, and called it after his own name, which thus descended to posterity. Occurs Ne. 3. 1; 12. 39; Je. 31. 38; Zec. 14. 10.

**HANANI**, חַנְנִי *Hhananij*, m. Ἀνανί, Hanani.

"Graciously given of the Lord," as prob. contracted from חַנְנִיָּה *Hhananyáh*, Hananiah, q. v.

(1) A son of Heman, a singer in the house of the Lord, to whom appertained the eighteenth course. (B.C. 1015.) Occurs 1 Ch. 25. 4, 25.

(2) A seer, and the father of Jehu the seer. (B.C. 930.) Occurs 1 Ki. 16. 1, 7; 2 Ch. 16. 7; 19. 2; 20. 34.

(3) A brother of Nehemiah. (B.C. 445.) Occurs Ne. 1. 2; 7. 2.

(4) A priest, who had transgressed the law by marrying a foreign wife. (B.C. 445.) Occurs Ezr. 10. 20; Ne. 12. 36.

**HANANIAH**, חַנְנִיָּה *Hhananyáh*, m. Ἀνανία, Hanania.

"Graciously given of the Lord" (*quem gratiose dedit Dominus*, Sim.), compounded of חַנָּן *hhanán* (vid. Baal-hanan), and יָה *Yah*, vid. Jehovah.

(1) A son of Shashak, of the tribe of Benjamin. (B.C. 1340.) Occurs 1 Ch. 8. 24.

(2) A son of Heman the king's seer. In 1 Ch. 25. 23, it is written חַנְנִיָּהוּ *Hhananyáhu*. (B.C. 1015.) Occurs 1 Ch. 25. 4, 23.

(3) A captain in the army of king Uzziah. Written with <sup>3</sup> *vav*. (B.C. 810.) Occurs 2 Ch. 26. 11.

(4) The father of Shelemiah. (B.C. 650.) Occurs Je. 37. 13.

(5) The father of Zedekiah, a prince of the court of Jehoiakim. His name is written חַנְנִיָּהוּ *Hhananyáhu*. (B.C. 630.) Occurs Ne. 12. 12; Je. 36. 12.

(6) One of the three companions of Daniel at Babylon, and the same as Shadrach, and of the seed royal. (B.C. 607.) Occurs Da. 1. 6, 7, 11, 19; 2. 17.

(7) A false prophet, contemporary with Jeremiah, and son of Azur the prophet. He died, according to the prophecy of Jeremiah. (B.C. 596.) Occurs Je. 28. 1, 5, 10, 11, 12, 13, 15, 15, 17.

(8) A son of Zerubbabel, of the tribe of Judah. (B. c. 500.) Occurs 1 Ch. 3. 19, 21.

(9) A son of Babai, a priest who had to put away his foreign wife. (B. c. 456.) Occurs Ezr. 10. 28.

(10) The son of an apothecary, who assisted in the restoration of the wall of Jerusalem. (B. c. 445.) Occurs Ne. 3. 8.

(11) A priest, a son of Shelemiah. (B. c. 445.) Occurs Ne. 3. 30; 12. 41.

(12) Ruler of the palace of Nehemiah after the return from Babylon. It is recorded of him, "He was a faithful man, and feared God above many." (B. c. 445.) Occurs Ne. 7. 2; 10. 23.

**HANES**, חָנֶס *Hhanés*, LXX. om., Hanes.

Root unknown.

An Egyptian city, situated on an island on the west of the Nile. It is called by the Greeks Hera- cleopolis; in Egyptian, it is ḤNHC, ḤNHHC, ḤNHHC, and was formerly a royal city of Egypt. Occurs Is. 30. 4.

**HANIEL**, vid. Hanniel.

**HANNAH**, חַנָּה *Hhanndh*, f. 'Avvá, Anna.

"Gratuitous gift," i. e. grace, mercy (*donum gra- tuitum*, Sim.), the same as the appell. חַנָּה *hhanndh*, f. *grace, mercy*, plur., Ps. 77. 10, from the root חָנָן *hhanán*, vid. Baal-hanan.

The wife of Elkanah and mother of Samuel. *Anna* is a Punic name also. The sister of Dido bore this name. It is a name proper to a woman, and answers to the *grace* and *mercy* which belong naturally to her character; and though the Greeks and Romans had no חַנָּה *hhanndh*, yet they had their *Charis*, which is of the same meaning. (B. c. 1171.) Occurs 1 Sa. 1. 2, 2, 5, 5, 8, 9, 13, 15, 19, 20, 22; 2. 1, 21.

**HANNATHON**, חַנְתָּן *Hhannothón*, 'Amóθ, Ha- nathon.

"Extraordinary free gift" (*donum gratuitum exi- mium*, Sim.), the same as חַנָּה *hhanndh*, f. with in- tensitive termination.

A city in the tribe of Zebulun, which bounded it on the north. Occurs Jos. 19. 14.

**HANNIEL**, חַנְיָאֵל *Hhanniyél*, m. 'Avúλ, Hanniel.

"Favour of God" (*gratia vel donum gratuitum Dei*, Sim.), compounded of חָנָן *hhanán* (vid. Baal- hanan), and אֵל *El*, God, vid. Abia.

The captain of the tribe of Manasseh at the Exo- dus, and their overseer in the division of the land of Canaan. Of the same meaning is the Ethiopic name,

Tzaga Christos, *grace of Christ*, Tzaga Zaab, *grace of the father*, Tzaga Wald, *grace of the son*; and the Greek Θεύχαρις, i. e. Θεοῦ χάρις, *grace of God*. (B. c. 1452.) Occurs Nu. 34. 23; 1 Ch. 7. 39.

**HANOCHITES**, vid. Enoch.

**HANUN**, חָנוּן *Hhanún*, m. 'Anwón, Hanon.

"Giving for nought" (*ex gratia vel gratuite datus*, Sim.), part. pres. Pahul, from the root חָנַן *hhanán*, vid. Baal-hanan.

(1) A king of the children of Ammon, who dis- graced the ambassadors of David, which he sent to greet him on his ascending the throne, by cutting off part of their beards, and their garments close to their buttocks, and so sent them away. But this indignity David resented by destroying that people as a nation. (B. c. 1033.) Occurs 2 Sa. 10. 1, 2, 3, 4; 1 Ch. 19. 2, 2, 3, 4, 6.

(2) The sixth son of Zalaph. (B. c. 445.) Occurs Ne. 3. 30.

(3) Chief of the inhabitants of Zanoah, who erected the valley gate of Jerusalem. The Pœni had a similar name, *Hanno*. (B. c. 445.) Occurs Ne. 3. 13.

**HAPHRAIM**, חַפְרַיִם *Hhaphráyim*, 'Agín, Haph- araim.

"Two wells" (*puteus geminus*, Sim.), dual of חֶפְרַיִם *Hhépher*, Hephher, q. v.

A town in the tribe of Issachar. Occurs Jos. 19. 19.

**HARA**, חָרָא *Hará*, LXX. om., Ara.

"Mountainous," for חָרַר *har*, from חָרַר *a mountain*, vid. Aaron.

A region in the kingdom of Assyria, and probably *Media magna*, which, according to Bochart., Phaleg. 220, the Arabs to this day call *Algebal* and *Balad algibli*, i. e. *terram montium*, "the land of moun- tains." Occurs 1 Ch. 5. 26.

**HARADAH**, חָרָדָה *Hharadháh*, Xapaδάθ, Arada.

"Fear" of an host (*terror hostium*, Sim.), the same as the appell. חָרָדָה *hharadháh*, f. *fear, trem- bling*, Pr. 29. 25; Je. 30. 5, from the root חָרַד *hha- rādāh*, to tremble, to be afraid, Ge. 27. 33; 42. 28.

The twenty-first *Mansio* of the Israelites in the Desert, concerning which St. Jer. says, "Vicesima- prima mansio vertitur in miraculum. Quam pul- cher ordo profectuum, quam egregia textura creden- tium. Post opus lateris infrenamur: post frenos in Ecclesiam introducimur: post habitationem Eccle- siæ, ad Christum montem ascendimus; in quo positi

stupemus, atque miramur; ut noster in laudibus ejus sermo superetur; invenientes in eo, quæ nec oculus vidit, nec auris audivit, nec in cor hominis ascenderunt." De 42 Mans. Occurs Nu. 33. 24, 25.

**HARAN**, הָרָן *Harán*, m. 'Appáv, Aran.

"Mountaineer," "very high" (says Simonis, "valde elatus (coll. הָר *mons*, et rad. Chald. הָר *elatus fuit, extulit se*), qui et ipse ab *elatione* nomen accepit;" and Hillerus, "montanus"), from the appell. הָר *a mountain*, a primitive, vid. Aaron.

(1) The eldest son of Terah, though he is mentioned last; for, no doubt, Abraham, being the most honourable, was mentioned first, as was the case with the three sons of Noah. He died in Ur of the Chaldees, the land of his nativity, before Terah, the son before his father; a circumstance which, according to Jewish tradition, had not occurred before. Some suppose it was a punishment for his father's idolatry. (B.C. 1990.) Occurs Ge. 11. 26, 27, 27, 28, 29, 31.

(2) A son of Shimei, a Gershonite. (B.C. 1015.) Occurs 1 Ch. 23. 9.

**HARAN**, הָרָן *Hharán*, Xappáv, Haran.

"Very dry" place, parched with the sun (locus *valde siccus*, Arab. حَرَان *est terra sitibunda et petrosa*, it. *Charra*, Sim.), from the root הָרָר *hharár*, *to be dry, to kindle, to burn*, Ps. 69. 4; Pr. 26. 21; Job 30. 30.

(1) A son of Caleb, by his concubine Ephah. (B.C. 1500.) Occurs 1 Ch. 2. 46, 46.

(2) A town in Mesopotamia, where Haran the brother of Abraham died; and was so called from its vicinity to the desert, which was without water and scorched by the sun. Crassus, the Roman general, was here defeated. Occurs Ge. 11. 31, 32; 12. 4, 5; 27. 43; 28. 10; 29. 4; 2 Ki. 19. 12; Is. 37. 12; Eze. 27. 23.

**HARARITE**, הָרָרִי *Harariy*, m. 'Apat, Arorites.

"Mountaineer" (*montanus*, Sim.), same as the appell. with the suffix הָרָר *harár*, from הָר *har*, vid. Aaron.

Shammah, one of David's heroes, was so called, he being an inhabitant of the mountains of Ephraim. It is written, 2 Sa. 23. 11, הָרָרִי *Harariy*, and 2 Sa. 23. 33, אֲרָרִי *Arariy*, Hararite. (B.C. 1048.) Occurs 2 Sa. 23. 33.

**HARBONAH**, חַרְבֹּנָה *Hharbhondá*, m. Θάρρα, Harbona.

"Warlike," "martial," according to Sim., who derives it from the Persic: "pro quo חַרְבֹּנָה c. 7, v. 9, h. e. *bellicosus*, Persice diceretur חַרְבָּנֶה a حرب"

*bellum*, cum terminatione أَنَّهُ, quæ indicat, *qualiter quis affectus sit*; vid. Lud. de Dieu, *Gram. Pers.* 57."

A eunuch of the court of Ahasuerus, whose name is also written, Es. 7. 9, חַרְבֹּנָה *Hharbhondh*. (B.C. 510.) Occurs Es. 1. 10.

**HAREPH**, חָרֵף *Hharéph*, m. 'Αρήφ, Hariph.

"Maturity," i. e. the flower of life (*felix, proficiens, bene se habens*, Sim.) = חָרֵף *hhóreph*, m. *autumn, the time of fruit*, Job 29. 4, חַרְפִּי *biyméy harphiy*, "in the days of my youth;" from the root חָרַף *hharáph*, vid. Hariph.

A son of Caleb the son of Hur, and the father of Beth-gader. (B.C. 1450.) Occurs 1 Ch. 2. 51.

**HARETH**, חָרֵת *Hhéreth*, Σαρίκ, 'Αριάθ, Haret.

"A cutting" (*excisio*, Sim.), from the root חָרַת *hharáth*, *to engrave, to cut*, used only once, Ex. 32. 16.

A forest in the mountains of Judah, named "Wood-cutting," *Sylva cædua*, because of the immense quantity that was there cut. David here hid himself when pursued by Saul. The LXX. understood it was the name of a city. Occurs 1 Sa. 22. 5.

**HARHAI AH**, חַרְהַיָּה *Hharhayáh*, m. 'Αραχίον, Araia.

"Anger of the Lord," regarding it simply as a composition from the root חָרָה *hharáh*, *to be angry, to wax hot, to burn*, Ge. 31. 36; Ex. 32. 22; Ge. 44. 18, and יָה *Yah*, vid. Jehovah. Sim. derives it from חָרַהּ הַיָּהוָה *iram accendit Dominus*.

The father of Uzziel, a goldsmith. (B.C. 480.) Occurs Ne. 3. 8.

**HARHAS**, חָרַחַס *Hharhhás*, m. 'Απάς, Araas.

"Extremely poor" (*egestas omnimoda*, Sim.) for חָרַחַס *Hhasarhhás*, from the root חָסַר *hhasár*, *to lack* (bread, understanding), *to be in need, to be destitute, to suffer want*, 2 Sa. 3. 29; 1 Sa. 21. 16; Pr. 15. 21; 13. 25.

The father of Tikvah. It is more correctly written, 2 Ch. 34. 22, חָסָרָה *Hhasráh*, Hasrah, *egestas, extreme poverty*, and probably was so named because born when his parents were in great poverty. *Egerium* of the Romans was of the same signification. (B.C. 700.) Occurs 2 Ki. 22. 14.

**HARHUR**, חַרְחֹר *Hharhhúr*, 'Αρούρ, Harhur.

"Extreme burning" (*æstus maximus*, Sim.), the

same as the appell. which occurs once, De. 28. 22, **הַרְהַר** *hharhhar*, "extreme burning," LXX. ἐρεθισμῶ, from the root **הָרַר** *hharár*, vid. Haran, No. 2.

Whose children returned with Zerubbabel from the Babylonish captivity. Occurs Ezr. 2. 51; Ne. 7. 53.

**HARIM**, **הָרִים** *Hharím*, **Χαρίβ**, and **Χαρίμ**, Harim.

"Snub-nosed," "bent upwards" ("simus, rad. Arab. *naso simo fuit*," Sim.), for **הָרִים** *hharíym*, formed of the part. **הָרִים** *hharúm*, "flat-nose," Le. 21. 18; LXX. κολοβόριν; Vulg. *naso parvo*; from the root **הָרַם** *hharám*, to have a flat nose, to destroy utterly, to devote, to consecrate, Le. 21. 18; Nu. 21. 2; Le. 27. 28; Mi. 4. 13.

(1) A priest, to whom fell the third lot in the service of God's house, and whose descendants returned with Zerubbabel from Babylon. (B.C. 1015.) Occurs 1 Ch. 24. 8; Ezr. 2. 39; 10. 21; Ne. 7. 42.

(2) Whose children returned with Zerubbabel. Occurs Ezr. 2. 32; Ne. 7. 35; 12. 15.

(3)(4) Two men who signed the covenant with Nehemiah, one of whom was a priest. (B.C. 445.) Occurs Ne. 3. 11; 10. 5, 27.

**HARIPH**, **הָרִיף** *Hharíyph*, **Ἀρίφ**, Hareph.

"Arabic **حَرِيف** 'autumnal showers,' from **הָרַף** autumn," Ges.; but this word is better interpreted *winter*, as the Eng. Vers. translates it, Ge. 8. 22, from the root **הָרַף** *hharáph*, to winter, to reproach, to defy, Is. 18. 6; Job 27. 6; 1 Sa. 17. 10.

(1) Whose children returned with Zerubbabel. His name is written, Ezr. 2. 18, **יֹרָה** *Yoráh*, Jorah, a name of the same meaning. Occurs Ne. 7. 24.

(2) One of the covenanters with Nehemiah. (B.C. 445.) Occurs Ne. 10. 19.

**HARNEPHER**, **הָרְנֶפֶר** *Hharnépher*, **Ἀρναφάρ**, Harnapher.

"*Fremitus anhelitus*, i. e. anhelitus (matris) intendentissimus, ex **נָהַר** *fremuit*, and **נָפַר** Syr. *anhelavit*," Sim.

A son of Zophah, an Asherite. (B.C. 1570.) Occurs 1 Ch. 7. 36.

**HAROD**, **הָרֹד** *Hharódh*, **Ἀράδ**, Harad.

"Trembling," "fear" (*trepidatio*, Sim.), from the root **הָרַד** *hharád*, vid. Haradah.

A town near Jezreel and mount Gilboa, so called from the fear and trembling of those who forsook Gideon when he warred with the Midianites. Near this place was the wall called the wall of Harod.

The gent. n. occurs 2 Sa. 23. 25, 25, **הָרֹדִי** *Hharodhiy*, Harodite. Occurs Ju. 7. 1.

**HAROEH**, **רֹאֶה** *Róeh*, **Ῥαά**, videbat.

"Seeing," "seer," "vision" (*respicit*, scil. Dominus, Sim.), the same as the part. act. **רֹאֶה** *róeh*, a vision, Is. 28. 7, from the root **רָאָה** *radáh*, vid. Beerlahai-roi.

A son of Shobal, a son of Caleb the son of Hur. His name, in the Eng. Vers., is written with the art. **הָרֹאֶה** *Haróeh*. In 1 Ch. 4. 2, he is called **רְאִיָּה** *R'ayáh*, Reaiah, q. v. (B.C. 1450.) Occurs 1 Ch. 2. 52.

**HARORITE**, **הָרֹרִי** *Haroríy*, m. **Ῥωρί**, Arorites.

"Mountaineer," the same as Hararite, correctly Harodite.

The gent. name of Shammah, one of David's heroes. Erroneously written for **הָרֹדִי** *Hharodíy*, Harodite, q. v. Occurs 1 Ch. 11. 27.

**HAROSHETH**, **הָרֶשֶׁת** *Hharósheth*, **Ῥρωσθ**, Haroseth.

"Manufactory" (*fabrefactura*, scil. curruum ferreorum et armorum, Bonfrerius), the same as the appell. **הָרֶשֶׁת** *hharósheth*, f. *cutting, carving, and working* in stones, wood, or iron; it occurs only in the following texts: Ex. 31. 5; 35. 33; fem. of **הָרֶשֶׁת** *hharásh*, an artificer, 1 Ch. 29. 5, from the root **הָרַשׁ** *hharásh*, to plow, to engrave, to work in brass, to keep silence, Ho. 10. 13; Je. 17. 1; 1 Ki. 7. 14; Ps. 32. 3; the last meaning may arise out of this root, from the idea that when the tongue is silent the mind is at work, i. e. devising.

A city of Galilee, which fully written is **הָרֶשֶׁת הַגִּיטִים** *Hharósheth haggoytým*, "Harosheth of the Gentiles." Its locality was the north part of Palestine. Most probably Jabin made this his capital, Hazor having been destroyed by Joshua. Occurs Ju. 4. 2, 13, 16.

**HARSHA**, **הָרֶשָׁא** *Hharshá*, **Ῥσά**, Harsa.

"Enchanter," "magician," from the Chald., Ges.

Whose children returned from captivity with Zerubbabel. Occurs Ezr. 2. 52; Ne. 7. 54.

**HARUM**, **הָרֹם** *Harum*, m. **Ῥάρις**, Arum.

"High," i. e. illustrious (*elatus*, i. e. illustris, Sim.), with the art. from the root **רָם** *rum*, vid. Abiram.

The father of Aharhel. (B.C. 1430.) Occurs 1 Ch. 4. 8.

**HARUMAPH**, **הָרֹמָפָה** *Hharumáph*, m. **Ῥωμάφ**, Haromaph.

"Flat-nosed" (*simus naso*, Sim.), contracted from **חָרִימ אָפֶּה** *hharúm aph*, a comp. of the root **חָרַם** *hharam* (vid. Harim) and **אָפֶּה** *aph*, the nose, vid. Appaim.

The father of Jedaiah, one of the repairers of the wall of Jerusalem. (B.C. 460.) Occurs Ne. 3. 10.

**HARUPHITE**, **חָרִיפִּי** *Hharuphiy*, m. **Χαραφίτης**, Haruphites.

"Matured," vid. Hareph.

The patronymic of Shephathiah, one of David's heroes. (B.C. 1048.) Occurs 1 Ch. 12. 5.

**HARUZ**, **חָרוּץ** *Hharúts*, m. **Ἀρούς**, Harus.

"Sharpened," "decided," part. pass. from the root **חָרַץ** *hharáts*, to cut, to decree, to bring to a point, to be determined, Le. 22. 22; Is. 10. 22, 23; Job 14. 5.

Father-in-law of Manasseh, king of Judah. He dwelt at Jotbah. (B.C. 698.) Occurs 2 Ki. 21. 19.

**HASADIAH**, **חֲסִדְיָה** *Hhasadhyáh*, m. **Ἀσαδία**, Hasadian.

"Love of the Lord," "mercy of the Lord" (*misericors fuit vel misericordem se exhibuit Dominus*, Sim.), a comp. of the appell. **חֶסֶד** *hhésedh*, love, loving-kindness, mercy, Ps. 25. 6, 7 (from the root **חָסַד** *hhasádh*, to be merciful, to put to shame, Ps. 18. 26; Pr. 25. 10), and **יָה** *Yah*, abbrev. from **יְהוָה** *Y'hováh*, vid. Jehovah.

A son of Zerubbabel. (B.C. 445.) Occurs 1 Ch. 3. 20.

**HASENUAH**, vid. Senuah.

**HASHABIAH**, **חֲשַׁבְיָה** *Hhashabhydh*, m. **Ἀσεβί**, Hasabia.

"Esteemed of the Lord" (*colligavit Dominus*, scil. parentes, Sim.), a comp. from the root **חָשַׁב** *hhashábh*, to esteem, to regard, to imagine, to impute, Is. 53. 3; 33. 8; Ps. 10. 2; 32. 2; and the divine name **יָה** *Yah*, vid. Jehovah.

(1) The father of Malluch, a Levite. (B.C. 1150.) Occurs 1 Ch. 6. 45.

(2) A son of Jeduthun, a musician in the house of God. (B.C. 1015.) Occurs 1 Ch. 25. 3, 19.

(3) A Hebronite, who with his brethren, men of valour, were officers in the service of the king on this side Jordan. (B.C. 1015.) Occurs 1 Ch. 26. 30.

(4) The son of Kemuel, a Levite. (B.C. 1015.) Occurs 1 Ch. 27. 17.

(5) A chief of the Levites in the time of Josiah. (B.C. 623.) Occurs 2 Ch. 35. 9; Ne. 12. 21, 24.

(6) The father of Azrikam, a Levite. (B.C. 470.) Occurs 1 Ch. 9. 14; Ne. 11. 15.

(7) A Levite in Ezra's time. (B.C. 457.) Occurs Ezr. 8. 19.

(8) One of the twelve chief of the priests whom Ezra separated from their brethren, to take charge of his free will offerings,—vessels of gold and silver. (B.C. 457.) Occurs Ezr. 8. 24.

(9) A Levite in Ezra's time. (B.C. 457.) Occurs Ne. 3. 17; 10. 11; 11. 22.

**HASHABNAH**, **חֲשַׁבְנָה** *Hhashabhndh*, m. **Εσβαβά**, Hasebna.

"Esteemed of the Lord," the same as Hashabiah, *yodh* being corrupted into *nun*.

One of the covenanters in Nehemiah's time. (B.C. 445.) Occurs Ne. 10. 25.

**HASHABNIAH**, **חֲשַׁבְנִיָּה** *Hhashabhn'yáh*, m. **Ἀσαβανία**, Hasebonia.

"Esteemed of the Lord," vid. Hashabnah.

(1) The father of Hattush, a priest of Nehemiah's time. (B.C. 480.) Occurs Ne. 3. 10.

(2) A Levite in Nehemiah's time, who, with others, stood up to bless the people. (B.C. 445.) Occurs Ne. 9. 5.

**HASHBADANA**, **חֲשַׁבְדָּנָה** *Hhashbaddandh*, m. **Ἀσαβαδμά**, Hasbadana.

"Reason," "thought in judging," perhaps "wise judge," for **חֲשַׁב בְּדִנָּה** (*Ges.*), compounded from the root **חָשַׁב** *hhashabh*, (vid. Hashabiah), and the root **דָּיַן** *diyn*, with the prep. **בְּ** and **ה** locale, vid. Dan.

One of those who caused the people to understand the Scriptures, when it was publicly read in their ears after their return from captivity. (B.C. 445.) Occurs Ne. 8. 4

**HASHEM**, **חֲשֵׁם** *Hashém*, m. **Ἀσάμ**, Assem.

"Dull," "sleepy" (*languidus*, Sim.), according to Sim., from the Arab. **حَشَمٌ** *to dispirit*, and in Conj. v. *to be sleepy*.

One of David's heroes, who also is called, 2 Sa. 23. 32, **יָשֵׁן** *Yashén*, adj. Jashen, "sleeping," which see. (B.C. 1048.) Occurs 1 Ch. 11. 34.

**HASHMONAH**, **חֲשַׁמְנָה** *Hhashmonáh*, **Σελμωνά**, Hesmona.

"Very fat" (*valde pinguis*, Sim.), from **חָשַׁם** *hhashám*, unused root, *to be fat*.

A station of the Israelites in the desert, concerning which St. Jer. says: "Vicesimasexta mansio in lingua nostra festinationem sonat: juxta illud quod in Psalmo scribitur: *Venient legati ex Aegypto*. Pro *legatis* in Hebræo, *festinantes* legimus; ut post-

quam dulces fructus laboris messuerimus, non simus quiete contenti et otio; sed rursum ad ulteriora properantes; obliviscamur prætorum et in futura nos extendamus." De 42 Mans. Occurs Nu. 33. 29, 30.

**HASHUB, חֲשֻׁב** *Hhashshúbh*, m. 'Ασώβ, Hasub.

"Much esteemed" (*valde æstimatus*, Sim.), from the root חֲשָׁב *hhashábh*, vid. Hashabiah.

(1) A Levite, and son of Azrikam. (B.C. 480.) Occurs 1 Ch. 9. 14; Ne. 3. 23; 11. 15.

(2) A son of Pahath-moab. The Greek name, Τιμαῖος, Timeus, is of the same signification. (B.C. 445.) Occurs Ne. 3. 11; 10. 23.

**HASHUBAH, חֲשֻׁבָּה** *Hhashubháh*, m. 'Ασουβέ, Hasaban.

"Highly esteemed," from the same source as the preceding name, only with the emphatic termination.

A son of Zerubbabel, of the royal line of David. (B.C. 500.) Occurs 1 Ch. 3. 20.

**HASHUM, חָשֻׁם** *Hhashúm*, m. 'Ασοῦμ, Hasum.

"Great," "wealthy," from the Arab. حَشِيم (*magnus*, Sim.), Heb. חָשַׁם *hhasham*, unused root, *to be fat, to be wealthy*.

(1) Whose children returned from captivity. Occurs Ezr. 2. 19; 10. 33; Ne. 7. 22; 8. 4.

(2) One of the covenanters with Nehemiah. (B.C. 445.) Occurs Ne. 10. 18.

**HASHUPHA, חֲשֻׁפָּה** *Hhasuphá*, 'Ασουφά, Hasupha.

"Exhaustion," "made bare," for חֲשֻׁפָּה *hhashupháh*, from the root חָשַׁף *hhasháph*, *to make bare, to discover, to uncover, to draw out*, Joel 1. 7; Je. 13. 26; Is. 20. 4; 30. 14.

Whose children returned from captivity with Zerubbabel. Occurs Ezr. 2. 43; Ne. 7. 46.

**HASRAH, חֲסָרָה** *Hhasráh*, m. 'Αράς, Hasra.

"Extreme poverty," vid. Harhas.

Grandfather of Shallum, the husband of Huldah the prophetess. (B.C. 700.) Occurs 2 Ch. 34. 22.

**HASSENAAH**, vid. Senaah.

**HASSHUB**, vid. Hashub.

**HASUPHA**, vid. Hashupha.

**HATACH, חָתַךְ** *Hathákh*, masc. 'Αχαθαῖον, Athach.

"Gift," according to Sim., who derives it from the Persic هَدِي *donum*; but, according to Bohlen, هَدَد truth.

A chamberlain of the court of Ahasuerus, to whom Mordecai revealed the wickedness of Haman, and his diabolical conspiracies against the Jewish people. (B.C. 510.) Occurs Es. 4. 5, 6, 9, 10.

**HATHATH, חָתַת** *Hhathath*, m. 'Αθάθ, Hathath.

"Terror," the same as the appell., Job 6. 21, "casting down," from the root חָתַת *hhatáth*, *to be broken, to be dismayed, to be amazed, to be terrified*, Is. 8. 9; 37. 27; Job 32. 15; 31. 34.

A son of Othniel, the son of Kenaz. (B.C. 1380.) Occurs 1 Ch. 4. 13.

**HATIPHA, חָטִיפָה** *Hhatiphá*, 'Ατουφά, Hatipha.

"Seized," "captivated," from the root חָטַף *hhatáph*, *to seize hold of, to take with violence*. It occurs thrice, and the Eng. Vers. in each place has *to catch*, Ju. 21. 21; Ps. 10. 9, 9.

Whose children returned from captivity with Zerubbabel. Probably he was named because of his captivity. Occurs Ezr. 2. 54; Ne. 7. 56.

**HATITA, חָטִיטָה** *Hhatitytá*, 'Ατιτά, Hatita.

"Digging," "exploring," from חָטַט *hhatát*, unused root, "Aram. حَطَّ *to dig, to explore*," Ges.

Whose children returned with Zerubbabel. Occurs Ezr. 2. 42; Ne. 7. 45.

**HATTIL, חָטִיִּל** *Hhattyl*, m. 'Ατίλ, Hatil.

"Inquietude," as Sim. interprets, from חָטַל *hhatál*, unused root, from the Arab. حَطَلَ *to be disturbed*.

Whose children returned from captivity with Zerubbabel. Occurs Ezr. 2. 57; Ne. 7. 59.

**HATTUSH, חָטִישׁ** *Hhattush*, m. Χαρρός, Hattus.

Prob. "assembled," from חָטַשׁ *hhatásh*, unused root, "perhaps, i. q. Arab. حَتَشَ *to assemble themselves (used of people)*," Ges.

(1) A priest who returned with Zerubbabel to Jerusalem. Occurs Ne. 12. 2.

(2) A son of Shemaiah, of the royal line of David. (B.C. 465.) Occurs 1 Ch. 3. 22; Ezr. 8. 2.

(3) A son of Hashabniah. (B.C. 445.) Occurs Ne. 3. 10.

(4) A covenantor with Nehemiah. (B.C. 445.) Occurs Ne. 10. 5.

**HAURAN, חָוְרָן** *Hhaurán*, 'Αυραρίδος, Auran.

"Very white," from the "Syr. חוור *albus*, of *albas* scil. *nives*," Sim.

According to Arabian geographers, a region on the south of Damascus. Occurs Eze. 47. 16, 18.

**HAVILAH**, חַוִּילָה *Hhaviyláh*, Εὐλάτ, Hevilath.

"Bringing forth," "trembling" with pain ("parturiens," St. Jer.; "commotio pavor," Sim.; "ᾠδύνσεν, *doluit in partu*," Coisl.); the same as the appell. חִיִּל *hhiyl*, and חִיִּלָּה *hhiyláh*, *pang*, *pain*, *sorrow*, especially of a parturient woman (Mi. 4. 9; Je. 22. 23), from the root חָהַל *hhul*, and חִיִּל *hhiyl*, to bring forth, vid. Halhul.

(1) The second son of Cush, the first-born son of Ham. He was probably the founder of a people in Arabia Felix, called by Pliny Chavelæi. (b.c. 2290.) Occurs Ge. 10. 7; 1 Ch. 1. 9.

(2) A son of Joktan the son of Eber. He gave name to the country called by the Nubiensian geographers Chaulan, a region in Arabia near the Sabæans. (b.c. 2240.) Occurs Ge. 10. 29; 1 Ch. 1. 23.

(3) The land here referred to is supposed by some to be India, as the land of gold, pearls, and precious stones; but others conjecture it to mean Arabia Felix, which abounds in similar treasures. The land of Colchis, famous for gold, and from which the Grecian heroes attempted to carry away the Golden Fleece, is supposed by Reland to be the land of Havilah here mentioned. Occurs Ge. 2. 11.

(4) A region on the eastern borders of the Ishmaelites and Amalekites. Occurs Ge. 25. 18; 1 Sa. 15. 7.

**HAVOTH JAIR**, חֲוֹת יַאִיר *Hhavóth yaiyr*, *ἐπαύλεις* 'Iaíp, Villas Jair.

"Villages of the enlightener," a comp. of the plur. of חָוָה *hhaváh* = חַיָּה *hhayyáh* (vid. Eve,

"Arab. حَي, a family, a tribe, especially of Nomades, hence a *village of Nomades*," Ges.), where one *lives*, and יַאִיר *Yaiyr*, vid. Jair.

Some hamlets beyond Jordan, in the land of Gilead. These Jair conquered, and called them after his own name. Bishop Patrick says—"hava<sup>h</sup> is a *dwelling*, as Bochartus observes in Phaleg. lib. iv., cap. 20. And among the Arabians the word *Havoth* properly signifies many tents orderly disposed in a circle, which in those countries made that which we call a village. For *hava* in their language signifies to compass." Occurs Nu. 32. 41; De. 3. 14.

**HAZAEI**, חַזַּאֵל *Hhazahél*, m. 'Αζαήλ, Hazael.

"He who sees God" (*aspexit Deus*, Sim.), a comp.

of the root חָזָה *hhazdh* (vid. Colhozeh), and אֵל *El*, vid. Abdiel.

A king of Syria, who was appointed to this high office by God, as declared by Elijah and Elisha. He smothered his master Ben-hadad with a wet cloth, which he laid upon his mouth. He was one of the greatest scourges which the Israelites ever had. Even while Elisha was prophesying that he would be king over Syria, he could not refrain from weeping; and when Hazael inquired why he wept, Elisha answered, "Because I know the evil thou wilt do unto the children of Israel; their strongholds thou wilt set on fire, and their young men thou wilt slay with the sword; and wilt dash their children, and rip up their women with child." (b. c. 906.) Occurs 1 Ki. 19. 15, 17; 2 Ki. 8. 8, 9, 12, 13, 15, 28, 29; 9. 14, 15; 10. 32; 12. 17, 17, 18; 13. 3, 3, 22, 24, 25; 2 Ch. 22. 5, 6; Am. 1. 4.

**HAZAIH**, חַזַּיָה *Hhazayáh*, m. 'Οζία, Hazia.

"Seen of the Lord," i. e. watched over by Him (*vidit s. respexit Dominus*, Sim.), a comp. of the root חָזָה *hhazáh* (vid. Colhozeh), and יָה *Yah*, vid. Jehovah.

The son of Adaiah, an inhabitant of Jerusalem after the captivity. (b. c. 445.) Occurs Ne. 11. 5.

**HAZAR ADDAR**, חֲצַר אָדָר *Hhatsár Addár*,

*ἑπαυλιν* 'Αράδ, confina ad villam, nomine Adar.

"Village of greatness," a comp. of the constr. of חֲצַר *hhatsár*, m. from the root חָצַר *hhatsár* (vid. Baal-hazor), and אָדָר *adhár*, vid. Adar.

A city or village on the borders of the tribe of Judah. The same as Adar. Occurs Nu. 34. 4.

**HAZAR ENAN**, חֲצַר עֵינָן *Hhatsár-Enón*.

"Village of fountains," a comp. of the appell. חֲצַר *hhatsér*, m. (vid. Baal-hazor), and the irregular plur. of עַיִן *ayyn*, vid. Anem.

The village near the fountains of the Jordan, which was the northern boundary of Palestine. It is written חֲצַר עֵינָן *Hhatsár-Enán*, Hazar-Enan, Nu. 34. 9. Occurs Eze. 47. 17.

**HAZAR GADDAH**, חֲצַר גַּדָּה *Hhazár Gaddáh*,

*Σερί* and 'Ασερ-γαδδά, Ascergadda.

"Village of fortune," a comp. of the constr. of חֲצַר *hhatsér* (vid. Baal-hazor), and גַּד *Gadh*, vid. Gad.

A village in the south of Judah. Under Γαδδά, Euseb. says, Κώμη ἐν ἐσχάτοις τοῦ Δαρωμά. Occurs Jos. 15. 27.

**HAZAR HATTICON**, חֲצַר חֲתִיכֹן *Hhatsár-*

*hattiikhón*, αὐλὴ τοῦ Σαννάν, domus Tichon.



"The middle village," a comp. of the constr. of **חֲצֵר** *hhatsér* (vid. Baal-hazor), and the fem. adj. **תִּיכּוֹן** *tiykhón*, (with the art.) *middle*, Ex. 26. 28, from **תָּוֶקֶח** *távekh*, m. *midst, middle, among*, Ge. 1. 6; Ex. 7. 5, from **תָּקַח** *tukh*, unused root, to divide.

A place on the confines of Auranitis. Junius and Piscator regarded it as an appellative. Occurs Eze. 47. 16.

**HAZAR SHUAL**, **חֲצֵר שׁוּאֵל** *Hhatsár Shudl*, **Χολαστωλά**, and **Ἡερσουλά**, *Hasersual*.

"Village of the fox" (*villa vulpis* vel *vulpium*, Sim.), a comp. of the constr. of **חֲצֵר** *hhatsér*, m. (vid. Baal-hazor), and the appell. **שׁוּאֵל** *shudl*, a fox, Ca. 2. 15, from **שָׂאֵל** *shaál*, unused verb, which had the sense of hollowness.

A place in the tribe of Simeon, noted for its foxes. There is a place in the ancient province of Narbonne called *Chateau Renard*, "Castle of the Fox."

So the Arabic **سوسم** *foxes*, is the name of a place. Occurs Jos. 15. 28; 19. 3; 1 Ch. 4. 28; Ne. 11. 27.

**HAZAR SUSAH**, **חֲצֵר סוּסָה** *Hhatsár-susáh*, **Σαρσουσί**, *Hasersusa*.

"Village of horses" (the plural form **סוּסִים** *susiym*, occurs 1 Ch. 4. 31), a comp. of the constr. of **חֲצֵר** *hhatsér* (vid. Baal-hazor), and the appell. fem. of **סוּס** *sus*, a horse, so called from its leaping, Ge. 47. 17, from **סוּס** *sus*, unused root, to leap for joy.

A place in the tribe of Simeon; in 1 Ch. 4. 31, it is called **חֲצֵר סוּסִים** *Hhatsar-Susiym*, Hazar Susim. In this village Solomon kept his horses, and it was from time immemorial a famous place for horses. *Susitha*, a town in Gaulonitis, is of the same meaning, and hence the Greeks called it *Hippos*; so also the cities *Euhippa* and *Hippi*, mentioned by Pliny. Occurs Jos. 19. 5.

**HAZAR SUSIM**, vid. Hazar susah.

**HAZARMAVETH**, **חֲצֵר מָוֶת** *Hhatsermáveth*, **Σαρμώθ** and **Ἀσαρμώθ**, *Asarmoth*.

"The court of death" ("*aula mortis*, vel *aula lethalis*; aut *sepulcretum*," Hillerus; "*imminuit vel propinqua fuit mors*, matri scil. parturienti (rad. Arab. **حضر** *imminuit mors*). Ab eo nomen accepit *Hadramuta* s. *Adramyta*, Arabiae Felicis provincia," Sim.), a comp. of the constr. of **חֲצֵר** *hhatsér* (vid. Baal-hazor), and the appell. **מָוֶת** *máveth*, m. *death*, Ge. 21. 16, from the root **מוּת** *muth*, vid. Ahimoth.

A son of Joktan, who gave name to a region in

Arabia Felix, situated on the Indian sea, abounding in frankincense, myrrh, and aloes: yet the climate was so remarkably unhealthy, that, according to Arrianus, the frankincense and myrrh were gathered only by the king's slaves and persons under condemnation. (B. C. 2210.) Occurs Ge. 10. 26; 1 Ch. 1. 20.

**HAZAZON TAMAR**, **חֲצִיזוֹן תָּמָר** *Hhatsíson-tamár*, **Ἀσασονθαμάρ**, *Asasonthamar*.

"Pruning of the palm" (*copiosa succisio palmae*, Sim.), a comp. from the root **חָצַץ** *hhatsáts*, to cut off, to divide, to be in divisions, Job 21. 21; Pr. 30. 27, and the appell. **תָּמָר** *tamár*, vid. Baal-tamar.

A city in the desert of Judah, celebrated for its palms, and St. Jer. interpreted it, both etymologically and from the abundance of its palms, *urbis palmarum, the city of palms*. It was also called *Hazazon-tamar*, and *Engaddi*, q. v. Occurs Ge. 14. 7; 2 Ch. 20. 2.

**HAZELEL PONI**, **צֶלֶל פֹּנִי** *Ts'lelpóniy*, f. **Ἐσηλεββών**, *Asalelphuni*.

"The shadow looking at me," a comp. of the appell. **צֶלֶל** *tsélel* (with the art.), m. *shadow*, Job 40. 22 (from the root **צָלַל** *tsalál*: I. *to tingle, to quiver*, Je. 19. 3; Hab. 3. 16; II. *to sink*, Ex. 15. 10; III. *to become dark, shadowy*, Ne. 3. 19; Eze. 31. 3); and the root **פָּנָה** *panáh*, to turn towards, to turn away, to look, Ec. 2. 12; Je. 2. 27; Ps. 119. 132.

A daughter of Etam, and probably a woman famous for some work of mercy, whence she is named, but what it was we know not. (B. C. 1380.) Occurs 1 Ch. 4. 3.

**HAZERIM**, **חֲצֵרִים** *Hhatseriym*, **Ἀσηδωθ**, *Haserim*.

"Villages," plur. of **חֲצֵר** *hhatsér*, vid. Baal-hazor.

These hamlets were first held by the Avims, but the Philistines expelled them. David Chytræus supposes this place was afterwards called *Hazar-gaddah*. Occurs De. 2. 23.

**HAZEROTH**, **חֲצֵרוֹת** *Hhatseróth*, **Ἀσηρώθ**, *Haseroth*.

"Villages," plur. construct of **חֲצֵר** *hhatsér*, vid. Baal-hazor.

A station of the Israelites in Arabia Petræa. Concerning this mansio, St. Jerome says: "Decima quarta mansio est in solitudine Pharan, quæ in atria vertitur. In hac Aaron et Maria, propter Æthiopissam contra Moysen murmurant; et in typum zeli, adversus Ecclesiam de gentibus congregatam, populus Judæorum leprose sorde perfunditur; nec redit

ad tabernaculum, et pristinam recipit sanitatem, donec statutum plenitudinis gentium tempus impleatur. Et hic prudens lector attende, quod post consummatam in duodecimo numero virtutem, quia superbivit Israël, et in Sepulchris concupiscentiæ carnes Ægyptias desideravit, rursum jacet aliud fundamentum, et atria, id est, vestibulum virtutum ingreditur, ostendens nobis, et eos qui stant posse cadere, et qui ceciderunt, posse resurgere. *Positus est enim Jesus in ruinam, et resurrectionem multorum, et ipse loquitur per Prophetam, Num qui cadet, non resurget?* Occurs Nu. 11. 35, 35; 12. 16; 33. 17, 18; De. 1. 1.

**HAZEON TAMAR**, vid. Hazazon-tamar.

**HAZIEL**, חַזְיֵאל *Hhaziyel*, m. 'Iaṣṣal, Hosiel.

"Vision of God," "seen of God" (*aspectus Dei*, Sim.), a comp. of the appell. חָזָה *hhéze*, a vision, Da. 2. 28 (from the root חָזָה *hhazdh*, vid. Col-hozeh), and the divine name אֱלֹהִים *El*, God, vid. Abdiel.

A son of Shimei. (b. c. 1015.) Occurs 1 Ch. 23. 9.

**HAZO**, חָזוּ *Hhazó*, m. 'Aṣaṭ, Azau.

"Vision," imperfect for חָזוּת *hhazóth*, f. a vision, 1 Ch. 9. 29, from the root חָזָה *hhazdh*, vid. Colhozeh.

A son of Nahor by Milcah. (b. c. 1800.) Occurs Ge. 22. 22.

**HAZOR**, חָצוֹר *Hhatsór*, 'Aśóρ, Asor.

"Fence," "castle," from the idea of being in a circle, or surrounding with a wall, as the Arabic and Ethiopic; from the unused root חָצַר *hhatsár*, vid. Baal-hazor.

(1) A city in the land of Naphtali, which was of old the head of all those Canaanitish kingdoms, named in Jos. 11. 1, etc. This city Joshua utterly destroyed, and all the things that were therein. This name afterwards denominated a region in which Jabin king of Canaan reigned; but the city was restored, and fortified by Solomon. Occurs Jos. 11. 1, 10, 10, 11, 13; 12. 19; 19. 36; Ju. 4. 2, 17; 1 Sa. 12. 9; 1 Ki. 9. 15; 2 Ki. 15. 29.

(2) A city in the tribe of Judah. Occurs Jos. 15. 23, 25.

(3) A city in the possession of the Benjamites. Occurs Ne. 11. 33.

(4) A region in Arabia, in which there were several kingdoms, hence called, "the kingdoms of Hazor." Occurs Je. 49, 28, 30, 33.

**HAZOR HADATTAH**, חָצוֹר הַדַּתָּה *Hhatsór Hhadhattáh*, 'Aśóρ, Asor.

"New castle," a comp. of חָצוֹר *hhatsór* (vid. Baal-

hazor), and הַדַּתָּה *hhadhattáh*, from the Chald. adj. חָדָשׁ *hhadháth*, new, Eze. 6. 4, from the Chald. root חָדָשׁ *hhadháth*, to be new.

A town in the south of Judah. Occurs Jos. 15. 25.

**HEBER**, הֶבֶר *Hhébher*, m. Χοβόρ, Heber.

"Fellowship" (*consociatio*, Sim.), the same as the appell. הֶבֶר *hhébher*, m. a society, a company, charmer, Pr. 21. 9; Ho. 6. 9; De. 18. 11, from the root הֶבֶר *hhabhdár*, to confederate, vid. Habor.

(1) The first-born of Beriah, a son of Asher, born before the Israelites went into Egypt. It is written, Nu. 26. 45, הֶבֶר *Hhébher*, Heber. He was the founder of the Heberites, הֶבֶרִי *Hhebhríy*, Nu. 24. 45. (b. c. 1640.) Occurs Ge. 46. 17; Nu. 26. 45; 1 Ch. 7. 31, 32.

(2) A son of Elpaal, a Benjamite. (b. c. 1400.) Occurs 1 Ch. 8. 17.

(3) A son of Ezra, and father of Socho. (b. c. 1400.) Occurs 1 Ch. 4. 18.

(4) A Kenite, the husband of Jael, who slew Sisera, the captain of Jabin's army. There appears to have been a covenant of peace between Jabin and the house of Heber, from which circumstance we conclude he was an important personage. (b. c. 1360.) Occurs Ju. 4. 11, 17, 17, 21; 5. 24.

**HEBERITES**, vid. Heber, No. 1.

**HEBREW**, vid. Eber, No. 1.

**HEBREWESS**, vid. Eber, No. 1.

**HEBRON**, הֶבְרֹן *Hhebhrón*, m. Χεβρών, Hebron.

"Confederation," "conjunction" (*conjugium*, St. Jer.), from the root הֶבֶר *hhabhar*, vid. Habor.

(1) A son of Kohath, the second son of Levi, and founder of the הֶבְרֹנִי *Hhebhrónáy*, Hebronites, Nu. 3. 27; 26. 58; 1 Ch. 26. 23, 30, 31, 31. (b. c. 1600.) Occurs Ex. 6. 18; Nu. 3. 19; 1 Ch. 6. 2, 18; 15. 9; 23. 12, 19.

(2) A son of Caleb, the brother of Jerahmeel. (b. c. 1500.) Occurs 1 Ch. 2. 42, 43.

(3) A city in the territory of Judah, which was of old time called קִרְיַת אַרְבָּע *Qiryáth Arbá*, Kirjath Arba, q. v., the city of Arba, the father of Anak. It was built seven years before Zoan, or Tanis, in Egypt; and it received this name because of the confederation with Abraham.

#### OCCURRENCES.

Gen. 13. 18 - 23. 2, 19 - 25. 27 - 37. 14.	2 Samuel 2. 1, 3, 11, 32 - 3. 2, 5, 19,
Numbers 13. 22, 23.	20, 22, 27, 28 - 4. 1, 8, 12, 13 - 5. 1, 2, 3,
Joshua 10. 3, 5, 23, 26, 29 - 11. 21 - 12.	5, 13 - 15. 7, 9, 10.
10 - 14. 13, 14, 15 - 15. 13, 54 - 20. 7 - 21.	1 Kings 2. 11.
11, 13.	1 Chronicles 3. 1, 4 - 6. 55, 57 - 11. 1,
Judges 1. 10, 10, 20 - 16. 3.	3, 3 - 12. 23, 28 - 29. 27.
1 Samuel 30. 31.	2 Chronicles 11. 10.

**HEBRON**, vid. Abdon.

**HEBRONITES**, vid. Hebron, No. 1.

**HEGAI**, הֶגַי *Hegháy*, m. Γαί, Egeo.

"Venerable" (*venerabilis*, coll. Pers. *هَجِي* *reverentia*, et Græc. *ἄγος veneratio; res veneratione digna*, Sim.). It is also written הֶגְהִי *Heghé*; Benfey compares it with *Agd*, a eunuch.

A eunuch in the court of Ahasuerus, who had the charge of the women. (B.C. 518.) Occurs Es. 2. 3, 8, 15.

**HEGE**, vid. Hegai.

**HELAH**, הֶלֶאֱ *Hheláh*, m. Ἀωδά and Ἀλαά, Halaa.

"Scum," the same as the appell. הֶלֶאֱ *hheláh*, f. *scum* (occurs four times, and Eng. Vers. in each *scum*), Eze. 24. 6, from the root הֶלֶאֱ *hhaláh*, to be diseased, (occurs once) 2 Ch. 16. 12.

A wife of Ashur, the father of Tekoa. (B.C. 1560.) Occurs 1 Ch. 4. 5, 7.

**HELAM**, הֶלֶאֱ *Hheylám*, m. Αἰλάμ, Helam.

"An army" (*exercitus maximus*, Sim.), intensive of the appell. הֶלֶאֱ *hhayil*, strength, a host, virtue, Ps. 18. 33; 33. 16; Ru. 3. 11, from the root הֶלֶאֱ *hhul*, vid. Halhul and Havilah.

A city on the river Euphrates, or very near to it, where David fought with Hadadezer. In 2 Sa. 10. 17, it is written הֶלֶאֱ *Hhelám*, and הֶלֶאֱ *Hhelámah*. Occurs 2 Sa. 10. 16.

**HELBAH**, הֶלֶבָה *Hhelbáh*, Χελβδά, Helba.

"Fatness," i. e. fertile (*pinguedo*, *pinguis*, Sim.) from הֶלֶבָה *hhélebbh*, vid. Heleb.

A town in the tribe of Asher, probably the same as הֶלֶבָה *Ahhlabh*, Ahlab, and so called from the fertility of the country around, for which Asher was proverbial. Occurs Ju. 1. 31.

**HELBON**, הֶלְבֹן *Hhelbón*, Χελβών, Pingui.

"Fat," i. e. fertile, from הֶלֶבָה *hhélebbh*, with the intensive termination, vid. Heleb.

A city in Syria, celebrated for the richness of its wines, and from whence the kings of Persia had their wines. Strabo says (15. 735), *Διὰ τὸν πλούτον εἰς τρυφὴν ἐξέπεσον οἱ βασιλεῖς, ὥστε μετῆσαν οἶνον ἐκ Συρίας τὸν Χαλυβώνιον*. In modern times it is called *Aleppo*. Occurs Eze. 27. 18.

**HELDAI**, הֶלְדַּי *Hheldáy*, m. Χολδία, Holdai.

"Life," "age," from the appell. הֶלְדַּי *hhéledh*, life, duration, vid. Heled.

(1) The Netophathite, of Othniel, who was captain of the twelfth month under David, and the same as Heleb, q. v. (B.C. 1015.) Occurs 1 Ch. 27. 15.

(2) A man who came from the captivity at Babylon. He is called, Zec. 6. 14, הֶלֶם *Hhélem*, Helem, q. v. (B.C. 519.) Occurs Zec. 6. 10.

**HELEB**, הֶלֶב *Hhélebbh*, m. Ἀλάφ, Heled.

"Fat," i. e. fertile (*pinguis*, Sim.), the same as the appell., and is also written הֶלֶב *hhélebbh*, fat, fatness, Ge. 4. 4; Ps. 73. 7, from the root הֶלֶב *hhalábbh*, unused root, to be fat.

One of David's heroes; a son of Baanah, a Netophathite. (B.C. 1048.) Occurs 2 Sa. 23. 29.

**HELED**, הֶלֶד *Hhéledh*, m. Χθαόδ, Heled.

"Life," "duration," = הֶלֶד *hhéledh*, age, duration, world, Job 11. 17; Ps. 39. 6; 49. 2, from the root הֶלֶד *hhaládh*, unused root, Arab. to be lasting.

The son of Baanah, one of the thirty heroes under David, and the same as Heleb, q. v. (B.C. 1040.) Occurs 1 Ch. 11. 30.

**HELEK**, הֶלֶק *Hhéleq*, m. Χελέγ, Helec.

"Portion," the same as the appell. הֶלֶק *hhéleq*, a portion, a part, De. 10. 9; 32. 9, from the root הֶלֶק *hhaláq*, to be divided, to separate, to flatter, De. 4. 19; Ne. 13. 13; Pr. 28. 23.

One of the sons of Gilead, and founder of the הֶלֶק *Hhelqiy*, m. Helekites, Nu. 26. 30. (B.C. 1560.) Occurs Nu. 26. 30; Jos. 17. 2.

**HELEKITES**, vid. Helek.

**HELEM** (No. 1), הֶלֶם *Hhélem*, m. Βανηλάμ (regarding הֶלֶם *ben*, son, as part of the name, though the LXX. appear to have read here הֶלֶם *b'néy*, sons), Helem.

"Hammerer," "hammer" (*contusio* hostium, vel *malleus*, Sim.), from the root הֶלֶם *halám*, to smite, to hammer, to beat, to break, to break down, Ju. 5. 26, 22; Pr. 23. 35; Ps. 74. 6.

A son of Heber, grandson of Asher. (B.C. 1600.) Occurs 1 Ch. 7. 35.

**HELEM** (No. 2), הֶלֶם *Hhélem*, m. Ὑπομένουσι, Helem.

"Robust" (*pinguis*, Sim.), "dream," the same as the appell. הֶלֶם *hhélem*, m. a dream, Da. 2. 4, from the root הֶלֶם *to be strong, to dream* ("because, it is said, fatness of body inclines to sleep and dreams," Ges.), Job 39. 4; Ge. 37. 5, seq.; Is. 29. 8.

Probably the same as Heldai, No. 2. The LXX. regarded this name as an appellative. (B.C. 519.) Occurs Zec. 6. 14.

**HELEPH**, חֶלֶף *Hhéleph*, Μοολάμ, Heleph.

"Exchange" (*transitus*, Sim.), the same as the appell. חֶלֶף *hhéleph*, *exchange*, hence the preposition *for, in exchange of* (Nu. 18. 21, 31), from the root חֶלֶף *hhaláph*, *to pass away, to change, to pierce through, to sprout*, Job 9. 26; Ge. 35. 2; Ju. 5. 26; Job 14. 7.

A town in the tribe of Naphtali, at the extreme boundary on the north; and Sim. conjectures it was so called because it passed from one tribe to another, i. e. from Asher to Naphtali. Occurs Jos. 19. 33.

**HELEZ**, חֶלֶץ *Hhélets*, m. Μοολάμ, Heleph.

"Liberation" (*ereptus, liberatus*, Sim.), = חֶלֶץ *hhaláts*, *to go out of the loins of any one* (Ge. 35. 11); used only in the dual, חֶלְצִים *hhalutsayim*, *to gird up one's loins for battle or active life* (Job 38. 3; 40. 7), from the root חֶלֶץ *hhaláts*, *to deliver, to draw out, to arm for war*, Ps. 6. 5; La. 4. 3; Nu. 31. 3.

(1) A son of Azariah, the son of Jehu, who was the son of Obed. (B.C. 1300.) Occurs 1 Ch. 2. 39, 39.

(2) One of David's heroes, called the Paltite. His name is written with *tseri*, 1 Ch. 11. 27; 27. 10, חֶלֶץ *Hheléts*. This name is similar to the Latin *Servatus, Servatius vel Salvius*. (B.C. 1048.) Occurs 2 Sa. 23. 26.

**HELKAI**, חֶלְכִי *Hhelqáy*, m. Ἑλκαί, Helci.

"Portion of the Lord," the same as חֶלְכִיָּה *Hhilkiah*, Hilckiah, q. v.

A priest, a son of Meraioth. (B.C. 500.) Occurs Ne. 12. 15.

**HELKATH**, חֶלְקָת *Hhelqáth*, Χελκάτ, Helcat.

"Portion," vid. Helek.

A Levitical town in the territory of Asher. It is written, Jos. 19. 25, חֶלְקָת *Hhelqáth*, with *pathahh* instead of *qamets*. Occurs Jos. 21. 31.

**HELKATH HAZZURIM**, חֶלְקַת הַצִּירִים *Hhelqáth-hatzsurim*, Μερὶς τῶν ἐπιβούλων, Ager robustorum.

"Field of swords" (*ager acierum*, i. e. *gladiorum acutorum*, Sim.), comp. of חֶלְקָת *Hhelqáth* (vid. Helek), and the dual of צִר *tsur* (with art.), *sharp knives*, Jos. 5. 2, from the root צִר *tsur*, vid. Elizur.

A place near Gibeon, so called because of the battle between the Israelites and the men of Judah, in the presence of the generals of their armies, Joab and Abner. Occurs 2 Sa. 2. 16.

**HELON**, חֶלֶן *Hhelón*, m. Χαλών, Helon.

"Very strong" (*valde strenuus*, Sim.), vid. Helam.

The father of Eliab the prince of the tribe of Zebulun in the wilderness. (B.C. 1520.) Occurs Nu. 1. 9; 2. 7; 7. 24, 29; 10. 16.

**HEMAM**, vid. Homam.

**HEMAN**, הֵימָן *Heymán*, m. Αἰνάν, Heman.

"Faithful," according to Ges. = חֵימָן Chal. and Syr.

(1) A son of Zerah, a descendant of Judah. (B.C. 1640.) Occurs 1 Ch. 2. 6.

(2) A son of Mahul, a man celebrated for his great wisdom. (B.C. 1015.) Occurs 1 Ki. 4. 31.

(3) A celebrated musician, who was the leader in the choir of David. He was a Levite, and of the family of Kohathites. He is called, "the king's seer in the words of God." (B.C. 1050.) Occurs 1 Ch. 6. 33; 15. 17, 19; 16. 41, 42; 25. 1, 4, 4, 5, 5, 6; 2 Ch. 5. 12; 29. 14; 35. 15; Ps. 8. 1.

**HEMATH**, vid. Hamath.

**HEMDAN**, חֶמְדָּן *Hhemdán*, m. Ἀμαδά, Hamdan.

"Desire," "delight" (the Hebrew Onom. says: "*cupiditas*," which means the progressive direction of the mind from reflection or passion towards an object. It also says, "aut calor judicii," *heat of judgment*; from חֶם *hot*, and רִן *judgment*. And Simonis says, "*intense rufus*, ex significatione radicis Arab. חֶם *valde rubicundus fuit*:" but it is) the intensive of the appell. חֶמֶד *hhémédh*, *desirableness, pleasantness*, Eze. 23. 6, from the root חֶמֶד *hhamádh*, *to desire, to delight in anything, to be pleasant*, Ex. 34. 24; Ca. 2. 3; Ge. 2. 9.

A son of Dishon, the son of Seir the Horite. He is also called Amran, 1 Ch. 1. 41. (B.C. 1700.) Occurs Ge. 36. 26.

**HEN**, חֵן *Hhen*, m. χάρις, Hem.

"Gracious gift" (*donum gratuitum*, Sim.), the same as the appell. חֵן *hhen*, *grace, favour, goodwill*, Ge. 6. 8; 18. 3; Zec. 4. 7, from the root חֵן *hhanán*, vid. Baal-hanan.

A son of Zephaniah, called in verse 10, Josiah. (B.C. 519.) Occurs Zec. 6. 14.

**HENA**, הֵנָּע *Hená*, Ἀνά, Ana.

The derivation unknown.

A city of Mesopotamia, situated near the ford of the Euphrates, and probably the same as that afterwards called *Ana*. Occurs 2 Ki. 18. 34; 19. 13; Is. 37. 13.

**HENADAD**, חֶנְאָדָּד *Hhenadhádh*, m. Ἡναδάδ, Henadad.

"The favour of Hadad," a comp. of הֵן *hhen* (vid. Hen), and הָדָד *hadhád*, vid. Hadad.

A Levite, whose sons repaired part of the wall of Jerusalem. (B. c. 480.) Occurs Ezr. 3. 9; Ne. 3. 18, 24; 10. 9.

**HEPHER, הֶפֶר** *Hhépher*, m. 'Οφέρ, Hephher.

"Well," "pit," from the root הָפַר *hhaphár*, to dig a pit or well, Ge. 21. 30; Ec. 10. 8, to search out for anything, De. 1. 22.

(1) A son of Gilead, the son of Machir of Manasseh. He was the founder of the 'הֶפֶר *Hhepheriy*, Hephherites, Nu. 26. 32. (B. c. 1600.) Occurs Nu. 26. 32, 33; 27. 1; Jos. 17. 2, 3.

(2) A son of Ashur by his wife Naarah, of the tribe of Judah. (B. c. 1500.) Occurs 1 Ch. 4. 6.

(3) One of David's captains. (B. c. 1048.) Occurs 1 Ch. 11. 36.

(4) A royal city of the Canaanites. It applied also to an extensive region around it, as we learn 1 Ki. 4. 10, which St. Jerome says was in the land of Zebulun, near Sephorim, or Diocæsarea. Occurs Jos. 12. 17; 19. 13; 1 Ki. 4. 10; 2 Ki. 14. 25.

**HEPHERITES**, vid. Hephher, No. 1.

**HEPHZI-BAH, הֶפְצִי-בָּה** *Hhephziy-bah*, f.

Ἀψιβά and Ὀφσιβά, Haphsiba.

"My delight is in her" (in *qua* est *delectatio mea*, Sim.), a comp. of the appell. הֶפְצִי *hhéphets*, *delight, desire, pleasure*, Ps. 16. 3; 107. 30; 111. 2; (from the root הָפַץ *hhephéts*, to delight in, to be pleased, to desire, Ge. 34. 19; Ju. 13. 23; Ps. 73. 25), and the prep. בָּ in pause, and fem. בָּה *bah*, in her.

(1) The mother of the wicked king of Judah, Manasseh. (B. c. 710.) Occurs 2 Ki. 21. 1.

(2) A symbolical name of the Church. Occurs Is. 62. 4.

**HERES, הָרֵס** *Hhéres*, ἡρακώδης, Hares, quod interpretatur testaceo.

"Sun," the same as the appell. הָרֵס *hhéres*, the sun, the itch, Ju. 18. 13; 14. 18; De. 28. 27, from הָרָס *harás*, unused root, to be dry, hot.

A mountain in Ajalon, where the Amorites dwelt, and was probably sacred to the sun. Occurs Ju. 1. 35.

**HERESH, הָרֵשׁ** *Hhéresh*, m. Ἀρής and Ἀπés, Carpentarius.

"Silence" (*silentium*, rectius *sileus*, Hiller.) from the root הָרַשׁ *hharásh*, vid. Harosheth.

The name of a Levite. It is of the same meaning

as the Roman name *Tacitus*. (B. c. 445.) Occurs 1 Ch. 9. 15.

**HERMON, הֶרְמוֹן** *Hhermón*, Ἀερμών, Hermon.

Ges. says, "i. q. خرم, prominent summit of a mountain; properly it seems the nose of a mountain." Sim. says, "*propugnaculum firmum*. Clerico *mons excelsus*, κατ' ἐξοχὴν ut Arab." vid. above; from the root הָרַם *hharám*, to extirpate, to devote, hence Calmet's "Anathema," vid. Harim. "Montem nivis," *mountain of snow*, Abulfeda.

A mountain which formed part of Lebanon and Gilead. It was called by the Chaldee and Samaritan interpreters on De. 4. 48, *the mountain of snow*; and St. Jerome says, that in the summer time the inhabitants of Tyre used to fetch snow from thence. It was near the spring of the Jordan, and is now called *Jebel esh-sheikh*. Its inhabitants were called הֶרְמוֹנִיִּם *Hhermoniym*, m. pl. Hermonites, Ps. 42. 6. The Sidonians called it Sirion, and the Amorites Shenir. Occurs De. 3. 8, 9; 4. 48; Jos. 11. 3, 17; 12. 1, 5; 13. 5, 11; 1 Ch. 5. 23; Ps. 89. 12; 133. 3; Ca. 4. 8.

**HERMONITES**, vid. Hermon.

**HESED, הֶסֶד** *Hhésedh*, m. Ἑσδί, Benhesed.

"Mercy" (*gratia; beneficium ex gratia divina profectum*, Sim.), the same as the appell. הֶסֶד *hhésedh*, *mercy, kindness, goodness, good deeds*, Ge. 19. 19; 20. 13; Ne. 13. 14; Ps. 52. 1, from the root הָסַד *hhasadh*, to be merciful, to prove oneself merciful, to put to shame, 2 Sa. 22. 26; Ps. 18. 26; Pr. 25. 10. It occurs only in these three places.

The overseer of the land of Hephher and Sochoh in the time of Solomon; or, according to our reading, his son was. It should be written בֶּנְהֶסֶד *Ben-hhésedh*, Benhesed, as the Vulgate has it. (B. c. 1015.) Occurs 1 Ki. 4. 10.

**HESHBON, הֶשְׁבֹּן** *Hheshbón*, Ἑσεβών, Hesebon.

"Reason" of anything, "device," the same as the appell. הֶשְׁבֹּן *hheshbón*, the reason of a thing; it occurs thrice, Ec. 7. 25, 27; 9. 10, from the root הָשַׁב *hhashábh*, to think, vid. Hashabiah.

A royal city of Sihon, king of the Amorites; but it afterwards became a Levitical city. It was about twenty miles from the river Jordan.

#### OCCURRENCES.

Numbers 21. 25, 26, 27, 28, 30, 34 - 32. 3, 37.	Judges 11. 19, 26.
Deuteronomy 1. 4 - 2. 24, 26, 30 - 3. 2, 6 - 4. 46 - 29. 7.	1 Chronicles 6. 81.
Joshua 9. 10 - 12. 2, 5 - 13. 10, 17, 21, 26, 27 - 21. 39.	Nehemiah 9. 23.
	Canticles 7. 4.
	Isaiah 15. 4 - 16. 8, 9.
	Jeremiah 48. 2, 34, 45, 45 - 49. 3.

**HESHMON**, חֶשְׁמוֹן *Hheshmón*, LXX. om., Hassemon.

"Very fat," fruitful soil, vid. Hashmonah.

A town in the territory of Judah. Occurs Jos. 15. 27.

**HETH**, הֶת *Hheth*, m. Χερραίων, Hethæum.

"Dread," "fear" ("terror hostium," Sim.; "pavor," D. Chyt.; "percutiens," St. Jer.), from the root חָתַת *hhatháth*, to break, vid. Hathath.

The second son of Canaan, and father of the חִתִּי *Hhittiy*, Hittites. They are called Hittite and Hittites in the following places: Ge. 15. 20; 23. 10; 25. 9; 26. 34, 34; 36. 2; 49. 29, 30; 50. 13; Ex. 3. 8, 17; 13. 5; 23. 23, 28; 33. 2; 34. 11. Nu. 13. 29; De. 7. 1; 20. 17; Jos. 1. 4; 3. 10; 9. 1; 11. 3; 12. 8; 24. 11; Ju. 1. 26; 3. 5; 1 Sa. 26. 6; 2 Sa. 11. 3, 6, 17, 21, 24; 12. 9, 10; 23. 39; 1 Ki. 9. 20; 10. 29; 11. 1; 15. 5; 2 Ki. 7. 6; 1 Ch. 11. 41; 2 Ch. 1. 17; 8. 7; Ezr. 9. 1; Ne. 9. 8; Eze. 16. 3, 45. The Hittites were of old dreaded by their neighbours, both from their warlike character and their superior strength—for they were giants—and the Anakim were their descendants. (b. c. 2200.) Occurs Ge. 10. 15; 23. 3, 5, 7, 10, 10, 16, 18, 20; 25. 10; 27. 46, 46; 49. 32; 1 Ch. 1. 13.

**HETHLON**, חֶתְלֹן *Hhethlón*, LXX. om., Hethalon.

"Hidden place," "a place wrapped up" (*involutio, tectio tuta, latibulum*, Sim.), from the root חָתַל *hhathál*, to wrap up in swaddling clothes, Eze. 16. 4.

A Syrian city in the neighbourhood of Damascus. Probably so called because hid with trees or mountains. Occurs Eze. 47. 15; 48. 1.

**HEZEKI**, חֶזְקִי *Hhizqiy*, m. Ἀζακί, Hezeci.

"Strength" of the Lord (*robur Domini*, Sim.), abbreviated from Hezekiah, q. v., a comp. of the appell. Ps. 18. 2, חֶזֶק *hhézeq*, strength, and 'yodh, the sign of the Divine name, vid. Jehovah.

A son of Elpaal, of the tribe of Benjamin. (b. c. 1400.) Occurs 1 Ch. 8. 17.

**HEZEKIAH**, חֶזְקִיָּה *Hhizqeyyáh*, m. Ἐζεκίας, Ezechias.

"Strength of the Lord" (*robur Domini*, Sim.), a comp. of the verbal adj. חָזַק *hhazáq*, strong, mighty, Ex. 3. 19; 6. 1 (from the root חָזַק *hhazáq*, to hold fast, to confirm, to be strong, to be courageous, Job 8. 15; 2 Ki. 14. 5; Ps. 64. 6), and יה *Yah*, the abbreviated form of יהוה *Y'hováh*, vid. Jehovah.

(1) One of the good kings of Judah. He removed many of the stumbling-blocks out of the way

of his people. Not only the altars and groves of Baal did he remove, but he ground to powder the brazen serpent which Moses made, because it was the object of idolatry. He cleaved to the Lord, and therefore he prospered in all he did, wheresoever he went forth. In the following places it is written חֶזְקִיָּה *Hhizqiyáhu*, m. Hezekiah: 2 Ki. 16. 20; 18. 9, 13, 17, 19, 22, 29, 30, 31, 32, 37; 19. 1, 3, 5, 9, 10, 14, 14, 15, 20; 20. 1, 3, 5, 8, 12, 12, 14, 14, 15, 16, 19, 20, 21; 21. 3; 1 Ch. 3. 13; 2 Ch. 29. 18, 27; 30. 24; 32. 15; Is. 36. 1, 2, 4, 7, 14, 15, 16, 18, 22; 37. 1, 3, 5, 9, 10, 14, 14, 15, 21; 38. 1, 3, 5, 9, 22; 39. 1, 2, 2, 3, 3, 4, 5, 8; Je. 26. 18, 19. In the following texts it is written in the future form, חֶזְקִיָּה *Y'hhizqiyáhu*, m. Hezekiah: 2 Ki. 20. 10; 1 Ch. 4. 41; 2 Ch. 28. 27; 29. 1, 20, 30, 31, 36; 30. 1, 18, 20, 22; 31. 2, 8, 9, 11, 13, 20; 32. 2, 8, 9, 11, 12, 16, 17, 20, 22, 23, 24, 25, 26, 26, 27, 30, 32, 33; 33. 3; Is. 1. 1; Je. 15. 4. (b. c. 724.) Occurs 2 Ki. 18. 1, 10, 14, 14, 15, 16, 16; Pr. 25. 1.

(2) A progenitor of the prophet Zephaniah, who lived in the days of king Josiah. In the English Vers. it is written Hezekiah. (b. c. 640.) Occurs Zep. 1. 1.

(3) A son of Neariah, of the blood royal. The name is written חֶזְקִיָּה *Hhizqiyáhu*, Hezekiah. (b. c. 460.) Occurs 1 Ch. 3. 23.

(4) Whose children returned from the captivity. Probably the same as Hizkijah, Ne. 10. 17, one of the sealed. Occurs Ne. 7. 21.

**HEZION**, חֶזְיוֹן *Hhezyón*, m. Ἀζίβ, Hezion.

"Vision," const. of the appell. חֶזְיוֹן *hhizzayón*, m. vision, Job 4. 13; Is. 22. 1, from the root חָזַה *hhazáh*, vid. Colhozeh.

The grandfather of Benhadad, king of Syria, at Damascus. (b. c. 970.) Occurs 1 Ki. 15. 18.

**HEZIR**, חֶזִיר *Hhezíyr*, m. Χηζίβ, Hezir.

"Swine," = חֶזִיר *hhazíyr*, m. swine, boar, Le. 11. 7; De. 14. 8; Ps. 80. 14, from חָזַר *hhazár*, unused root, Arab. خزر to have pig-like eyes.

(1) A priest, to whom pertained the seventeenth lot. (b. c. 1015.) Occurs 1 Ch. 24. 15.

(2) One of the covenanters. (b. c. 445.) Occurs Ne. 10. 20.

**HEZRAI**, חֶצְרַי *Hhetsráy*, m. Ἀραπαί, Hezrai.

"Bulwark of the Lord" (*munimentum Domini*, Sim.), a comp. from the root חָצַר *hhatsár* (vid. Baal-hazor), and 'yodh, the sign of the Divine name יהוה *Y'hováh*, Jehovah.

One of David's heroes. In the 'P 1 Ch. 11. 37,

it is written **חֶזְרוּ** *Hhetsró*, Hezro, "his defence" is of the Lord, "*munimentum illius*, scil. Domini," Sim., from the same root. (B.C. 1048.) Occurs 2 Sa. 23. 35.

**HEZRO**, vid. Hezrai.

**HEZRON**, **חֶזְרוֹן** *Hhetsrón*, m. **Ἀσρών**, Hesron.

"Enclosed;" "surrounded by a wall," says Ges.; who probably follows Jno. Sim., whose words are "*locus firmiter vallatus, munimentum, praesidium*, ut

Arab. **حَصَار**;" deriving it from the root **חָצַר** *hhatsár*, to enclose with a wall (vid. Baal-hazor); but the Hebrew Onomas. says, "sagitta exultationis, sive divisio cantici," dart of joy, or division of the song; thus making it a compound, which, indeed, seems a very natural one, from **חָץ** *hhets*, an arrow, Nu. 24. 8 (from **חָצַץ** *hhatsats*, vid. Hazazon-tamar), and **רָן** to shout for joy, inf. from the root **רָנַן** *randán*, vid. Arnon.

(1) The third son of Reuben, and founder of the **חֶזְרוֹנִי** *Hhetsroniy*, Hezronites, of the tribe of Reuben, Nu. 26. 6. (B.C. 1700.) Occurs Ge. 46. 9; Ex. 6. 14; Nu. 26. 6; 1 Ch. 5. 3.

(2) A son of Pharez, the son of Judah by Tamar, his daughter-in-law. The founder of the **חֶזְרוֹנִי** *Hhetsroniy*, Hezronites of Judah, Nu. 26. 21. (B.C. 1650.) Occurs Nu. 26. 21; Ru. 4. 18, 19; 1 Ch. 2. 5, 9, 18, 21, 24, 25; 4. 1.

**HEZRONITES**, vid. Hezron, No. 1. and 2.

**HIDDAI**, **הִדְדָּי** *Hiddáy*, m. LXX. om., Heddai.

"Echo of the Lord," "response of the Lord," for **הִדְדָּיָה** *Hiddyáh*, and **הִדְדִּיָּה** *Hedhiyáh* (confer. **הָדָה** *hedh*, sounding again, echo, occurs once, Eze. 7. 7), from **הָדָה** *hhadhád*, unused root (vid. En-haddi), and **יָה** *Yah*, vid. Jehovah.

One of David's heroes, from the brooks or valleys of Gaash. (B.C. 1048.) Occurs 2 Sa. 23. 30.

**HIDDEKEL**, **חִידְקֵל** *Hiddéqel*, **Τίγρις**, Tigris.

"The rapid swift," "the rapid Tigris" (Vocatur autem hoc nomine propter *velocitatem*, instar bestiae pernecitate currenti, St. Jer.), a pleonastic name, comp. of the adj. **חָדָה** *hhadh*, sharp, Pr. 5. 4 (occurs four times, from the root **חָדָה** *hhadhád*, vid. En-haddi), and the adj. **קָלִיל** *qal*, swift, a swift horse, Is. 19. 1; 30. 16, from the root **קָלַל** *qalál*, to be light, to be swift, to be cursed, Je. 6. 14; Hab. 1. 8; Is. 65. 20.

The third river of Paradise. All writers agree that this river is the Tigris. Pliny says, that where the course of this river was slow, it was called

*Diglito*, but where it was rapid, it took the name Tigris. The Aramæans called it *Digla*, the Arabians *Diglat*, the Zend. *Teger*, Pehlev. *Tegera*; whence have arisen both the Arabic and Aramæan forms, and also the Greek name Tigris, which Salmasius observes they derive ἀπὸ τῆς δόξης. We hence conclude it was so denominated from its very rapid motion. The source of the Tigris is in the Armenian mountains, about fifteen miles south of the springs of the river Euphrates. Occurs Ge. 2. 14; Da. 10. 4.

**HIEL**, **חִיָּאֵל** *Hhiyél*, m. **Ἀχιὺλ**, Hiel.

"God lives" (*vivit Deus*, Sim.) by aphæresis for **יְחִיָּאֵל** *y'hhiyél*, Jehiel, q. v.

A Bethelite, who made light of the curse of God by the mouth of Joshua, and rebuilt Jericho; but he "laid the foundation in Abiram his first-born, and set up the gates in his youngest son Segub." He finished the work of rebellion, but all his children died. (B.C. 918.) Occurs 1 Ki. 16. 34.

**HILEN**, vid. Holon.

**HILKIAH**, **חִלְקִיָּה** *Hhilqiyyáh*, masc. **Χελκίας**, Helcias.

"Portion of the Lord" (*portio Domini*, Sim.), a comp. of the appell. **חֶלֶק** *hhéleq* (vid. Helek), and **יָה** *Yah*, vid. Jehovah.

(1) A Levite, a son of Hoash. Written with *vav* termination. (B.C. 1015.) Occurs 1 Ch. 26. 11.

(2) Father of Eliakim, who was over the household of king Hezekiah. His name is written with *vav*, 2 Ki. 18. 18, 26; Is. 22. 20; 36. 3, 22. (B.C. 740.) Occurs 2 Ki. 18. 37; Je. 29. 3.

(3) The high-priest in the time of Josiah, king of Judah. He discovered the book of the law in the house of the Lord. His name is written with *vav* **חִלְקִיָּהוּ** *Hhilqiyyáhu*, in the following texts: 2 Ki. 22. 4, 8, 14; 23. 4, 24; 2 Ch. 34. 9, 14, 15, 15, 18, 20, 22. (B.C. 650.) Occurs 2 Ki. 22. 8, 10, 12; 1 Ch. 6. 13, 13, 45; 9. 11; 2 Ch. 35. 8; Ne. 11. 11.

(4) A priest, and the father of Jeremiah the prophet. Written with *vav* at the end. (B.C. 650.) Occurs Je. 1. 1.

(5) Great grandfather of Ezra. (B.C. 540.) Occurs Ezr. 7. 1.

(6) A priest who returned with Zerubbabel. (B.C. 536.) Occurs Ne. 12. 7, 21.

(7) One who stood up to support Ezra when he read the book of the law in the ears of the people. (B.C. 445.) Occurs Ne. 8. 4.

**HILLEL**, **חִלְלֵל** *Hillél*, m. **Ἑλλήλ**, Illel.

"Praise," i. e. of God (*laus*, scil. Dei, Sim.), from

the intransitive of Piel, from the root **הָלַל** *halál*, to praise the Lord, to make bright, clear, to make mad, foolish, Ps. 117. 1; Job 29. 3; 12. 17; 1 Sa. 21. 14.

An Ephraimite, the father of the twelfth judge of Israel. (B.C. 1130.) Occurs Ju. 12. 13, 15.

**HINNOM**, **הִנּוֹם** *Hinnóm*, m. *Ἐννόμ*, Ennom.

"Lamentation," for **נָהַם** *Nihóm*, lamentation, groaning (*lamentatio gemitus vehemens*, Hill.), from the root **נָהַם** *nahám*, to mourn, to roar, Pr. 5. 11; 28. 15.

A man, according to some interpreters, who gave name to a famous valley on the west of Jerusalem, where children were sacrificed to the hideous idol Moloch. I should rather think that it was so named from the lamentations and groanings of the sacrificed and murdered children, each of whom may have been truly called **בֶּן-נִהוֹם** *ben-nihóm*, son of lamentation. See also Tophet. Occurs Jos. 15. 8, 8; 18. 16, 16; 2 Ki. 23. 10; 2 Ch. 28. 3; 36. 6; Ne. 11. 30; Je. 7. 31, 32; 19. 2, 6; 32. 35.

**HIRAH**, **חִירָה** *Hhiyráh*, m. *Εἰράς*, Hiras.

"Nobility," "noble race" (*genus nobile, stirps nobilis*, Sim.), from **חִיר** *Hhur*, unused root, vid. Beth-horon.

An Adullamite, the friend of Judah. The root in this name is used meton. of nobles who were adorned in splendid apparel; but perhaps more especially of the purity of their descent, for the root has the idea of whiteness. (B.C. 1727.) Occurs Ge. 38. 1, 12.

**HIRAM**, vid. Huram.

**HITTITE**, **ס**, vid. Heth.

**HIVITE**, **חִיִּי** *Hhiivty*, m. *Εδαῖον*, Hevæus.

"Villagers" (*pagani*, Sim.), from **חִיִּי** *hhiiváh* = **חַיָּה** *hhavváh*, vid. Eve.

A Gentile noun, generally used collectively, and designating one of the seven nations of Canaan. They were probably so called from their nomadic habits, and country life. Others suppose that they were so called from the Chald. **חִיִּי** *hhivyd*, a serpent, because, like serpents, they lived in holes. The place of their abode was mount Hermon; hence Bochartus supposed that they were called Kadmonites, q. v.

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"Beloved," "most beloved" (*dilectus, amplexus*, St. Jer.; *dilectissimus*, Sim.), from the part. Kal, from the root **חָבַב** *hhabhábh*, to love, De. 33. 3, **אָהַב חָבַב עַמּוֹ** "Yea, he loved the people;" LXX. *καὶ ἐφείσατο τοῦ λαοῦ αὐτοῦ*; Vulg. *"Dilexit populos."* It occurs but once.

The father-in-law of Moses. See also Jethro. (B.C. 1500.) Occurs Nu. 10. 29; Ju. 4. 11.

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**HOD**, **הוֹד** *Hodh*, m. *Ὠά*, Hod.

"Glory," "majesty," the same as the appell. **הוֹד** *hodh*, glory, majesty, honour, 1 Ch. 16. 27, vid. Abihud.

A descendant of Asher. (B.C. 1550.) Occurs 1 Ch. 7. 37.

**HODAI AH**, **הוֹדַיָּהוּ** *Hodhayváhu*, m. *Ὠδολία*, Oduia.

"Praise of the Lord" (*laus Domini*, Sim.), vid. Hodaviah.

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"Praise of the Lord" (*laus, s. celebratio Domini*, i. e. causa et materia laudis divinæ, Sim.), or, perhaps more correctly, "his glory (is) the Lord," a composition of the appell. **הוֹד** *hodh* (with the suffix, vid. Abihud), and **יָה** *Yah*, vid. Jehovah.

(2) Part of the mountain of Lebanon. Occurs Nu. 34. 7, 8.

**HOR HAGIDGAD, הַר הַגִּדְגָּד** *Hhor-hagidh-gádh*, "Opos Γαδγάδ, Montem Gadgad.

"Mount of Gadgad," as the LXX. and Vulg.; but some Onomasticographers have it, "cavern of thunder," a comp. of the appell. *הַר hhor*, = *חור hhor*, a cavern (vid. Hur), and *גִּדְגָּד* *gidhgádh* (with the article), *thunder*, from quadril. *גִּדְגָּד* *gidhgádh*; "Ethiop. *guadguada*, to beat, to thunder," Ges.

The twenty-ninth mansio of the Israelites in the wilderness. St. Jer. errs in his derivation "*κατακοπή*, i. e. concisio." Occurs Nu. 33. 32, 33.

**HORAM, הָרָם** *Horám*, m. 'Ελάμ, Horam.

"High spirited," "lofty" (*summe elatus, celsissimus*, Sim.), intensive of *הַר hor*, vid. Hor.

King of Gezer, who came to help Lachish; but he was slain by Joshua, and his people destroyed. (B. c. 1451.) Occurs Jos. 10. 33.

**HOREB, הֹרֵב** *Hhorébh*, Χωρήβ, Horeb.

"Arid" (*aridus*, Sim.), from the part. pass. of the root *הָרַב hharábh*, to dry up, to lie waste, to be destroyed, Ge. 8. 13; Eze. 6. 6; 2 Ki. 19. 17.

A mountain not far from the land of Midian; the rock of which, at the command of God, Moses smote with his rod, so that rivers ran out in dry places. At Rephidim the people murmured against Moses, and tempted God, because there was no water in that place. After Moses inquired of the Lord as to what he should do, the Lord said unto him, "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink." Upon which St. Paul says, "they did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ." On this miracle Dr. Priestley says, "This supply of water, on Moses striking the rock, where no water had been before, nor has been since, was a most wonderful display of divine power. This rock has been visited, drawn, and described by Dr. Shaw, Dr. Pocock, and others; and holes and channels appear in the stone, which could only have been formed by the bursting out and running of water. No art could have done it, if any motive could be supposed for the undertaking in such a place as this." No doubt the fame of this reached other nations, and has been worked into the fables of ancient Greece, as Huetius abundantly proves. For instance, Callimachus represents Rhea bringing

forth water from a rock in the same way, after the birth of Jupiter:—

Πλῆξεν ὄρος σκίπτρῳ, τὸ δὲ οἱ δάχα πούλῳ διέστη.  
'Εκ δ' ἔχεεν μέγα χεῦμα. Hym. ad Jov. v. 31.

"With her sceptre struck  
The yawning cliff; from its disparted height  
Adown the mount, the gushing torrent ran."

*Prior.*

Occurs Ex. 3. 1; 17. 6; 33. 6; De. 1. 2, 6, 19; 4. 10, 15; 5. 2; 9. 8; 18. 16; 29. 1; 1 Ki. 8. 9; 19. 8; 2 Ch. 5. 10; Ps. 106. 19; Mal. 4. 4.

**HOREM, הָרֵם** *Hhorém*, [Μεγάλα]αρίμ, Horem.

"Devoted," vid. Harim.

A city in the tribe of Naphtali. Occurs Jos. 19. 38.

**HORI, הָרִי** *Hhorty*, m. Χορραῖος, Chorræos.

"Troglodytes" (*Cavernarii*, Sim.), vid. Hur.

(1) The first-born son of Lotan, the first-born son of Seir. (B. c. 1780.) Occurs Ge. 36. 22, 30; Nu. 13. 5; 1 Ch. 1. 39.

(2) The descendants of Hori, the grandson of Seir, who are also called Horite, Horites, and Horims. They dwelt in mount Seir, and may be named not only from their ancestor, but from their manner of living in caves. Occurs Ge. 14. 6; 36. 20, 21, 22, 29, 30; Nu. 13. 5; De. 2. 12, 22; 1 Ch. 1. 39.

**HORITE, HORITES, HORIMS**, vid. Hori.

**HORMAH, הָרְמָה** *Hhormáh*, 'Ανάθεμα, Horma, id est, anathema.

"Anathema," i. e. devoted to destruction, from the root *הָרַם hharám*, to destroy utterly, vid. Harim.

A Canaanitish city, which was devoted to destruction because of the wickedness of the inhabitants in fighting against God; hence its name. It was one of their royal cities, and was allotted to the tribe of Simeon. There is a city of Bœotia called Harma, from *execratio*, according to Bochart. in Can. 473. Occurs Nu. 14. 45; 21. 3; De. 1. 44; Jos. 12. 14; 15. 30; 19. 4; Ju. 1. 17; 1 Sa. 30. 30; 1 Ch. 4. 30.

**HORONAIM, הֹרֹנַיִם** *Hhoronáyim*, 'Αρωνείμ, Oronaim.

"Two caverns," dual of *הֹרֹן hhorón* = *חור hhor*, a cavern, vid. Hur.

One of the Moabitish cities, situated on a hill. The gent. noun is *הֹרֹנִי Hhoroniy*, m. Horonite, Ne. 2. 10, 19; 13. 28. Occurs Is. 15. 5; Je. 48. 3, 5, 34.

**HORONITE**, vid. Horonaim.

**HOSAH, הֹסָה** *Hhosáh*, m. 'Ιασίφ, Hosa.

"A place of refuge" (*confugium*, Sim.), from the

root **חָסָה** *hhasáh*, to put trust in God, man, or any thing, to flee for refuge, Ps. 7. 2; 57. 2; Is. 30. 2.

(1) A porter of the ark with Obed-edom, when David brought it to Jerusalem. (B.C. 1042.) Occurs 1 Ch. 16. 38; 26. 10, 11, 16.

(2) A town in the tribe of Asher. Occurs Jos. 19. 29.

**HOSEA**, vid. Hoshea.

**HOSHAI'AH**, **הוֹשַׁעִיָּה** *Hoshayáh*, m. *Ῥοαία*, Osaías.

"Set free of the Lord," compounded of the root **יָשַׁע** *yashá* (vid. Elisha), and **יָהּ** *Yah*, vid. Jehovah.

(1) The father of Jezaniah or Azariah. (B.C. 610.) Occurs Je. 42. 1; 43. 2.

(2) A prince or captain of Judah. (B.C. 445.) Ne. 12. 32.

**HOSHAMA**, **הוֹשָׁמָה** *Hoshamá*, m. *Ῥοσαμάθ*, Sama.

"The Lord has heard," i. e. his parents' prayers (*Dominus exaudivit*, Sim.), by Aphæresis for **יְהוֹשָׁמָה** *Y'hoshamá*, a comp. of **יְהוֹ** *Y'ho*, syncopated for **יְהוָה** *Y'hováh*, Jehovah (vid. Jehovah), and the root **שָׁמַע** *shamá*, vid. Elishama.

A son of Jeconiah, of the royal line. (B.C. 580.) Occurs 1 Ch. 3. 18.

**HOSHEA**, **הוֹשִׁעַ** *Hoshéa*, m. *Ἰησοῦς*, Josue.

"Salvation," from the root **יָשַׁע** *yashá*, vid. Elisha.

(1) The son of Nun, who succeeded Moses as the leader of the Israelites. Because of his faithfulness, and knowing that God would make him the instrument of subjugating the Canaanites, and bringing the children of Israel into their promised possession, thereby making him a type of the Saviour of the world, Moses called him Jehoshua, q. v. (B.C. 1450.) Occurs Nu. 13. 8. 16; De. 32. 44.

(2) A son of Azariah, and ruler over Ephraim under David. (B.C. 1015.) Occurs 1 Ch. 27. 20.

(3) A son of Beerī, the first of the twelve minor prophets, and author of the book bearing his name. (B.C. 765.) Occurs Ho. 1. 1, 2, 2.

(4) A son of Elah. He conspired against Pekah the son of Remaliah, slew him, and reigned in his stead over Israel. He was the last king of Israel. In the ninth year of his reign Shalmaneser took Samaria after a three years' siege, and led the kingdom of Israel into captivity, from whence it never returned. (B.C. 739.) Occurs 2 Ki. 15. 30; 17. 1, 3, 4, 6; 18. 1, 9, 10.

(5) One of the sealed in the days of Nehemiah. (B.C. 445.) Occurs Ne. 10. 23.

**HOTHAM**, **הוֹתָם** *Hhothám*, m. *Χωθάν*, Hotham.

"Signet ring" (*sigillum*, *annulus signatorius*, i. e. *æque carus ac ejusmodi annulus*, Sim.), the same as the appell. **חֹתָם** *hhothám*, signet, seal-ring, Je. 22. 24; Ca. 8. 6, from the root **חָתַם** *hhathám*, to seal, to complete, to shut up, Je. 32. 44; Da. 9. 24; Job 24. 16.

(1) Third son of Heber, first-born of Beriah the son of Asher. (B.C. 1640.) Occurs 1 Ch. 7. 32.

(2) An Aroerite, one of David's heroes. In the Eng. Version it is written Hothan. (B.C. 1048.) Occurs 1 Ch. 11. 44.

**HOTHIR**, **הוֹתִיר** *Hothiyr*, m. *Ῥοθηρ*, Othir.

Whom God "let remain," the Hiphil from the root **יָתַר** *yathár*, to be undaunted, vid. Abiathar.

A son of Heman the king's seer, who sang with his brethren in the house of the Lord. (B.C. 1015.) Occurs 1 Ch. 25. 4, 28.

**HUKKOK**, **חֻקֵּק** *Hhuqqóq*, *Ἰακανά*, Hacuca.

"Appointed portion," as the appell. **חֶקֶק** *hhog*, m. *appointed portion*, a decree, a statute, Job 23. 12; Ps. 2. 7; 81. 5, from the root **חָקַק** *hhaqáq*, to engrave, to inscribe, to decree, Is. 49. 16; Job 19. 23; Pr. 8. 15.

A city bordering on the two tribes Asher and Naphtali. In 1 Ch. 6. 75, it is written **חֻקֵּק** *Hhuqqóq*, Hukok. Occurs Jos. 19. 34.

**HUKOK**, vid. Hukkok.

**HUL**, **חֹל** *Hhul*, m. *Ὀὺλ*, Hul.

"Writhing" (*doleus*, St. Jer.), from the root **חָלַל** *hhul*, vid. Halhul.

A son of Aram, whose descendants, as Bochartus conjectures, possessed the country of Cholobetene, a part of Armenia, and which in their language is Cholbeth, the seat or house of Chol. Occurs Ge. 10. 23; 1 Ch. 1. 17.

**HULDAH**, **חֻלְדָּה** *Hhuldáh*, f. *Ῥολδαν*, Holdam.

"Weasel," fem. of the appell. **חֹלֵד** *hhóledh*, m. *a weasel*, occurs but once, Le. 11. 29, so called from its quickness in gliding into holes, from **חָלַד** *hhalád*, unused root, vid. Heled.

The wife of Shallum, a prophetess whom king Josiah sent to consult. The Jewish tradition is, in Masecheth Megillah, that eight prophets descended from Rahab, of which she was one. She dwelt in the college at Jerusalem, which was, as Abarbinel observes, in the middle part of the city. (B.C. 641.) Occurs 2 Ki. 22. 14; 2 Ch. 34. 22.

**HUMTAH**, **חֻמָּתָה** *Hhumtáh*, *Εὐμά*, Athmatha.

"A place of lizards" (*lacerta*, *limax*, Sim.), from

the appell. חֲמֵט *hhomet*, m. *lizard, snail*, Le. 11. 30; occurs but once, from חֲמָט *hhamát*, unused root, to lie on the ground, in the Chal. Simonis conjectures it also to be the same as the Syriac ܡܚܡܬܐ *pro-pugnaculum*, "a defence."

A city in the tribe of Judah; probably it abounded in reptiles. Occurs Jos. 15. 54.

**HUPHAM**, חוּפָּה *Hhuphám*, m. Σωφάν, *Hupham*.

"Inhabitant of the sea shore," conjectures Ges. from the appell. חוֹף *hhoph*, the shore, haven of the sea, Je. 47. 7; Ge. 49. 13, from the root חָפַף *hha-pháph*, to wash off, to rub off, to cover, De. 33. 12.

A son of Benjamin. He is called, Ge. 46. 21; 1 Ch. 7. 12, 15, חֻפִּים *Hhuppiym*, m. *Huphim*, "coverings," from the above root. The gent. noun is חוּפְּמִי *Hhuphamiy*, *Huphamites*, Nu. 26. 39. (b.c. 1670.) Occurs Nu. 26. 39.

**HUPPAH**, חֻפָּה *Hhuppáh*, m. Ὀπφᾶ, *Hoppha*.

"Covering," "nuptial bed," the same as the appell. חֻפָּה *hhuppáh*, f. a covering, a nuptial bed, Ps. 19. 6; Is. 4. 5; Joel 2. 16, from the root חָפַף *hha-pháph*, vid. *Hupham*.

A priest in the time of David. Perhaps he was so named from the many marriages he celebrated. (b.c. 1015.) Occurs 1 Ch. 24. 13.

**HUPPIM**, vid. *Hupham*.

**HUR**, חוּר *Hhur*, m. Ὠρ, *Hur*.

"Cavern," the same as the appell. חוּר *hhur*, m. a hole, a cavern, Is. 11. 8; 42. 22, from חוּר *hhur*, unused root, which has the idea of hollowing, boring.

(1) A son of Judah. (b.c. 1700.) Occurs 1 Ch. 4. 1.

(2) A man intimately associated with Moses and Aaron. He supported one of the hands of Moses while Aaron supported the other, when the Israelites fought against the Amalekites. Simonis, Gesenius, and others assert, on the authority of Josephus, that he was the husband of Miriam. (b.c. 1491.) Occurs Ex. 17. 10, 12; 24. 14; 31. 2; 35. 30; 38. 22; 1 Ch. 2. 19, 20, 50; 4. 4; 2 Ch. 1. 5.

(3) A Midianite king, who was slain in battle with the Israelites. (b.c. 1452.) Occurs Nu. 31. 8; Jos. 13. 21.

(4) One of Solomon's twelve officers, whose duty it was to supply the table of the king one month in the year. He was ruler over Ephraim. (b.c. 1014.) Occurs 1 Ki. 4. 8.

(5) The father of Rephaiah, ruler of the half of Jerusalem. (b.c. 460.) Occurs Ne. 3. 9.

**HURAI**, חוּרִי *Hhuráy*, m. Οὐρί, *Hurai*.

"Linen-worker," as Ges. conjectures, the Chald. from חוּר *hhur*, fine linen, Es. 1. 6, from the root חָוַר *hhavar*, to be white, fig. to be splendid, noble, Is.

29. 22. "Aram. ܚܘܪ id.; Arab. with waw quiescent, حَار to be bleached," Ges.

One of David's heroes, from the brooks or valleys of Gaash. (b.c. 1048.) Occurs 1 Ch. 11. 32.

**HURAM**, חוּרָם *Hhuram*, m. Οὐράμ, *Huram*.

"Most noble" (*nobilissimus*, Sim.), with *mem* intensive, from חוּר *hhor*, = חוֹר *hhor*, m. noble, free-born, 1 Ki. 21. 8, from the root חָרַר *hharár*, vid. *Haran*.

(1) A son of Bela of Benjamin. (b.c. 1670.) Occurs 1 Ch. 8. 5.

(2) A king of Tyre, who supplied materials and mechanics to David and Solomon in the construction of the temple. He is called חִירָם *Hhiyram*, Hiram, in the following places: 2 Sa. 5. 11; 1 Ki. 5. 1, 1, 2, 7, 8, 11, 11, 12; 9. 11, 11, 12, 14, 27; 10. 11, 22; 1 Ch. 14. 1; also חִירֹם *Hhiyróm*, Hiram, 1 Ki. 5. 10, 18, which are of the same meaning. (b.c. 1015.) Occurs 1 Ch. 14. 1; 2 Ch. 8. 2; 18; 9. 10, 21.

(3) An artificer of Tyre, a "widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; he was filled with wisdom and understanding, and cunning to work all works in brass." King Solomon fetched him to work at the temple. He is called חִירָם *Hhiyram*, Hiram, in the following texts: 1 Ki. 7. 13, 40, 45; 2 Ch. 4. 11. Also חִירֹם *Hhiyróm*, Hiram, 1 Ki. 7. 40. (b.c. 1014.) Occurs 2 Ch. 4. 11, 11, 16.

**HURI**, חוּרִי *Hhuriy*, m. Οὐρί, *Huri*.

"Linen-worker," "nobleman" (as the "Arab. حُریری *Hariri*," Ges.; "natus ex חוּר *ingenuo et nobili*," Sim.), from חוּר *hhur*, vid. *Hurai*.

Father of Abihail, a Gadite. (b.c. cir. 1240.) Occurs 1 Ch. 5. 14.

**HUSHAH**, חוּשָׁה *Hhusháh*, m. Ὠσάν, *Hosa*.

"Haste," in being born (*festinatio partus*, Sim.), from Kal of the root חָשַׁח *hhush*, to make haste, to hasten, to flee, Ps. 22. 20; 55. 9; Is. 28. 16.

A son of Ezer, of the tribe of Judah. He is called, verse 11, שׁוּחָה *Shuhháh*, m. *Shuah*, q.v. The patron. is חֻשְׁתִּי *Hhushathiy*, m. *Hushathite*,

and it occurs in the following texts: 2 Sa. 21. 18; 23. 27; 1 Ch. 11. 29; 20. 4; 27. 11. (B.C. 1450.) Occurs 1 Ch. 4. 4.

**HUSHAI**, חִישַׁי *Hhusháy*, m. Χοσάι, Chusai.

"Hasting of the Lord," (*festinatio Domini*, Sim.), a comp. of the root חִישַׁי *hhush*, to *haste* (vid. Hushah), and 'yodh, the sign of the Divine name, for יְיָ *Yah*, vid. Jehovah.

A friend and companion of king David. When Absalom conspired against him, David sent this Archite to attach himself to the usurper, to counsel him on to ruin. He appears to have been a perfect diplomatist, and to have accomplished the ends and purpose of his mission with wonderful skill and ability. The way in which he greeted Absalom, and the counsel he gave in opposition to that of Ahithophel, was diplomatically clever. His advice was not truly sound, as far as Absalom was concerned; but nothing could have accomplished his purpose better, as Ahithophel saw, (and therefore destroyed himself,) for it ruined the cause of Absalom, and brought about the restoration of David. However, the reason why the counsel of Hushai was thought to be better than that of Ahithophel, is recorded, 2 Sa. 17. 14: "For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom." Let diplomatists and political ministers ponder this. (B.C. 1024.) Occurs 2 Sa. 15. 32, 37; 16. 16, 17, 18; 17. 5, 6, 7, 8, 14, 15; 1 Ki. 4. 16; 1 Ch. 27. 33.

**HUSHAM**, חִישָׁם *Hhushám*, m. Ἀσώμ, Husam.

"Great haste," i.e. a son born prematurely (*festinatio partus celerrima*, Sim.), vid. Hushah.

The third king of the Edomites. Written defectively, Ge. 36. 34, 35, חִישָׁם *Hhushám*, vid. Jobab. (B.C. 1500.) Occurs 1 Ch. 1. 45, 46.

**HUSHATHITE**, vid. Hushah.

**HUSHIM**, חִישִׁים *Hhushíym*, m. and f. Ὠσίμ, Husim.

"Those who hasten their birth," i.e. children prematurely born (*festinationes*, scil. partus, i.e. *proles præmature nata*, Sim.), plur. from the root חִישַׁי *hhush*, to *hasten*, vid. Hushah. It is a plur. put for the sing.

(1) A son of Dan, who is also called Shuham, (q.v.) the founder of the Shuhamites, Nu. 26. 42, (B.C. 1680.) Occurs Ge. 46. 23.

(2) A son of Aher, or Ahiram, a Benjamite. It

is written חִישִׁים *Hhushshíym*. (B.C. 1650.) Occurs 1 Ch. 7. 12.

(3) One of the two wives of Shaharaim, when in the land of Moab, and mother of Ahitub. (B.C. 1400.) Occurs 1 Ch. 8. 8, 11.

## I

**IBHAR**, יְבָחַר *Yibhhár*, m. Ἰεβαάρ, Jebahar.

"Whom He (scil. God) elects," (quem *eligit* vel *eligit*, i.e. in quo prae reliquis acquiescat, vel quem regem *eligit*, scil. Deus, Sim.), a comp. of 'yodh, the sign of the Divine name, for יְיָ *Y'hovah* (vid. Jehovah), and fut. of the root בָּחַר *bahhár*, to *choose*, vid. Bahurim.

A son of David, born unto him in Jerusalem. (B.C. 1030.) Occurs 2 Sa. 5. 15; 1 Ch. 3. 6; 14. 5.

**IBLEAM**, יְבִלְעָם *Yibhlám*, LXX. om., Jeblaam.

"Devouring the people" (*absorbebit*, *vincet populum*, Sim.), a comp. of the fut. of בָּלַע *balá*, to *swallow*, to *devour* (vid. Balaam), and עַם *am*, or עַמ *am*, *people*, vid. Amad.

A town in the territory of Manasseh, and the same with Bileam, q.v. Occurs Jos. 17. 11; Ju. 1. 27; 2 Ki. 9. 27.

**IBNEIAH**, יְבִנְיָה *Yibhnyáh*, m. Ἰεμναά, Jabania.

"He will be built up of the Lord," i.e. will cause to prosper (*ædificat Dominus*, Sim.), from the fut. of the root בָּנָה *banáh* (vid. Bani), and the short form of the Divine name, יְיָ *Yah*, vid. Jehovah.

The son of Jeroham. It is written with yodh epenthetic יְבִנְיָה *Yibhn'yýáh*, Ibniyah; and the father of Reuel is the same as the son of Jeroham. (B.C. 480.) Occurs 1 Ch. 9. 8.

**IBNIJAH**, vid. Ibneiah.

**IBRI**, עֲבְרִי *Ibhriy*, m. Ἀβρά, Hebri.

"Beyond at the river," i.e. born beyond the river (q.d. *transfluvialis*, Sim.), from the appell. עֲבֵר *ébher*, *beyond*, vid. Eber.

A son of Merari, so called because he was born across the river. (B.C. 1015.) Occurs 1 Ch. 24. 27.

**IBZAN**, אִבְזָן *Ibhtsán*, m. Ἀβασσάν, and Ἐρεβόν, Abesan.

"Great fatigue," of the mother at his birth, (*labour*, s. *defatigatio magna*, Sim.), as the Chald. אִבְזָן *ubhtsán*.

The tenth judge of Israel. It does not appear on what occasion he became judge; but most probably

God raised him up after Jephthah to preserve the true religion. He had thirty sons and thirty daughters, all of whom he was enabled to dispose of in marriage. There is nothing recorded against him, and no doubt he judged the Lord's people in righteousness. (B.C. 1137.) Occurs Ju. 12. 8, 10.

**ICHABOD**, יִכָּבֹֿד *Iy-khabhódh*, m. Οὐαβαρ-  
χαβώθ, and Οὐαίχαβώθ, Ichabod.

"Inglorious," "the glory is departed" (*non gloria vel sine gloria, inglorius*, Sim.), a comp. of the negative adv. אֵי *iy*, *not*, shortened from אֵין *iyen*, part. used adverbially, Ge. 2. 5 (from אֵין unused root, with the same signification as אֵין *un*), and the appell. כְּבֹֿד *kabhódh*, m. *glory, glorious, honour*, Ge. 31. 1; Ne. 9. 5; Mal. 1. 6, from the root כָּבַד *kabhadh*, and כָּבֵֿד *kabhédh*, *to be heavy, to be honoured, to be glorified*, 1 Sa. 4. 18; Ex. 14. 4; Eze. 28. 22.

The son of Phinehas, the son of Eli. The reason why he was so called is recorded in the verse where the name first occurs. "The wife of Phinehas was with child, and near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed." And as she was dying, "she named the child *Iy-khabhódh*," saying, גָּלוּהָ כְּבֹֿד מִיִּשְׂרָאֵל *galáh khabhódh Miyyisráel*, "the glory is departed from Israel; for the ark of God is taken." The loss of the ark of God, was, in her mind, the loss of the nation's glory. This circumstance discovers the deep knowledge she had as regards the true foundations of national glory. She saw that it consisted in the acknowledgment of God's actual presence in national acts, and hence when that presence was not among them, she said, "the glory is departed." (B.C. 1141.) Occurs 1 Sa. 4. 21; 14. 3.

**IDALAH**, יִדְּאָלָה *Yidhaldh*, Ἰερικώ, and Ἰαδηλά, Jedala.

"Place of execration" (*locus vel spatium execrationis*, Hill. et Boch.), a comp. of יָד *yadh*, *the human hand, the hand of God*, 1 Sa. 22. 17; Je. 15. 17 (from the root יָדָה *yadháh*, vid. Beeliada), and the appell. אָלָה *aláh*, *an oath, a covenant confirmed by an oath, a curse, an execration*, Ge. 24. 41; 26. 28; Je. 29. 18; 42. 18; from the root אָלָה *aláh*, *to swear, to curse*, Ho. 4. 2; Ju. 17. 2.

A city in the tribe of Zebulun, called by St. Jer. (De locis Hebraicis) *Jadela*, as though "the place of the goddess." Boch. and Hill. compare it with *Idalium*, a town in Cyprus, celebrated for the worship

of Venus, explaining יִדְּאָלָה *Yidhaldh*, "the place of the goddess, i.e. sacred to Venus," as if a comp. of יָד *yadh*, *the human hand, a place*; and אָלָה *aláh*, was fem. of אֵל *El*, God, vid. Abdiel. Occurs Jos. 19. 15.

**IDBASH**, יִדְּבָשׁ *Yidhbásh*, Ἰεβδάς, Iedebos.

"He will be as agreeable as honey" (*dulcis erit instar mellis*, Sim.), fut. of דָּבַשׁ *dabhash*, vid. Dab-basheth.

A son of the lord or prince, or founder of Etam, of the tribe of Judah. (B.C. 1400.) Occurs 1 Ch. 4. 3.

**IDDO** (No. 1), יִדְּדֹ *Iddó*, m. LXX. om., Eddo.

"Great calamity" (*calamitas magna*, Sim.), from יָדָה *yadháh*, unused root, "Arab.  $\text{أد} = \text{أد}$  to beset, as misfortune," Ges.

Chief of the place Casiphia, to whom Ezra sent men of understanding to bring ministers for the house of God, and so named because he was born during the captivity at Babylon. (B.C. 457.) Occurs Ezr. 8. 17, 17.

**IDDO** (No. 2), יִדְּדֹ *Yiddó*, m. Ἰαδαί, Jaddo.

"Love of Him," i.e. the Lord (*dilectus illius*, scil. Domini, Sim.), from יָדָה *yadháh*, unused root, *to love*, hence יָדָה *yadhiyd*, *beloved, loves, well-beloved*, De. 33. 12; Ps. 45. 1; Is. 5. 1.

Son of Zechariah, and ruler of half the tribe of Manasseh, in Gilead. (B.C. 1015.) Occurs 1 Ch. 27. 21.

**IDDO** (No. 3), יִדְּדִי *Yedó*, m. Ἰωδῖ, Addo.

"Time of him," i.e. the Lord, from the root יָדָה *yadháh*, *to espouse, to meet according to appointment, to come together*, Ex. 21. 8; Job 2. 11; Nu. 10. 4.

A prophet who saw visions concerning Jeroboam, the son of Nebat. He wrote a book of the acts of Rehoboam, in which book are also recorded some of the acts of Solomon. The Targum says, that the genealogies which he wrote were of the house of David. The visions of this seer are lost, and also the book of genealogies. In the כתובים it is written יִדְּדִי *Yediy*. Called יִדְּדֹ *Iddo*, 2 Ch. 12. 15; 13. 22; in the last text, it is said that the acts of Abijah were "written in the story of the prophet Iddo." (B.C. 960.) Occurs 2 Ch. 9. 29.

**IDDO** (No. 4), יִדְּדִי *Iddó*, m. Ἀδδῶ, Addo.

"Timely," from the same source as the preceding name.

(1) A Levite of the family of Gershom, the son of Levi, called also Adaiah. (B.C. cir. 1300.) Occurs 1 Ch. 6. 21.

(2) Father of Ahinadab, the ruler of Mahanaim under king Solomon. Written with *aleph* as a terminal. (B.C. 1014.) Occurs 1 Ki. 4. 14.

(3) The prophet, vid. Iddo, No. 3. Occurs 2 Ch. 12. 15; 13. 22.

(4) A prophet, the grandfather of Zechariah the prophet. At Zec. 1. 7, and also Ezr. 5. 1; 6. 14, it is written *עֲדֹד* *Iddô*, with *aleph* as a terminal. (B.C. 600.) Occurs Zec. 1. 1.

(5) A priest who returned with Zerubbabel. It is written with the *aleph* as a terminal; and in the *רִי* it is written *עֲדִי* *Iddiy*. (B.C. 576.) Occurs Ne. 12. 4, 16.

**IDUMEA**, vid. Edom.

**IGDALIAH**, יִגְדָּלְיָהוּ *Yigdalýdhu*, m. Γεδολίου, Jegedelia.

"The Lord will make great," future form of the name Gedaliah, q. v.

"A man of God" whose sons occupied a chamber next to that of the princes, in the house of the Lord, in the days of Jeremiah. (B.C. 640.) Occurs Je. 35. 4.

**IGDAL**, יִגְדָּל *Yigdal*, m. Ἰδαλ, Igal.

"He will redeem," i. e. God, his people (*redimet* vel *redimat*, scil. Deus populum suum, Sim.), fut. of the root *גָּדַל* *gādāl*, to redeem, to buy back, to do the kinsman's part, i. e. to revenge blood, Ex. 6. 6; Je. 31. 11; Le. 25. 33; 25. 25.

(1) A son of Joseph of the tribe of Issachar. He was one of the explorers or spies of the land of Canaan; probably born during the servitude in Egypt, and named by his parents from their belief that God would redeem his people out of captivity. (B.C. 1491.) Occurs Nu. 13. 7.

(2) One of David's heroes. A son of Nathan, of the town of Zobah. (B.C. 1048.) Occurs 2 Sa. 23. 36.

(3) A son of Shemaiah, of the royal line of David. (B.C. 480.) Occurs 1 Ch. 3. 22.

**IIM**, עֵיִם *Iyyim*, Gaí, Ijeabarim.

"Ruinous heaps," plur. of *עַי* *ay*, a heap of ruins, vid. Ai.

(1) One of the stations of the Israelites. The same as Ije-abarim, q. v. Occurs Nu. 33. 45.

(2) A town in the tribe of Judah, towards the coasts of Edom. Occurs Jos. 15. 29.

**IJE-ABARIM**, הַעֲבָרִים *Iyyéy-haabharim*, Ἀχαλαί and Γαί, Je-abarim.

"Ruinous heaps of Abarim," a comp. of *עַי* *ay* (vid. Ai), and *עֲבָרִים* *Abhariym*, vid. Abarim.

A mountain which was on the confines of Moab, and the site of the thirty-eighth encampment of Israel, concerning which St. Jerome says: "Tricesima octava mansio acervos lapidum transeuntium sonat. Sunt sancti lapides, qui volvuntur super terram, leves, politi, et rotunditate sua rotarum cursibus similes. Sunt et alii, quos propheta jubet tolli de via, ne ambulantium in eos offendant pedes. Qui sunt isti ambulantes? utique viatores et prae-tereuntes, qui per istud seculum ad alias mansiones transire festinant. Quod autem dicitur in finibus Moab, et supra scriptum est in solitudine, quæ respicit Moab contra solis ortum; ostendit juxta literam; quod hucusque in finibus terræ Idumæorum fuerint, et nunc veniant ad terminos Moab, de alia provincia ad aliam transeuntes. Non enim semper uni virtuti danda est opera, sed sicut scriptum est, *Ibunt de virtute in virtutem*, de alia transeundum est ad aliam; quia hærent sibi, et inter se ita nexæ sunt, ut qui una caruerit, omnibus careat, et tamen transire de alia ad aliam eorum est propriè, qui solis justitiæ ortum considerant:" De 42 Mans. Occurs Nu. 21. 11; 33. 44.

**IJON**, יִיזֶן *Iyyón*, Aín, Ahion.

"A great heap" (*cumulus magnus*, Sim.), intensive of *עַי* *ay*, a heap of stones, vid. Ai.

A fortified city of Israel, in the tribe of Naphtali, against which Ben-hadad, king of Syria, sent an army, by the advice of Asa, king of Judah. Bochartus thinks it was so called because of the immense stones with which it was built, or the heaps of stones around it; and that the island of *Io* was so called from a similar reason. Occurs 1 Ki. 15. 20; 2 Ki. 15. 29; 2 Ch. 16. 4.

**IKKESH**, עֲקֵשׁ *Iqqesh*, m. Ἰσκα, Acces.

"Perverse," "deceitful" (*tortuosus*, i. e. *crispus capillis*, Sim.), the same as the adj. *עֲקָשׁ* *iqqesh*, perverse, false, Ps. 101. 4; De. 32. 5, from the root *עָקַשׁ* *aqash*, to pervert, to make crooked, Mi. 3. 9; Is. 59. 8.

The father of one of the heroes of David; he was a Tekoite. The Latin *Crispus*, *Crispinus*, and *Cinnatus* are of similar meaning. (B.C. 1070.) Occurs 2 Sa. 23. 26; 1 Ch. 11. 28; 27. 9.

**ILAI**, עֵלַי *Iláy*, m. Ἠλαί, Ilai.

"Most high," = Chald. <sup>לָא</sup> illáy, *most high, supreme*, Da. 3. 26, 32, from the root <sup>לָא</sup> aláh, vid. Elealeh.

One of David's heroes, and called also Zalmon. (B. c. 1048.) Occurs 1 Ch. 11. 29.

**IMLA**, <sup>ימלא</sup> Yimlâ, m. 'Ιεμβλά, Jemla.

"He will fill up" (*implet*, scil. *Deus promissionem suam*, Sim.), fut. from the root <sup>מלא</sup> malâ, *to fill, to fulfil, to consecrate, to expire*, Ge. 6. 13; 29. 21; Le. 21. 10; 1 Ch. 17. 11.

The father of Micaiah the prophet. It is written <sup>ימלא</sup> Yimlâh, Imlah, 1 Ki. 22. 8, 9. (B. c. 930.) Occurs 2 Ch. 18. 7, 8.

**IMMANUEL**, <sup>עִמָּנוּאֵל</sup> Immanuél, m. 'Εμμανουήλ, Emmanuel.

"God with us" (*nobiscum Deus*, Sim.), a comp. of the prep. with the plur. suffix, <sup>עִם</sup> im, *with, with* any one, Ge. 18. 16; Job 9. 14; and <sup>אֱל</sup> El, *God*, vid. Abdiel.

The prophetic name of our blessed Saviour. When the Son of God became the Son of man, then in word and fact "God was with us." "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth," Jno. 1. 14. The prophet represents, that he should eat "butter and honey." By this phrase, he intended to convey to the Israelites the plenty that would arise from deliverance from war. The child was to be called Immanuel, as a proof of deliverance. Jarchi says that this phrase denotes a state of plenty: "Butyrum et mel comedet infans iste, quoniam terra nostra plena erit omnis boni," Com. in locum. Occurs Is. 7. 14; 8. 8.

**IMMER**, <sup>אֶמֶר</sup> Immér, m. 'Εμμήρ, Emmer.

"He promised," i. e. of the Lord (*dixit*, i. e. *promisit*, scil. *Dominus*, Sim.), præt. Piel, from the root <sup>אמר</sup> amár, vid. Amariah.

(1) A priest, to whom appertained the sixteenth course in the service of the Lord's house. (B. c. 1015.) Occurs 1 Ch. 24. 14.

(2) A priest, father of Pashur, the persecutor of the prophet Jeremiah. (B. c. 630.) Occurs Je. 20. 1.

(3) A priest whose posterity returned with Zerubabel. (B. c. 536.) Occurs 1 Ch. 9. 12; Ezr. 2. 37; 10. 20; Ne. 3. 29; 7. 40; 11. 13.

(4) A man who returned with Zerubbabel, but whose genealogy was uncertain. (B. c. 536.) Occurs Ezr. 2. 59; Ne. 7. 61.

**IMNA** (No. 1), <sup>יִמְנָה</sup> Yimnâh, m. 'Ιεμνά, Jamne.

"Prosperity" (*dexteritas*, i. e. *felicitas*, rad. Arab. <sup>يَمْنٌ</sup> *ad dextram fuit*, it. *felix, prosper, et fortunatus fuit*, Sim.), from <sup>יָמַן</sup> yamlyn, vid. Benjamin.

(1) A son of Asher, the founder of the Jemnites, <sup>יִמְנָה</sup> Yimnâh, called also Jimna and Imnah. This

name, as Arab. <sup>يَمْنَة</sup> Yimnah, *right hand*, is to be interpreted with the idea of success, prosperity; and a very suitable name for a son of Asher, who was himself named from a similar idea. (B. c. 1690.) Occurs Ge. 46. 17; Nu. 26. 44, 44; 1 Ch. 7. 30.

(2) A Levite, the father of Kore, who was over the freewill offerings in the days of Hezekiah. (B. c. 740.) Occurs 2 Ch. 31. 14.

**IMNA** (No. 2), <sup>יִמְנָע</sup> Yimnâ, m. 'Ιμανά, Jemna.

"He," scil. God, "will retain" (*cohibebat s. retinebat*, i. e. *a partu retardabat*, scil. *Deus*, Sim.), the fut. from the root <sup>מָנַע</sup> manâ, *to withhold, to keep back, to deny*, 1 Sa. 25. 26, 34; 1 Ki. 20. 7.

A son of Helem, the brother of Shamer, of the tribe of Asher. (B. c. 1600.) Occurs 1 Ch. 7. 35.

**IMNAH**, vid. Imna, No. 1 (1).

**IMRAH**, <sup>יִמְרָה</sup> Yimrâh, m. 'Ιμράν, Jamra.

"He will extol himself" (*extollet se*, Sim.), fut. of the root <sup>מָרָה</sup> marâh, *to rebel, to be rebellious, to disobey*, Nu. 20. 24; Ho. 14. 1; 1 Ki. 13. 21.

A son of Zophah, an Asherite. (B. c. 1570.) Occurs 1 Ch. 7. 36.

**IMRI**, <sup>אִמְרִי</sup> Imrty, m. 'Αμρί, Amri.

"Promise of the Lord" (*promissio Domini*, Sim.), from the root <sup>אמר</sup> amár, vid. Amariah, and 'yodh, the sign of the Divine name, vid. Jehovah.

(1) The son of Bani, a descendant of Pharez, of Judah. (B. c. 536.) Occurs 1 Ch. 9. 4.

(2) The father of Zaccur. (B. c. 470.) Occurs Ne. 3. 2.

**INDIA**, <sup>הִינְדוּ</sup> Hóddu, 'Ινδουῖς, India.

"For <sup>הִינְדוּ</sup> Syr. <sup>هَند</sup> Arab. <sup>هند</sup> India," Ges. The Arabic word, as Sim. supposes, is the source from which the word springs, and he says of it, "*susurro murmuravit mare vel fluvius*."

The country which formed the eastern boundary of the kingdom of Ahasuerus. Occurs Es. 1. 1; 8. 9.

**IPHIDEIAH**, <sup>יִפְתָּיָה</sup> Yiphdiyâh, m. 'Ιεφιδίας, Jephdaia.



"The Lord will redeem" him (*redimit vel redimat Dominus*, Sim.), a comp. of the fut. of the root פָּדָה *padháh*, to redeem, to let go, Le. 27. 27; Nu. 18. 15; Ex. 13. 13, and יָהּ *Yah*, vid. Jehovah.

A man of the tribe of Benjamin. (B.C. 1300.) Occurs 1 Ch. 8. 25.

**IR, עִיר** *Iyr*, m. Ὠρ, Hir.

"Citizen," the same as the appell. עִיר *iyr*, a city, a camp, a watch tower, Nu. 13. 19; Ge. 24. 10. It occurs more than a thousand times in the Bible, and in almost every instance I find it translated *city*, from the root עִיר *ur*, vid. Ar.

The father of Huppim and Shuppim. In 1 Ch. 7. 7, he is called עִירִי *Iyriy*, Iri, "belonging to a city," "citizen." (B.C. 1670.) Occurs 1 Ch. 7. 12.

**IR-NAHÁSH, עִיר נָחָשׁ** *Iyr-nahhášh*, πόλις Ναῶς, urbis Naas.

"City of serpents" (*urbs serpentis*, Sim.), a comp. of עִיר *iyr*, a city (vid. Ir), and the appell. נָחָשׁ *nahhášh*, m. a serpent, so called from its hissing, Ge. 3. 1, from the root נָחַשׁ *nahhášh*, to hiss, to whisper, to use sorcery, to augur, to divine, to forebode, Ps. 58. 6; De. 18. 10; Ge. 44. 15; 30. 27.

A city unknown; but probably so called from the adoration of this reptile there, or from the abundance of serpents around it. Occurs 1 Ch. 4. 12.

**IR-SHEMESH, עִיר שֶׁמֶשׁ** *Iyr-shámesh*, πόλις Σαμμαῖς, Hirsemes.

"City of the sun" (*id est civitas solis*, Vulgate), a comp. of עִיר *iyr* (vid. Ir), and שֶׁמֶשׁ *shámesh*, the sun, vid. Beth-shemesh.

A city sacred to the sun, situated in the tribe of Dan, vid. Beth-shemesh. Occurs Jos. 19. 41.

**IRA, עִירָא** *Iyrá*, m. Ἰράς, Ira.

"Watchful," from the root עָרַר *ur*, to be awake, vid. Ar and Ir.

(1) King David's chief minister, or chief ruler in his household and state. He was a Jairite, or from the country of Jair in Gilead. (B.C. 1048.) Occurs 2 Sa. 20. 26.

(2) The son of Ikkesh the Tekoite. The captain of the sixth month, and one of David's heroes. (B.C. 1048.) Occurs 2 Sa. 23. 26; 1 Ch. 11. 28; 27. 9.

(3) An Ithrite, and one of David's heroes. (B.C. 1048.) Occurs 2 Sa. 23. 38; 1 Ch. 11. 40.

**IRAD, עִירָד** *Iyrád*, m. Γαῖδάδ, Irad.

"City of witness" (*urbis ornamentum*, Sim.), for עִיר *iyr* *edh*, a comp. of עִיר *iyr*, a city (vid. Ir),

and the appell. עֵד *edh*, a witness, Pr. 19. 5, 9, part. of the root עֵד *udh*, vid. Adah.

A son of Enoch, of Cain's race, which Moses deals with very differently to the race of Seth. (B.C. 3840.) Occurs Ge. 4. 18, 18.

**IRAM, עִירָם** *Iyrám*, m. Ζαφωῖν and Ἡράμ, Hiram.

"Belonging to a city," the same as עִיר *iyr*, vid. Ir, with the addition of *mem finale*, which has the idea of possession.

One of the dukes of Edom; probably the last of that race or order. (B.C. 1470.) Occurs Ge. 36. 43; 1 Ch. 1. 54.

**IRI, vid. Ir.**

**IRIJAH, יִרְיָה** *Yiriyyádyh*, m. Σαρωνία, Jerias.

"He will see the Lord," a comp. of the fut. of the root רָאָה *raáh*, to see (vid. Beer-lahai-roi), and the abbreviated form of יְהוָה *Y'hováh*, vid. Jehovah.

The son of Shelemiah. When he was captain of the gate of Benjamin at Jerusalem, he took Jeremiah the prophet and accused him of sedition, and falling away to the Chaldeans, for which the prophet was beaten and cast into prison. (B.C. 600.) Occurs Je. 37. 13, 14.

**IRON, יִרְאֵן** *Yirón*, Κερωέ, Jeron.

"Pious," which may be expressed the same as the appell., with the intensive ending יָרֵא *yaré*, fear, reverence, Ge. 22. 12, from the root יָרֵא *yaré*, to fear, to be afraid, Ps. 55. 20; 76. 9.

One of the fenced cities in the territory of Naphtali. Occurs Jos. 19. 38.

**IRPEEL, יִרְפָּאֵל** *Yirp'él*, Ἰερφαήλ, Jarephel.

"God will restore" (*quam instauret Deus*, Sim.), a comp. of the root רָפָא *raphá*, to restore (vid. Rephaim), and אֵל *El*, God, vid. Abdiel.

One of the cities of Benjamin. It is not mentioned either by St. Jerome or by Eusebius in their works on the places of Palestine. Occurs Jos. 18. 27.

**IRU, עִירִי** *Iyru*, m. Ἰρ, Hir.

"Belonging to a city." Sim. makes it the imperative, and says, "*excitami* vos parentes!" vid. Ir.

A son of Caleb the son of Jephunneh. (B.C. 1450.) Occurs 1 Ch. 4. 15.

**ISAAC, יִצְחָק** *Yitshháq*, m. Ἰσαάκ, Isaac.

"Laughing," fut. part. of the root צָחַק *tsahháq*, to laugh, to sport, Ge. 18. 12; 26. 8.

A patriarch, the son of Abraham and Sarah, and probably he was called Isaac because, Ge. 17. 17,

"Abraham fell on his face and," **נִשְׁחָדַק** *yitshhâq*, "laughed," when his birth was first announced to him; as also did Sarah. In the poetical books, and the later writers of the Sacred Scriptures, the softer form is used, **שׁ** *sin*, for **צ** *tsadhe*, as **נִשְׁחָדַק** *Yitshhâq*. Ps. 105. 9; Je. 33. 26; Am. 7. 9, 16. So also the Syriac **ܢܫܚܕܩ**, and the Arabic **أَسْحَقَ**.

St. Jerome says (In Gen. in loco): "Diversa opinio, sed una est etymologia, quare appellatus sit Isaac, interpretatur enim Isaac risus. Alii dicunt, quod Sara risit: ideo eum risum vocatum esse: quod falsum est. Alii vero, quod riserit Abraham, quod et nos probamus, postquam enim ad risum Abraham vocatus est filius ejus Isaac, tunc legimus risisse et Sara. Sciendum tamen, quod quatuor in veteri testamento, absque ullo velamine, nominibus suis antequam nascerentur, vocati sunt, Ishmael, Isaac, Salomon, et Josias."

## OCCURRENCES.

Genesis 17. 19, 21 - 21. 3. 4, 5, 8, 10, 13 - 22. 2, 3, 6, 7, 9 - 24. 4, 14, 62, 63, 64, 66, 67, 67 - 25. 6, 9, 11, 11, 19, 19, 30, 21, 26, 28 - 26. 1, 6, 8, 9, 12, 16, 17, 18, 19, 20, 25, 27, 31, 32, 35 - 27. 1, 5, 20, 21, 22, 26, 30, 30, 32, 33, 37, 39, 46 - 28. 1, 5, 6, 8, 13 - 31. 18, 42, 53 - 32. 9 - 35. 12, 27, 27, 28, 29 - 46. 1 - 48. 15, 16 - 49. 31 - 50. 24. Exodus 2. 24 - 3. 6, 15, 16 - 4. 5 - 6. 3, 8 - 32. 13 - 33. 1.	Leviticus 26. 42. Numbers 32. 11. Deuteronomy 1. 8 - 6. 10 - 9. 5, 27 - 29. 13 - 30. 20 - 34. 4. Joshua 24. 3, 4. 1 Kings 18. 36. 2 Kings 13. 23. 1 Chronicles 1. 28, 34, 34 - 16. 16 - 29. 18. 2 Chronicles 30. 6.
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**ISAIAH**, **יִשְׁעִיָּהוּ** *Y'shayâhu*, m. 'Hōatās, Isaías.

"Salvation of the Lord," a comp. of the appell. **יָשָׁע** *yésha*, *salvation, safety* (occurs thirty-two times in the first sense and four times in the second), Mi. 7. 7; Ps. 12. 6, from the root **יָשָׁע** *yashâ*, vid. Elisha, and the abbr. form of **יְהוָה** *Y'hovâh*, vid. Jehovah.

(1) A son of Jeduthun, who was a musician in the house of the Lord. In the Eng. Vers. it is written Jeshaiiah. (B. c. 1015.) Occurs 1 Ch. 25. 3, 15.

(2) A son of Rehabiah. In the Eng. Vers. it is written Jeshaiiah. (B. c. 1015.) Occurs 1 Ch. 26. 25.

(3) A son of Amoz, a celebrated prophet who flourished under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, and who exercised the prophetic office for at least half a century. He was the author of the book bearing his name, and was styled the Evangelical Prophet, because he prophesied so clearly of Christ and the setting up of the Messianic kingdom. For splendour of imagery and sublimity of language, his prophecies stand unrivalled. There is a tradition that he was put to death in the reign of Manasseh, but the most learned Jews regard it as untrue, since there is every probability that he died in the 15th or 16th of Hezekiah.

(B. c. 720.) Occurs 2 Ki. 19. 2, 5, 6, 20; 20. 1, 4, 7, 8, 9, 11, 14, 16, 19; 2 Ch. 26. 22; 32. 20, 32; Is. 1. 1; 2. 1; 7. 3; 13. 1; 20. 2, 3; 37. 2, 5, 6, 21; 38. 1, 4, 21; 39. 3, 5, 8.

(4) Son of Hananiah and grandson of Zerubbabel. In Heb. the *vav* is omitted, and in the English Version it is written Jesaiah. (B. c. 470.) Occurs 1 Ch. 3. 21.

(5) A son of Athaliah. It is written without the *vav* in the Heb., and in the Eng. Vers. is Jeshaiiah. (B. c. 447.) Occurs Ezr. 8. 7.

(6) One of the sons of Merari. In Hebrew it is written without the *vav*, and in the Eng. Vers. it is written Jeshaiiah. (B. c. 447.) Occurs Ezr. 8. 19.

(7) The father of Ithiel. In Hebrew the *vav* terminal is omitted, and the Eng. Vers. has it Jesaiah. (B. c. 447.) Occurs Ne. 11. 7.

**ISCAH**, **סָכָה** *Yiskáh*, f. 'Ιεσχά, Iescha.

"She will look out," as to God, or, "she will see" God (*prospiciet* Deus, vel proteget, scil. Dominus, Hill.), the fut. fem. from the unused root **סָכָה** *sakhâh*, to look at.

The daughter of Haran and the sister of Lot. She is commonly considered to be Sarah, so Bishop Patrick affirms: "If we understand anybody else by Iscah, there is no account whence she descended; which Moses sure would not have omitted, because it very much concerned his nation to know from whom they came, both by the father's and the mother's side." But the received opinion of the Jewish doctors is, that Sarah was indeed the daughter of Terah by a second wife, which Abraham declares himself to Abimelech. Occurs Ge. 11. 29.

**ISH-BOSHETH**, **אִישׁ-בִּשְׁת** *Iysh-bósheth*, m. 'Ιεβωσθῆ, Isboseth.

"Man of shame," i. e. bashful, compounded of the appell. **אִישׁ** *iysh*, a man, Ge. 2. 23, and also **בִּשְׁת** *bósheth*, f. *shame, confusion*, Ps. 44. 16; 109. 29, from the root **בָּשָׁה** *bush*, to be ashamed, to be confused, to be confounded, Ps. 25. 2; 71. 1; 97. 7.

A son of Saul, who reigned over the eleven tribes after the death of his father and brothers, for two years. He ascended the throne soon after his father's death, and no doubt reigned seven years; and the Scripture "two years" may be understood as meaning, before hostilities commenced with David. He was slain by Rechab and Baanah the sons of Rimmon, while he slept on his own bed in the heat of the day. He was also called Esh-Baal. (B. c. 1048.) Occurs 2 Sa. 2. 8, 10, 12, 15; 3. 8, 14, 15; 4. 5, 8, 12.

**ISHBAH**, יִשְׁבָּח *Yishbáhh*, m. Ἰεσβά, Iesba.

"He will praise," namely, God, the fut. of the root שָׁבַח *shabháhh*, to praise the Lord, to glory, to make smooth, Ps. 147. 12; 1 Ch. 16. 35; Ps. 89. 10.

A son of Ezra and father of Eshtemoa. (B. c. 1400.) Occurs 1 Ch. 4. 17.

**ISHBAK**, יִשְׁבַּק *Yishbáq*, m. Ἰεσβώκ, Jesboc.

"He will remain," fut. of the root שָׁבַק *shabhaq*, to leave, to be left, to let alone, De. 4. 23; 2. 44; Ezr. 6. 7.

A son of Abraham by Keturah. No certain traces of his posterity can be discovered. Some conjecture that he was the father of the Bachilitæ, who, according to Pliny (Lib. vi. Nat. His. cap. 28), dwelt near Bacascami, one of the towns of the Zamareni, descendants of Zimran. (B. c. 1853.) Occurs Ge. 25. 2; 1 Ch. 1. 32.

**ISHBI BENOB**, יִשְׁבִּי בְנוֹב *Yishbhó b'nobh*, m.

Ἰεσβί, and Ἰεσβί ἐν Νόβ, Jesbibenob.

"His seat is in the high place" (*cujus sedes est in sublimi*, Sim.), a comp. of יִשְׁבִּי *yishbhó* (as with suff.), his seat, unused (from the root יָשַׁב to dwell, to abide, to be inhabitants, Ge. 13. 12; Mi. 5. 3; Je. 22. 23), and בְּנוֹב *b'nobh*, a word with the prepos. בָּ probably from נָבַח *nabháh*, unused root, "i. q.

Arab. نَبَّ to be prominent, to be high," Ges.

A Philistine. One of the sons of the giants, who in battle thought to have slain David, but was himself killed by Abishai. He is also called in the *q'ri*, יִשְׁבִּי בְנוֹב *Yishbiy bh'nobh*, m. (B. c. 1019.) Occurs 2 Sa. 21. 16.

**ISHI**, יִשְׁעִי *Yishiy*, m. Ἰσημιῶλ and Ἰεσεί, Iesi.

"Salvation" (*salus*, Sim.), with *yodh* of constr. as if "salvation of the Lord;" the same as the appell. יִשְׁעָ *yésha*, vid. Isaiah.

(1) The son of Appaim. (B. c. 1420.) Occurs 1 Ch. 2. 31, 31.

(2) The father of Zoheth and Ben-zoheth, of the tribe of Judah. He is supposed to be the son of Tilon. (B. c. 1400.) Occurs 1 Ch. 4. 20.

(3) A Simeonite, the father of the four captains who led five hundred Simeonites against the Amalekites of Mount Seir, smote them, and dwelt there in their stead. (B. c. 740.) Occurs 1 Ch. 4. 42.

(4) A Manassite, and prince of his tribe. (B. c. cir. 800.) Occurs 1 Ch. 5. 20.

**ISHIAH**, יִשְׁיָה *Yishshiyáh*, m. Ἰεσία, Jesia.

"Gift of the Lord," a comp. from the appell. יִשְׁ

*shay*, m. for יִשְׁעִי *shay*, a gift, a present, Ps. 68. 30; 76. 12 (from יִשְׁעִי *shayá*, unused root, Arab. to bring, to impel), and the abbreviated form of יְהוָה *Y'hováh*, vid. Jehovah.

(1) Son of Uzzi the grandson of Issachar. (B. c. 1630.) Occurs 1 Ch. 7. 3.

(2) A Benjamite soldier, who joined David's army at Ziklag, Eng. Vers. Jesiah. (B. c. 1058.) Occurs 1 Ch. 12. 6.

(3) Son of Uzziel, the fourth son of Kohath. In the Eng. Vers. it is written Jesiah and Isshiah. (B. c. 1015.) Occurs 1 Ch. 23. 20; 24. 25, 25.

(4) The first-born of Rehabiah. In the Eng. Vers. it is written Isshiah. (B. c. 1015.) Occurs 1 Ch. 24. 21.

(5) A Levite, son of Harim. It is written in the Eng. Vers. Ishijah. (B. c. 445.) Occurs Ezr. 10. 31.

**ISHIJAH**, vid. Ishiah.

**ISHMA**, יִשְׁמָא *Yishmá*, m. Ἰσμαάν, Iesema.

"Desolateness," i. e. unfortunate, from the root יָשַׁם *yashám*, to be desolate (it occurs four times), Ge. 47. 19; Eze. 6. 6; 12. 19; 19. 7.

A son of the father or founder of Etam, of the tribe of Judah, whose name does not transpire. (B. c. 1400.) Occurs 1 Ch. 4. 3.

**ISHMAEL**, יִשְׁמָעֵאל *Yishmaél*, Ἰσμαήλ, Ismael.

"He will hear God," or, "he will be heard of God" (*exaudit vel exaudiebat Deus*, Sim.), comp. of the fut. of the root שָׁמַע *shamá*, to hear (vid. Elishama), and אֱלֹהִים *El*, God, vid. Abdiel.

(1) The first-born of Abraham, by Hagar, his concubine. From the barrenness of Sarah, and also from her great age, Abraham conjectured that this son was the promised seed; but when Sarah conceived and bare a son, he then perceived that Ishmael, though bone of his bone, and flesh of his flesh, was not to be the progenitor of the world's Redeemer. The interpretation is given in the words which follow the annunciation of the name,—יְהוָה אֱלֹהֵינוּ שָׁמַע בְּיָהוּדָה *Kiy-shamá Y'hováh el-anéyk*, "For the Lord hath heard thy affliction." St. Jer. on this place says: "quia exaudivit Deus humilitatem meam. 'Exauditio Dei.' Hic erit rusticus homo. Manus ejus super omnes, et manus omnium super eum. Et contra faciem omnium fratrum suorum habitabit. Pro rustico scriptum in Heb. פָּרָא quod interpretatur *onager* [a wild ass]. Significat autem semen ejus habitaturum in eremo, id est, Sarracenos vagos incertisque sedibus, qui univasas gentes, quibus desertum ex latere jungitur,

incursant, et impugnantur ab omnibus." His descendants, according to the promise of God, became a great nation, and made rapid and extensive conquests, and finally erected, in the middle ages, one of the largest empires that the world has known. The conquerors of the world have failed to subdue the Arabs, and they are still free, and have dwelt in the wilderness for nearly four thousand years. The patron. is יִשְׁמַעֲלִי *Yishm'eliy*, Eng. Version, Ishmeelites, Ishmaelites, and occurs in the following passages: Ge. 37. 25, 27, 28; 39. 1; Ju. 8. 24; 1 Ch. 2. 17; 27. 30; Ps. 83. 6. (B.C. 1910.) Occurs Ge. 16. 11, 15, 16; 17. 18, 20, 23, 25, 26; 25. 9, 12, 13, 15, 16, 17; 28. 9, 9; 36. 3; 1 Ch. 1. 28, 29.

(2) One of the sons of Azel, descendants of Saul, king of Israel, through his son Jonathan. (B.C. 880.) Occurs 1 Ch. 8. 38; 9. 44; 2 Ch. 19. 11.

(3) A son of Jehohanan. He was in covenant with Jehoiada, the high priest, to restore Joash to the throne of David. (B.C. 878.) Occurs 2 Ch. 23. 1.

(4) The son of Nethaniah, of the royal seed. He slew Gedaliah, whom the king of Babylon appointed governor of Judæa. He was sent by Baalis, king of the Ammonites, to do this wicked deed, with the design to make the Jews who still remained in their own country his vassals. He afterwards fled for safety to the Ammonites. (B.C. 588.) Occurs 2 Ki. 25. 23, 25; Je. 40. 8, 14, 15, 16; 41. 1, 2, 3, 6, 7, 8, 9, 9, 10, 10, 11, 12, 13, 14, 15, 16, 18.

(5) A son of the priest Pashur, who had taken a foreigner to be his wife. (B.C. 456.) Occurs Ezr. 10. 22.

**ISHMAELITES**, vid. Ishmael, No. 1.

**ISHMAIAH**, יִשְׁמַאיָהוּ *Yishmayáhu*, m. Σαμαίας, Iesmaias.

"He will hear the Lord," fut. of the root שָׁמַע *shamá* (vid. Elishama), and יְהוֹי *Yahú*, vid. Jehovah.

(1) A Gibeonite, who was over the thirty heroes of David. It is written יִשְׁמַעְיָה *Yishmayáh*, and in Eng. Vers. Ismaiah. (B.C. 1058.) Occurs 1 Ch. 12. 4.

(2) A son of Obadiah, of the tribe of Zebulun, of which he was a prince. (B.C. 1015.) Occurs 1 Ch. 27. 19.

**ISHMEELITES**, vid. Ishmael, No. 1.

**ISHMERAI**, יִשְׁמַרִי *Yishm'ráy*, m. Ἰσαμαρί, Jesamari.

"He will be kept of the Lord" (quem custodiat Dominus, Sim.), for יִשְׁמַרִי *Yishmaryáh*, comp. of the fut. of the root שָׁמַר *shamúr*, to keep, to watch, to

preserve, Job 2. 6; Ex. 22. 6; Ge. 17. 9; and the Divine name יְהוָה *Yah*, abbreviated from יְהוֹהָ *Y'hováh*, vid. Jehovah.

A son of Elpaal, of the tribe of Benjamin. (B.C. 1400.) Occurs 1 Ch. 8. 18.

**ISHOD**, אִישְׁדֹּד *Ishódh*, m. Ἰσοῦδ, Virumdecorum.

"Man of beauty," or "man of splendour" (*vir excellentiæ*, i.e. *vir excellens et præstans*, Sim.), a comp. of the appell. אִישׁ *iysh*, a man, Ge. 4. 1, and the appell. דֹּד *hodh*, beauty, vid. Abihud.

A son of Hammoleketh. The Vulgate interprets the name, yet regards it as a proper name. (B.C. 1400.) Occurs 1 Ch. 7. 18.

**ISHPAN**, יִשְׁפָן *Yishpan*, m. Ἰσφάν, Jespham.

"He will hide," fut. of שָׁפַן *shaphán*, unused root, to cover, to hide, i.q. טָפַן *tsaphán*, vid. Baalzephon.

A son of Jeroham, a Benjamite. (B.C. 1300.) Occurs 1 Ch. 8. 22.

**ISHTOB**, אִישׁ טוֹב *Iysh-tobh*, Ἰστώβ, Istob.

"Man of Tob," a comp. of אִישׁ *iysh*, man, used here coll., Is. 22. 6; and טוֹב *tobh*, vid. Tob.

A region beyond Jordan, simply called Tob, Ju. 11. 3, where Jephthah fled from the presence of his unkind brethren. Occurs 2 Sa. 10. 6, 8.

**ISHUAH**, יִשְׁוָה *Yishváh*, m. Ἰεσουά, Jesua.

"He will be equal," "alike," "level," from the root שָׁוָה *shaváh*, to be even, to be level, to be like, Is. 28. 25; 46. 5; Pr. 27. 15.

A son of Asher. It is written in the Eng. Vers., in the latter place, Isuah. The son of Priam, Ἰσος, was named with the same idea, Equal; and the Roman names *Similis*, *Icelius*, are the same in sense and meaning. (B.C. 1680.) Occurs Ge. 46. 17; 1 Ch. 7. 30.

**ISHUAI**, vid. Ishui.

**ISHUI**, יִשְׁוִי *Yishvuy*, m. Ἰεσσού, Jessui.

"Equal," from the same root as Ishuah, q.v.

(1) A son of Asher. In Nu. 26. 44, Eng. Vers., it is written Jesui, and in 1 Ch. 7. 30, Ishuai. The patronymic, Jesuites, is the same form, Nu. 26. 44. (B.C. 1700.) Occurs Ge. 46. 17.

(2) A son of Saul, king of Israel. (B.C. 1060.) Occurs 1 Sa. 14. 49.

**ISMACHIAH**, יִסְמַחְיָהוּ *Yismakhýahu*, m. Σαμαχία, Jismachias.

"Supported of the Lord," a comp. of the root **סָמַךְ** *samákh*, to support (vid. Ahisamach), and **יָהוּ** *Yáhu*, vid. Jehovah.

A Levite, and an overseer under Cononiah, in the days of Hezekiah. (B. C. 726.) Occurs 2 Ch. 31. 13.

**ISMAIAH**, vid. Ishmaiah.

**ISPAH**, **יִשְׁפָּה** *Yishpáh*, m. **Ἰσφά**, Jespha.

"He will be eminent," fut. from the root **שָׁפָה** *shapháh*, to be high, prominent; used twice only,—once of a high mountain, and once of the bones of holy Job, which became prominent through his skin, or, as the Arab. has it, "became visible;" which is a good, and perhaps the most correct interpretation, Is. 13. 2, **עַל הַר נִשְׁפָּה** *al har-nishpéh*, "Upon the high mountain;" LXX. **ὄρος πρυμνόν**; and Job 33. 21, **שִׁפּוֹ עָצְמוֹתָיו** *shupú atsmotháyv*, "his bones stick out," or "become visible."

A son of Beriah, a Benjamite. (B. C. 1400.) Occurs 1 Ch. 8. 16.

**ISRAEL**, **יִשְׂרָאֵל** *Yisráel*, m. **Ἰσραήλ**, Israel.

"He will be prince with God," or "contender of God" (*pugnator Dei*, Winer), the fut. of the root **סָרָה** *saráh*, to be princely, as regards power, or to wage war, Ge. 32. 29; Ho. 12. 4, and **אֱלֹהִים** *El*, God, vid. Abdiel.

The second son of Isaac, and, at his birth, called Jacob, but afterwards Israel. He was so called by the angel with whom he wrestled, who said to him, Ge. 32. 28, "Thy name shall be no more called (**יַעֲקֹב** *Yaaqóbh* **יִשְׂרָאֵל** *Yisráel* **יְהוָה** *Elohiym* **וְיָמְךָ** *v'im-anashíym* **וְתִהְיֶה** *vathukhál*) Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." The LXX. differs a little, and the Vulg. follows, which says, "Jacob, sed Israel: quoniam si contra Deum fortis fuisti, quanto magis contra homines praevaleris?" St. Jerome says, "Josephus in primo antiquitatum libro, Israel ideo appellatum putat, quod adversum angelum steterit: quod ego diligenter excutens, in Hebræo penitus invenire non potui. Ecquid me necesse est opiniones quærere singularum, cum etymologiam nominis exponat ipse qui possit: *Non vocabitur*, inquit, *nomen tuum Jacob, sed Israel erit nomen tuum?* Quare interpretatur Aquila 23, **ὅτι ἡρξας μετὰ Θεοῦ**; Symmachus, **ὅτι ἡρξω ἰσχύι πρὸς Θεόν**; Septuaginta et Theodotion, **ὅτι ἐνίσχυσας μετὰ Θεοῦ**; **יִשְׂרָאֵל** enim, quod ab Israel vocabulo derivatur, principem sonat. Sensus hic itaque est. Non vocabitur nomen tuum supplanter, hoc est, **יַעֲקֹב**, sed vocabitur nomen tuum princeps cum Deo, hoc est,

Israel. Quomodo enim princeps ego sum, et sic et tu, qui mecum luctari posuisti, princeps vocaberis. Si autem mecum, qui Deus sum, sive angelus (quoniam plerique varie interpretantur) pugnare potuisti: quanto magis cum hominibus, hoc est cum Esau, quem formidare non debes? Illud autem, quod in libro nominum interpretatur Israel, vir videns Deum: sive mens videns Deum, omnium pene sermone detritum, non tam vere quam violenter mihi interpretatum videtur. Hic enim Israel per has literas scribitur, **י, ש, ר, א, ל**, quod interpretatur princeps Dei, sive directus Dei, hoc est, **εὐθύτατος Θεοῦ**. Vir vero videns Deum his literis scribitur, ut vir ex tribus literis scribitur, **א, י, ש**: ut dicatur **שׂאֵי**: videns ex tribus, **ר, א, ה**, et dicatur **רָאָה**. Porro **ל**, ex duabus, **א, et ל**, et interpretatur Deus, sive fortis. Quamvis igitur grandis auctoritatis sint, et eloquentiæ, et ipsorum umbra nos opprimat, qui Israel virum, sive mentem videntem Deum transtulerunt: nos magis scripturæ et angeli vel Dei, qui ipsum Israel vocavit auctoritate ducimur, quam cujuslibet eloquentiæ sæcularis illud quoque quod postea sequitur." (B. C. 1739.)

This name was afterwards used of the descendants of Jacob collectively. As a separate people, they were called Israel. After the falling away of the ten tribes from the line of David, this name was applied to them. The kingdom of Israel was founded by Jeroboam, the son of Nebat, who, to consolidate his government, set up calves at Bethel and Dan; but his political expediency served only to stigmatise his own name as a corrupter of the truth, and to shake his own throne to ruins. The seeds of idolatry which he sowed in the kingdom of Israel poisoned its religious life; and while it remained a kingdom, it was never free from revolutions, conspiracies, and dynastic changes. After an existence of two hundred and fifty-four years, it was carried into captivity by Shalmaneser, the son of Tiglath-pileser, from which it never returned. What became of the ten tribes is now altogether a matter of great uncertainty. The patronymic occurs Le. 24. 10; 2 Sa. 17. 25, **יִשְׂרָאֵלִי** *Yisr'elhy*, m. Israelite, and is written Le. 24. 10, 10, 11, **יִשְׂרָאֵלִית** *Yisr'elhyth*, f. Israelitish.

#### OCCURRENCES.

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ISRAELITE, vid. Israel.

ISRAELITISH, vid. Israel.

ISSACHAR, יִשָּׁשכָר *Yissaskhār*, m. Ἰσάχαρ, Issachar.

"He is wages," "he brings wages" (*adfert mercedem*, Sim.), according to the full reading of the כְּחֵיב *k'thiybh*, which may be read either as the first interpretation יֵשֶׁשׁ סָכְחָר *yesh sakhār*, or of the second, יֵשֶׁשׁ סָכְחָר *yissā sakhār*, properly a comp. of the subst. יֵשֶׁשׁ *yesh*, being, existence, that which is present, and of the root סָכְחָר *sakhār*, to hire, to be rewarded, Ge. 30. 18; Je. 31. 16.

The fifth son of Jacob, and founder of the tribe of Issachar. He was so called by his mother Leah, because she purchased her husband's company with mandrakes, and because she had given him her handmaid; therefore, when he was born, she said, נָתַן לִי אֱלֹהִים שְׂכָרִי אֲשֶׁר־נָתַתִּי שְׂפָמַתִּי לְאִישִׁי *nathan Elohiym s'khari asher-nathati shiphkhathi Tishti*, "God hath given me my hire, because I have given my maiden to my husband," and she called his name *Issachar*. The Vulg. and the LXX. are the same; but in the latter, a gloss has crept into the text after the name

ὁ ἐστὶ Μισθός, "that is a *hire*," concerning which St. Jerome says, "Etymologiam hujus nominis Septuaginta interpretes ediderunt: est merces, non utique, ut plerique addito pronomine malè legunt; existimandum est ita scriptum esse, quod is est merces, sed totum nomen interpretatur, est merces: שׁ quippe dicitur *est*, et שָׂכָר *merces*. Hoc autem ideo, quia mandragoris filii Reuben introitum, qui Racheli debebatur, ad se viri emerat." In blessing him, Jacob said, Ge. 49. 14:—

יִשָּׂכָר חֲמֹר נָגַם  
רֹבֵץ בֵּין הַמְשָׁפָּתִים:  
וַיֵּרָא מְנוּחָה בִּי טוֹב  
וַאֲתֵּרְאָרֶץ בִּי נַעֲמָה  
וַיֵּט שִׁכְמוֹ לַסֶּבֶל  
וַיְהִי לָקָם עֹבֵר:

"Issachar is a strong ass,  
Crouching down between two burdens:  
And he saw that rest was good,  
And the land that it was pleasant;  
And he inclined his shoulder to the load,  
And became a servant unto tribute."

As Jacob had compared Judah to a lion, so he describes Issachar as a strong limbed ass, crouching down under his burdens, which some interpret to be agriculture and taxes; and others the two kingdoms of Phenicia and Samaria, which forced him to pay taxes to them, because his love of ease hindered any exertions being made to subdue them. But the Scriptures affirm that the "families of Issachar were valiant men of might," 1 Ch. 7. 1, 5; and in Ju. 5. 15, Deborah celebrates their valour. We may conclude that they were a hardy people, patient in labour and unconquerable in war. (B.C. 1746.)

## OCCURRENCES.

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ISSHIAH, vid. Ishiah.

ISUAH, vid. Ishua.

ISUI, vid. Ishui.

ITHAMAR, אִיתָמָר *Iythamár*, m. Ἰθάμαρ, Ithamar.

"Land of palm" (or "He is bitter"), a comp. of אֵי *iy*, *land*, *an island*, *inhabited land*, Ge. 10. 5; Is. 20. 6, and of the noun תָּמָר *tamár*, *a palm tree*, Joel 1. 12, from תָּמַר *tamár*, *to be erect*, unused root. St. Jer. interprets, *ubi palma*, vel *est amarus*, the

last of which Dr. Hohlenb. follows, who says, ἔστιν πικρός, "He is bitter," as if a comp. of the Chaldaic אִיתִי *iythái*, which in the Targums is אִיתִי *iyth*, *he is*, and מַר *mar*, *bitter*, *fierce*, *sad*, *a drop*, Ge. 27. 34; Hab. 1. 6; Job 7. 11, from the root מָרַר *marár*, *to be bitter*, *to be embittered*, *angered*, *to weep bitterly*; hence *to flow*, *to drop*, Is. 24. 9; 2 Ki. 4. 27; Is. 22. 4.

The fourth son of Aaron, who was consecrated with his brothers; but both he and his descendants were but common priests till the time of Eli, when, from circumstances unrecorded, the high-priesthood passed into his family, and continued in his family down to Abiathar, the last high-priest of that line, who was deposed by Solomon, and banished to Anathoth, because of his conspiracies. (B.C. 1491.) Occurs Ex. 6. 23; 28. 1; 38. 21; Le. 10. 6, 12, 16; Nu. 3. 2, 4; 4. 28, 33; 7. 8; 26. 60; 1 Ch. 6. 3; 24. 1, 2, 3, 4, 4, 5, 6; Ezr. 8. 2.

ITHIEL, אִיתִיאל *Iythiyél*, m. Ἐθιήλ, Etheel.

"God is with me" (*cum Deo*, Sim.), for אִתִּי *ittiy El*, a comp. of אִתִּי *eth*, with suffix, *with*, *at*, *by*, near, Ge. 19. 33; Le. 19. 13, and the Divine name אֱל *El*, vid. Abdiel.

(1) A wise man, and the most eminent disciple of Agur. He appears to have asked his master the first question, to which he replied in the first verses of Prov. 30. Occurs Pr. 30. 1, 1.

(2) A Benjamite. (B.C. 536.) Occurs Ne. 11. 7.

ITHMAH, יִתְמָה *Yithmáh*, m. Ἰεθαμά, Jethma.

"Bereavedness," "loneliness" (*orbatio*, *orbitas*, Sim.), from יָתֵם *yathám*, unused root, like the Arab. *to be solitary*, *bereaved*.

A Moabite, and one of David's heroes. He was probably so named because he was left an orphan in his infancy. The two Roman names *Orbius* and *Pupillus* were of the same interpretation. (B.C. 1048.) Occurs 1 Ch. 11. 46.

ITHNAN, יִתְנָן *Yithnán*, Μαυάμ, Jethnam.

"Stable," i. e. firm, the same as the Arabic, vid. Ethan.

A city in the tribe of Judah, which was probably built very firmly, and capable of great resistance. Occurs Jos. 15. 23.

ITHRA, vid. Jether.

ITHRAN, יִתְרָן *Yithrán*, m. Ἰθράν, Iethram.

"Exalted," "very eminent" (*valde excellens*, Sim.), from יָתַר *yathár*, *to excel*, vid. Abiathar.

(1) A son of Dishon, one of the dukes of Edom. (B.C. 1700.) Occurs Ge. 36. 26; 1 Ch. 1. 41.

(2) A son of Zophah, an Asherite. (B. C. 1550.) Occurs 1 Ch. 7. 37.

**ITHREAM**, יִתְרָאִם *Yitsh'ám*, m. Ἰεθεραάμ, Jethraam.

"Exalted of the people," or "rest of the people," a comp. of יָתֵר *yéther*, *exalted* (vid. Abiathar), and אָם *am*, *people*, vid. Amad.

The youngest son of David, born to him in Hebron, by his wife Eglah. (B. C. 1046.) Occurs 2 Sa. 3. 5; 1 Ch. 3. 3.

**ITHRITE**, vid. Jether.

**ITTAH KAZIN**, יִתְחָה קָצִין *Ittáh-qatslyn*, Κατασέμ, Thacasin.

"Time of the judge," a comp. of יָתֵת *eth*, with הָ local, *time, season, opportunity*, Ge. 18. 10; Ex. 18. 22; and קָצִין *qatslyn*, m. *a judge, a prince*, Ju. 11. 11; Is. 3. 7; Mi. 3. 1, from the root קָצָה *qatsáh*, *to cut off, to scrape off, to decide*, 2 Ki. 10. 32; Le. 14. 43.

One of the boundary cities of Zebulun, situated on the sea of Galilee or Gennesaret. Occurs Jos. 19. 13.

**ITTAI**, יִתְתַּי *Ittáy*, m. Ἰθθαί, Ethai.

"Nearness of the Lord," from יָתֵת *eth*, *with, by* (vid. Ethiel), and יָדוּחַ *yodh*, the sign of the Divine name, as for יָהּ *Yah*, vid. Jehovah.

(1) One of the captains in the army of David, though a Gittite. The Jews make him a son of Achish king of Gath, who, out of religion and friendship, came to David. (B. C. 1048.) Occurs 2 Sa. 15. 19, 21, 22; 18. 2, 5, 12.

(2) A son of Rebai of Gibeah, in the tribe of Benjamin; one of the heroes of David. (B. C. 1048.) Occurs 2 Sa. 23. 29; 1 Ch. 11. 31.

**IVAH**, יִוָּה *Ivváh*, Ἀβά and Αἰά, Ava.

"Overtured," from the root אָוָה *aváh*, *to overturn*, vid. Avith.

A city which was subdued by the Assyrians, from whence colonists were brought into Samaria. Occurs 2 Ki. 18. 34; 19. 13; Is. 37. 13.

**IZEHAR**, **IZEHARITES**, vid. Izhar.

**IZHAR**, יִזְחָר *Yitshár*, m. Ἰσσαάρ, Isaar.

"Anointed," "oil," the same as the appell. יִזְחָר *yitshár*, *oil, anointed*, Zec. 4. 14; בְּנֵי הַיִּזְחָר *b'néy hayyitshár*, "anointed ones," "sons of oil," from the root צָחַר *tsahár*, *to make oil*, Job 24. 11, from the idea of its *brilliance*.

The second son of Kohath, the son of Levi. In the English Version, Nu. 3. 19, it is written Izehar. The patron. ends in יָ and occurs in the following

places: Nu. 3. 27; 1 Ch. 24. 22; 26. 23, 29, and is translated in the Eng. Vers. variously, Izeharites and Izharites. (B. C. 1491.) Occurs Ex. 6. 18, 21; Nu. 16. 1; 1 Ch. 6. 2, 18, 38; 23. 12, 18.

**IZHARITES**, vid. Izhar.

**IZRAHIAH**, יִזְרַחְיָה *Yizrahhyáh*, m. Ἰεζραία, Jesia.

"Brought to light of the Lord" (*exortitor Dominus*, Sim.), a comp. of the root זָרַח *zaráh*, *to rise, to rise upon, to shine*, Ex. 22. 2; 2 Ki. 3. 22; Mal. 3. 20; and the Divine name, יָהּ *Yah*, vid. Jehovah.

(1) A valiant man of the tribe of Issachar, a son of Uzzi. (B. C. 1600.) Occurs 1 Ch. 7. 3, 3.

(2) The chief singer and overseer of the choir in the temple in the time of Nehemiah. In the Eng. Vers. it is written Jezrahiah. (B. C. 445.) Occurs Ne. 12. 42.

**IZRAHITE**, יִזְרָחִי *Yizrdáh*, m. Ἰεζραή, Iezerites.

"He will be bright," fut. of the root זָרַח *zaráh*, vid. Izrahiah.

Probably a patron. for זָרַחְיָה *Zarhhyi*, or for יִזְרַחְיָה *Ezrahhyi*, borne by Shamhuth, captain of the fifth month in the service of David. (B. C. 1020.) Occurs 1 Ch. 27. 8.

**IZRI**, vid. Jezer, No. 2.

## J

**JAAKAN**, vid. "Beeroth of the children of Jaakan," and "Bene-Jaakan."

**JAAKOBAB**, יַעֲקֹבָב *Yaagobhá*, m. Ἰωαβὰ, Jacoba.

"A heeler," "supplanter," from the root עָקַב *aqáb*, *to heel*, vid. Jacob.

One of the mighty men of David, and so called from his celebrity in tripping up his opponent. (B. C. 1040.) Occurs 1 Ch. 4. 36.

**JAALA**, **JAALAH**, vid. Jael.

**JAALAM**, יַעֲלָם *Yalám*, m. Ἰεγλόμ, Jehlon.

"He will be hid," or "he will hide" (*absconditus erit, latebit*, vel optative *lateat*, h. e., *securus agat vel agat*, Sim.), from the root אָלַם *alám*, *to hide*, Ps. 55. 1, אַל תִּתְחַשֵּׁם מִתַּחַשְׁמִי, "Hide not thyself from my supplications." LXX. μὴ ὑπερίδῃς τὴν δέησίν μου. Vulg. "Ne despexeris deprecationem meam." Vid. Elam.

Second son of Esau, by his wife Aholibamah, born



to him while in the land of Canaan. (B. C. 1740.) Occurs Ge. 36. 5, 14, 18; 1 Ch. 1. 35.

**JAANAI**, יַנַּי *Yandý*, m. יַנַּי, Janai.

"The Lord hears" (*exaudit Dominus*, Sim.), a comp. of ' *yodh*, the sign of the Divine name (vid. Jehovah), and the root אָנָה *anáh*, vid. Anah.

One of the chief of the Gadites, who dwelt in the land of Bashan. (B. C. 1070.) Occurs 1 Ch. 5. 12.

**JAARE OREGIM**, יַעֲרֵי אֲרֵגִים *Yaaréy orghíym*, Ἀρωργύμ, *Saltus polymitarius*.

"Tapestry of the weavers" (*aulæa textorum*, Sim.), a comp. of the plur. constr. of יָדָר *yádar*, a thicket of trees, so called from its varied colours (vid. Dan-jaan), and אֲרֵגִים *orghíym*, plur. of אָרָג *áragh*, something woven, a weaver's shuttle, from the root אָרָג *aragh*, to weave, to agitate, Is. 19. 9; 59. 5.

The father of Elhanan, who slew Lahmi the brother of Goliath in the battle of Gob. In the parallel passage, 1 Ch. 20. 5, he is called simply יַעֲיִר *Yaiyr*, Jair, q. v. (B. C. 1080.) Occurs 2 Sa. 21. 19.

**JAASAU**, יַעֲשֵׂי *Yaasáy*, LXX. om., Jasi.

"Made of the Lord" (*facit Dominus*, Sim.), a comp. from the root עָשָׂה *asáh*, to make (vid. Asahel), and ' *yodh*, for יָה *Yah*, vid. Jehovah.

A son of Bani, who had taken a foreign wife. In the פָּר it is written יַעֲשֵׂי *Yaasú*. (B. C. 457.) Occurs Ezr. 10. 37.

**JAASIEL**, יַעֲשִׂיָּאֵל *Yaasiyél*, m. Ἰεσσαίᾱ, Jasiel.

"Made of God" (*facit Dominus*, Sim.), a comp. of the root עָשָׂה *asáh* (vid. Asahel), and אֵל *El*, God, vid. Abdiel.

(1) One of the mighty warriors of king David, and called the Mesobaite. It is written in the Eng. Vers. Jasiel. (B. C. 1048.) Occurs 1 Ch. 11. 47.

(2) A son of Abner and ruler of the tribe of Benjamin. It appears that the family of Abner continued in high authority after the death of its head or chief. (B. C. 1015.) Occurs 1 Ch. 27. 21.

**JAAZANIAH**, יַאֲזַנְיָה *Yaazanyáh*, m. Ἰεζονίας, Jezoniam.

"He will be heard of the Lord" (*exaudiebat Dominus*, Sim.), a comp. of the fut. of the root אָזַן *azán*, to hear (vid. Azaniah), and יָה *Yah*, vid. Jehovah.

(1) The son of Jeremiah the son of Habaziniyah, of the house of the Rechabites, whom the prophet Jeremiah tempted with wine; but he and the others of the Rechabites overcame the trial. (B. C. 600.) Occurs Je. 35. 3.

(2) A son of Azur, and one of the twenty-five

wicked princes whom Ezekiel saw in a vision, and probably one of the twenty-five men whom the prophet saw (8. 16) "at the door of the temple of the Lord, between the porch and the altar, with their backs toward the temple of the Lord and their faces toward the east, who worshipped the sun toward the east." (B. C. 594.) Occurs Eze. 11. 1.

(3) A son of Shaphan, and one of the seventy ancients whom Ezekiel saw in a vision with censers in their hands in the chamber of imagery, on the walls of which were portrayed "creeping things and abominable beasts, idols of the house of Israel." The seventy ancients are supposed to be the Jewish Sanhedrim. It is written with *vav*. (B. C. 594.) Occurs Eze. 8. 11.

(4) The son of Hoshaiyah, a Maachathite, one of the captains of the people, to whom Gedaliah gave assurances of good government on behalf of the king of Babylon. It is written with *vav*. In Je. 40. 8; 42. 1, it is written יְזַנְיָה *Y'zanyáh*, Jezaniah. (B. C. 588.) Occurs 2 Ki. 25. 23.

**JAAZER**, יַעֲזֵר *Yazér*, Ἰαζήρ, Jazer.

"Whom the Lord helps" (*cui opem ferat Deus*, Sim.), the fut. Hiphil of the root עָזַר *azdr*, to aid, vid. Ahiezer.

An ancient city of Moab, which, at the time of the conquest of Palestine by the Israelites, was occupied by the Amorites. It was situated beyond Jordan, at the foot of the mountains of Gilead. Concerning this city, St. Jerome (*De Locis Hebraicis*) says, "Jazer civitas Amorrhæorum in decimo lapide Philadelphię ad solis occasum, trans Jordanem, quæ fuit terminus tribus Gad, extenditurque usque Aroer, quæ et ipsa respicit usque Rabbam. Meminit urbis Jazer et Esaias in visione contra Moab, sed et Jeremias. Fuit autem separata levitis, et distat ab Esebon quindecim millibus, è qua magnum flumen erumpens, à Jordane suscipitur." It was celebrated for its good pasturage; therefore it was given to Reuben and Gad, who had very much cattle. It is written in the following places, יַעֲזֵר *Yaazéyr*, 1 Ch. 6. 81; 26. 31, and is also written in the Eng. Vers. Jazer. Occurs Nu. 21. 32; 32. 1, 3, 35; Jos. 13. 25; 21. 39; 2 Sa. 24. 5; Is. 16. 8, 9; Je. 48. 32, 32.

**JAAZIAH**, יַעֲזִיָּה *Yaazydh*, m. Ὀζία, Oziau.

"He is comforted of the Lord" (*consolatur Dominus*, Sim.), a comp. of the Arab. root عَزَى *to comfort*, and יָה *Yah*, abbreviated from the Divine name, vid. Jehovah.

A son of Mushi, a Levite. (B. c. cir. 1080.) Occurs 1 Ch. 24. 26, 27.

**JAAZIEL**, יַעֲזִיֵּל *Yaaziyéḷ*, m. 'Oזיֵּל, Jaziel.

"He is comforted of God," a comp. of the Arab. (vid. Jaaziah), and אֵל *El*, God, vid. Abdiel.

A Levite of the second degree, appointed by king David to take part in the worship of the Lord. He appears to be called also Aziel, ver. 20, q. v. (B. c. 1045.) Occurs 1 Ch. 15. 18.

**JABAL**, יָבֵל *Yabhál*, m. 'Iαβήλ, Jabal.

"Leading," "flowing," "river" (*fluxus, pro-fluxus aquæ*, i. e. qui instar fluminis se diffundet, Sim.), the same as the appell. יָבֵל *yabhál*, flowing, a river, Is. 30. 25; 44. 4 (it occurs only in these places), from the root יָבֵל *yabhál*, to flow, to lead, to carry, to bring, Je. 31. 9; Is. 23. 7; Ps. 60. 11.

A son of Lamech, whom Adah bare to him. He was the first of those who dwelt in tents—the inventor of tents, and also of the breeding and managing of cattle; in short, he was the introducer of pastoral life, and perhaps, hence his name, a leader of cattle, i. e. a shepherd. (B. c. 3870.) Occurs Ge. 4. 20.

**JABBOK**, יַבְבֹּק *Yabbóq*, 'Iαβώχ, Jacob.

"Emptying," "pouring out" (*a continuo murmure aquæ*, coll. rad. Arab. بَقْبَقَة *bombum edidit*, unde بَقْبَقَة *bombus aquæ*, compensata secunda radicali in prima, more Chaldaico, pro יַבְבֹּק, Sim.), by a Chaldaism for יַבְבֹּק *Yabbóq*, from the root בָּבַק *baqáq*, to empty, to make void, to pour out, Na. 2. 2; Je. 19. 7. A bottle is called בִּיבִי *baq-búq*, from the sound it makes when emptied. Ges. says, "In the Maltese *bakbak* is, to bubble, boil up, as water, like the Arab. بَغْبَغ *bokka*, a bubble of water, *bakbyka*, *bekbyka*, a bottle."

A brook which takes its rise in the mountains of Gilead, and falls into the river Jordan on the east. It is described by modern travellers as a very rapid stream, flowing over a bed of rocks; clear, and agreeable to the taste; while its banks are covered with wild olives, almonds, and other trees common to that eastern climate. It is now called وادی زرقا *Wady Zurkah*, i. e. the blue river. Occurs Ge. 32. 22; Nu. 21. 24; De. 2. 37; 3. 16; Jos. 12. 2; Ju. 11. 13, 22.

**JABESH**, יַבֶּשֶׁת *Yabhésh*, m. 'Iαβίς, Jabes.

"Dry," "arid" (*aridus, siccus*, Sim.), the same as the adj. יָבֵשׁ *yabhésh*, dry, dried up, Nu. 6. 3;

11. 6; from the root יָבֵשׁ *yabhásh*, to dry up, to wither, Job 15. 30; Ge. 8. 14.

(1) The father of Shallum, who conspired against Zachariah, the son of Jeroboam, king of Israel. Perhaps so called from his leanness; witness the Roman names, *Siccus, Siccus, Macer*, etc. (B. c. 810.) Occurs 2 Ki. 15. 10, 13, 14.

(2) A town in the land of Gilead, so called from the heat of the sun upon it, as it was situated upon a mountain, according to Eusebius and Jerome. When fully written it is Jabesh-gilead. It is sometimes written יַבֶּשֶׁת *Yabhéysh*. Xera, a town near the pillar of Hercules, was so called from the same reason. Occurs Ju. 21. 8, 9, 10, 12, 14; 1 Sa. 11. 1, 3, 5, 9, 10; 31. 11, 12, 13; 2 Sa. 2. 4, 5; 21. 12; 1 Ch. 10. 11, 12, 12.

**JABEZ**, יַעֲבֵז *Yabéts*, m. 'Iαβήης, Jabes.

"He will cause pain," i. e. to his mother in his birth (*dolorem creabat matri*, Sim.) as prob. for יַעֲבֵז *Yatsébh*, fut. Hiph. from the root אָבַז *atsábh*, to grieve, to hurt, to pain, 1 Ch. 4. 10; Ec. 10. 9.

(1) Who this Jabez was is very uncertain. The Targum represents him the same as with Othniel, but Scripture disproves this (vid. 1 Ch. 4. 13). The Jews think he was an eminent doctor of the law, and the founder of the city of Jabez, where dwelt afterwards many families of the scribes (1 Ch. 2. 55), who were his disciples. From his beautiful, short, and comprehensive prayer, we may conclude that he was both wise and good. He is said to have been "more honourable than his brethren." The two verses here referring to him, in these dry genealogical names, are like a little oasis in the weary desert. His mother so called him, because, as she said (1 Ch. 4. 9), יָלַדְתִּי בְּאֵיֶבֶת *yaladhtiy b'ótsebh*, "I bare him with sorrow." (B. c. 1444.) Occurs 1 Ch. 4. 9, 9, 10.

(2) A town in the tribe of Judah, which Kimchi thinks was built by Jabez (No. 1). It was inhabited by some doctors of the law, who were of the family of Salma. Occurs 1 Ch. 2. 55.

**JABIN**, יַבִּין *Yabíyn*, m. 'Iαβίν, Jabin.

"He will understand" (*intelligens erit*, Sim.), the fut. Hiphil, from the root יָבִין *biyn*, to understand, vid. Ahban.

(1) The name of a king of Hazor, who incited other Canaanitish kings to unite with him in war against the Israelites under Joshua, he being the head of those kingdoms. They encamped by the waters of Merom, but they were soon routed; and he was slain by Joshua, and his city burnt. (B. c. 1450.) Occurs Jos. 11. 1.

(2) The king of Hazor, and a descendant of Jabin (No. 1). He reigned in Hazor,—not in the city (for that was burnt by Joshua), but in the region belonging to it; for we may conclude that he dwelt in Harosheth of the Gentiles. He mightily oppressed the children of Israel for twenty years, and possessed nine hundred chariots of iron. At this time Deborah judged Israel, and by her wisdom and courage the Israelites were delivered out of his hand. (B.C. 1316.) Occurs Ju. 4. 2, 7, 17, 23, 24; 24; Ps. 83. 9.

**JABNEEL**, יַבְנֵאל *Yabhn'él*, Λεβνά and 'Ιαβνήλ, Jebneel.

“Caused to be built of God” (quem *edificari faciat Deus*, Sim.), a comp. from the root בָּנָה *banáh* (vid. Bajith), and the Divine name אֱלֹהִים *El*, God, vid. Abdiel.

(1) A city in the tribe of Judah, and not far from the coasts of the Philistines. Occurs Jos. 15. 11.

(2) A town on the borders of Naphtali, and probably near Lebanon and Sidon. Occurs Jos. 19. 33.

**JABNEH**, יַבְנֵה *Yabhnéh*, 'Ιαβνήρ, Jabnia.

“Will be built,” i.e. will be prospered (quam *edificari faciat*, scil. Deus, Sim.), fut. Hiphil of the root בָּנָה *banáh*, vid. Bajith.

A city of the Philistines, taken by Uzziah, king of Judah. Occurs 2 Ch. 26. 6.

**JACHAN**, יַעֲכָן *Yakán*, m. 'Ιωαχάν, Jachan.

“He will stir up,” fut. from יָעַץ *akhán*, unused root, vid. Achan.

A chief of the house of Gad, dwelling in the land of Bashan. (B.C. 1100.) Occurs 1 Ch. 5. 13.

**JACHIN**, יָכִין *Yakhiyn*, m. 'Αχείν, Jachin.

“He will establish” (*stabiliet vel stabilit*, Sim.), fut. Hiphil from the root כָּיִן *kun*, to establish, vid. Chun.

(1) The fourth son of Simeon, who was so called from the stability of his character. He is called יָרִיב *Yariybh*, Jarib, 1 Ch. 4. 24, which is of the same meaning. He was the founder of the יַכִּינִי *Yakhiyniy*, Jachinites, Nu. 26. 12. (B.C. 1700.) Occurs Ge. 46. 10; Ex. 6. 15; Nu. 26. 12.

(2) A priest to whom appertained the twenty-first service in the worship of God's house. (B.C. 1015.) Occurs 1 Ch. 24. 17.

(3) A priest in the time of Nehemiah. (B.C. 445.) Occurs 1 Ch. 9. 10; Nu. 11. 10.

(4) The right hand pillar of the temple of Solomon was so named when it was reared up. Abarbanel conjectures that Solomon reared this pillar and the pillar Boaz, to symbolize the pillar of cloud and

pillar of fire in the wilderness,—this representing the pillar of cloud, vid. Boaz. Occurs 1 Ki. 7. 21; 2 Ch. 3. 17.

**JACHINITES**, vid. Jachin, No. 1.

**JACOB**, יַעֲקֹב *Yaagóbh*, m. 'Ιακώβ, Jacob.

“He will supplant;” “a heeler,” “one who trips up,” or “takes hold by the heel” (*calcaneum tenebat*, Sim.), fut. of the root עָקַב *aqábh*, to supplant, vid. Akkub.

The younger twin son of Isaac, and so named because, when being born, he took hold of his brother's heel. St. Jerome says, on Ge. 27. 36, “*juste vocatum est nomen ejus יַעֲקֹב Jacob, supplantavit enim me ecce secundo*: Ab eo igitur, quod fratrem arte deceperit, allusit ad nomen. Qui ideo Jacob ante vocatus est, quod in ortu plantam fratris apprehenderat.” He was called Jacob, first, because, as Hosea states the fact most distinctly (Ho. 12. 4), יִיחָדֵךְ עָקַב בְּטֶן בָּבֶתֶן *Babétén aqábh eth-ahhiyv*, “He took his brother by the heel in the womb.” LXX. Ἐν τῇ κοιλίᾳ ἐπτέρνισε τὸν ἀδελφὸν αὐτοῦ. Vulg. “In utero supplantavit fratrem suum.” In all places where this word occurs in the Hebrew, the LXX. have translated it as above, by πτερνίζω; which Suidas, after Theodoret, on Ps. 41. 10, explains by καταβάλλω, to throw down, or cast down, by tripping up heels, as racers do. He was called Jacob, secondly, because he supplanted his brother by fraud, and obtained the blessing of the first-born son; hence he was called by this name, because of his taking hold of his brother's heel, as emblematical and prophetic of his supplanting and defrauding him of his birthright. He was afterwards called Israel, q. v. (B.C. 1770.)

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Exodus 1. 1, 5 - 2. 24 - 3. 6, 15, 16 - 4. 5 - 6. 3, 8 - 19. 3 - 33. 1.  
Leviticus 26. 42.  
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1 Samuel 12. 8.  
2 Samuel 23. 1.

**JADA**, יָדָא *Yadhá*, m. 'Iadaé, Jada.

"He knows," præt. Kal, from יָדָא *yadhá*, to know, vid. Eliada.

The second son of Onam. (B.C. 1450.) Occurs 1 Ch. 2. 28, 32.

**JADAU**, יָדָו *Yaddáv*, m. 'Iadaí, Jeddu.

"Beloved of the Lord" (*dilectus Domini*, Sim.), vid. Iddo, No. 2.

A son of Nebo, who had erred in marrying a foreigner. In the פָּרָי it is written יָדָי *Yaddáy*. (B.C. 457.) Occurs Ezr. 10. 43.

**JADDUA**, יָדָוּא *Yaddúa*, m. 'Ieddouá, Jeddua.

"Celebrated," "known," i.e. of God (*bene notus, celebris*, Sim.), from the root יָדָא *yadhá*, to know, vid. Eliada.

(1) A chief priest, a son of Jonathan. (B.C. 520.) Occurs Ne. 12. 11, 22.

(2) One of the Levites who signed the covenant in the days of Nehemiah. (B.C. 445.) Occurs Ne. 10. 21.

**JADON**, יָדֹן *Yadhón*, m. Εὐάπων, Jadon.

"Whom God will judge" (*judicat Deus*, Sim.), fut. from the root יָדַן *diyn*, to judge, vid. Dan.

A Meronothite, who assisted in rebuilding the wall of Jerusalem. (B.C. 445.) Occurs Ne. 3. 7.

**JAEL**, יָעֵל *Yael*, f. 'Iaél, Jahel.

"Ibex," "chamois," the same as the appell. יָעֵל *yael*, occurring only in the plur. יָעֵלִים *y'elym*, Ps. 104. 18, from the root יָעַל *yaél*, to profit, to ascend, Pr. 11. 4; Je. 2. 8.

The wife of Heber, the Kenite. In the days of Deborah, she slew Sisera, the captain of Jabin's army, by driving a nail through his temples while he lay asleep in her tent, whither he had fled for refuge. (B.C. 1316.) Occurs Ju. 4. 17, 18, 21, 22; 5. 6, 24.

**JAGUR**, יָגוּר *Yaghúr*, 'Aσώρ, Jagur.

"Lodging" (*mansio continua*, Sim.), from the fut. of יָגַר *gur*, to sojourn, vid. Gerar.

A town in the tribe of Judah. Occurs Jos. 15. 21.

**JAH**, vid. Jehovah.

**JAHATH**, יָהָת *Yáhhath*, m. 'Iéth, Jahath.

"He will carry away," or "he will be broken" (*auferebat*, Sim.), from the root יָהָת *hhatháth*, to be broken, vid. Hathath.

(1) The great-grandson of Judah through Shobal his son. His descendants inhabited a city called

Zorah, in the land of Judah. (B.C. 1600.) Occurs 1 Ch. 4. 2, 2.

(2) A descendant of Gershom, of the tribe of Levi. (B.C. 1450.) Occurs 1 Ch. 6. 20, 43.

(3) A son of Shimei, and chief of the Gershonites in the time of David. (B.C. 1015.) Occurs 1 Ch. 23. 10.

(4) A son of Shelomoth, a Levite. (B.C. 1015.) Occurs 1 Ch. 24. 22.

(5) A Levite who was an overseer of the workmen in the house of the Lord, when king Josiah had it restored. (B.C. 634.) Occurs 2 Ch. 34. 12.

**JAHAZ**, יָהָז *Yáhaz*, 'Iaσά, Jasc.

"A round depressed place" (*terra depressa et rotunda*, ut Arab. <sup>5</sup>وهضة, Sim.), from יָהָז *yaház*, unused root, Arab. to tread down.

A Moabitish city near the desert. Moses defeated Sihon near this place. After the conquest, it was allotted to the tribe of Reuben; and became finally a sacerdotal city. It is written also יָהָזָה *Yahtsáh*, Jahaz, Jahazah, and Jahzah, in the following places: Nu. 21. 23; De. 2. 32; Jos. 13. 18; Ju. 11. 20; 1 Ch. 6. 78; Je. 48. 21. Occurs Is. 15. 4; Je. 48. 34.

**JAHAZAH**, vid. Jahaz.

**JAHAZIAH**, יָהָזִיָּה *Yahhz'yáh*, m. 'Iaζías, Jaasia.

"He will see the Lord" (*respicit Dominus*, vel (quem) *respiciat Dominus*, Sim.), a comp. of the fut. of יָהָז *hhazáh* (vid. Colhozeh), and יָה *Yah*, vid. Jehovah.

The son of Tikvah, one of those who investigated the matter of the Jews marrying foreign wives. (B.C. 457.) Occurs Ezr. 10. 15.

**JAHAZIEL**, יָהָזִיָּאֵל *Yahhaziyél*, m. 'Ieζiήλ, Jeheziel.

"He will be seen of God" (*aspicit Deus*, Sim.), a comp. of the root יָהָז *hhazáh* (vid. Colhozeh), and אֵל *El*, vid. Abdiel.

(1) A Benjamite who joined the army of David at Ziklag. (B.C. 1058.) Occurs 1 Ch. 12. 4.

(2) A priest who blew a trumpet before the ark of the covenant of God. (B.C. 1042.) Occurs 1 Ch. 16. 6.

(3) The third in order of the sons of Hebron. (B.C. 1015.) Occurs 1 Ch. 23. 19; 24. 23.

(4) The son of Zechariah. (B.C. 896.) Occurs 2 Ch. 20. 14.

(5) The son of Shechaniah. (B.C. 487.) Occurs Ezr. 8. 3.

**JAHDAL**, יַהְדָּאֵל *Yahdáy*, m. 'Aḏḏat, Jahaddai.

"He will be directed of the Lord" (quem *ducat* vel *dirigat Dominus*, Sim.), a comp. of the fut. of הָדָה *hadáh*, to direct, to stretch out; it occurs only once, Is. 11. 8.

The father of Regem. We read nothing of him in the Scripture genealogy; but the Jews consider him to be one of Ephah's sons, and most probably Moza: hence he had two names, which was not uncommon among the Jews. (B. C. 1500.) Occurs 1 Ch. 2. 47.

**JAHDIEL**, יַהְדִּיֵּאל *Yahhdiyél*, m. 'Iedíal, Jediel.

"He will be made glad of God" (*exhilarat Deus*, Hiller.), a comp. of the fut. Hiph., from the root הָדָה *hadáh*, to be glad, to rejoice, Ps. 21. 7; Ex. 18. 9; Job 3. 6 (it occurs only in these three places), and the divine name אֵל *El*, God, vid. Abdiel.

A Manassite, a man of valour, and head of his house. (B. C. 771.) Occurs 1 Ch. 5. 24.

**JAHDOL**, יַהְדֹּל *Yahhdó*, m. 'Iedḏat, Jeddo.

"His union" (*conjunctio illius*, scil. Deus, Sim.), the appell. יָחַד *yahhád* (with the affix), union, together, 1 Ch. 12. 7, from the root יָחַד *yahhád*, to unite, to join together, Ge. 49. 6; Is. 14. 20; Ps. 86. 11.

The son of Buz, a Gadite. (B. C. 1450.) Occurs 1 Ch. 5. 14.

**JAHLEEL**, יַהְלֵֿל *Yahhl'él*, m. 'Achoḡal, Jalehel.

"Hope of God" (*spes Dei*, Heb. Onomas.), a comp. of the root יָחַל *yahhál*, to hope, to expect, to wait for, Ps. 119. 49; Ge. 8. 12, and אֵל *El*, God, vid. Abdiel.

The third son of Zebulun, who believed that God would give him another son; hence he named him a son "expected from God." The *ἀνάνευσις* of Dr. Hohlenburg is incorrect. He was the founder of the יַהְלֵֿלִי *Yahhl'elíy*, m. Jahleelites, Nu. 26. 26. (B. C. 1700.) Occurs Ge. 46. 14; Nu. 26. 26.

**JAHLEELITES**, vid. Jahleel.

**JAHMAI**, יַהְמַי *Yahhmáy*, m. 'Iamat, Jemai.

"He will be guarded of the Lord" (quem *abscondat* vel *custodiat Dominus*, Sim.), a comp. of the fut. Hiph. from הָמָה *hamáh* (vid. Hamath), and *yodh*, the sign of the divine name for Jehovah, q. v.

The fourth son of Tola the first-born son of Issachar. (B. C. 1700.) Occurs 1 Ch. 7. 2.

**JAHAZ**, vid. Jahaz.

**JAHEEL**, יַהֲזֵֿל *Yahhts'él*, m. 'Asoḡal, Jasiel.

"He will allot of God" ("quem *distribuit*, i. e. *pro portione donat Deus*," Sim.; "*dividium Dei*," St. Jer.), a comp. from the fut. Kal. of the root חָצַק *hhatsáh*, to divide, to apportion, Ex. 21. 35; Nu. 31. 27, and the divine name אֵל *El*, God, vid. Abdiel.

A son of Naphtali. In 1 Ch. 7. 13, it is written יַהֲזֵֿיִל *Yahhtsiyél*, Jahziel, and the patron. is יַהֲזֵֿלִי *Yahhts'elíy*, m. Jahzeelites, Nu. 26. 26. (B. C. 1700.) Occurs Ge. 46. 14; Nu. 26. 26.

**JAHERAH**, יַהֲזֵֿרָה *Yahhzeráh*, m. 'Ezúpá, Jezra.

"He will be caused to return" (*reducet* vel *reducatur*, scil. Deus populum suum ex captivitate, Sim.), fut. Hiph. of the root הָזִיר *hhazúr*, vid. Hazor.

A priest, father of Adiel, who was engaged in the work of the house of God. (B. C. 500.) Occurs 1 Ch. 9. 12.

**JAHZIEL**, vid. Jehaziel and Jahzeel.

**JAIR** (No. 1), יַאֲזֵֿר *Yatyr*, m. 'Iatp, Jair.

"He will enlighten," or "diffuse light" (*splendebit*, *lucebit*, Sim.), from the fut. Hiph. of the root אָרָא *Ur*, vid. Ur.

(1) A descendant of Manasseh by his mother, his father being of Judah. He joined the children of Machir (to whom, by his mother's side, he was nearly related) in their expedition against Gilead, in which he displayed mighty prowess, conquering the villages, twenty-three of which he had for his possession, and called them after his own name, the villages of Jair, יַאֲזֵֿרִית *Hhavróth-yatyr*, Havoth-jair, "villages of the enlightener," q. v.; and Bashan-havoth Jair, De. 3. 14. The patron. is יַאֲזֵֿרִי *Yatyríy*, Jairite, 2 Sa. 20. 26. (B. C. 1452.) Occurs Nu. 32. 41, 41; De. 3. 14; Jos. 13. 30; 1 Ch. 2. 22, 23.

(2) The eighth judge of Israel, a Gileadite, and probably a descendant of the former. He had thirty sons, who rode on thirty asses' colts, and they inhabited the thirty cities of Jair, and most probably administered justice according to the law. It was the custom for the noblest persons to ride on these beasts, not in Judea and Arabia only, but also among the Romans. (B. C. 1180.) Occurs Ju. 10. 3.

(3) The son of Shimei and father of Mordecai, and great uncle of queen Esther. (B. C. 550.) Occurs Es. 2. 5.

**JAIR** (No. 2), יַעֲזֵֿר *Yatyr*, m. 'Iatp, Saltus.

"He will embroider," vid. Jaare-oregim and Dan-jaan.

The father of Elhanan. (B. C. 1080.) Occurs 1 Ch. 20. 5.



"Will be liberated of the Lord," a comp. of the root **פלט** *palat*, vid. Eliphalet.

The locality of this place is very uncertain, but we may conjecture it was on the western part of the Holy Land, towards the Mediterranean. It was so denominated from Japhlet the son of Heber. Occurs Jos. 16. 3.

**JAPHO**, **יָפֹה** *Yaphó*, **Ἰόππη**, Joppen.

"Beautiful" city (*Callipolis*, Sim.), from the root **יָפָה** *yapháh*, to be beautiful, to adorn, Eze. 16. 3; Je. 10. 4.

A city in the tribe of Dan, which was a well known port of the Mediterranean, and is celebrated as the place where Jonah embarked when he shrunk from his mission to Nineveh. It is now called *Jáfa*, and maintains its name as an important port. In Ezr. 3. 7, it is written **יָפֹה** *Yaphó*, and in the Eng. Vers. is sometimes written Joppa. Occurs Jos. 19. 46; 2 Ch. 2. 15; Jon. 1. 3.

**JARAH**, vid. Jehoadah.

**JAREB**, **יָרֵב** *Yaréb*, m. **Ἰαρεύμ**, Ultorem.

"He will plead," "adverse," from the root **יָרֵב** *riybh*, and **רִיב** *rubh*, to contend forensically, to strive, to plead a cause, Ho. 5. 13; Ps. 43. 1.

The name of a king, but which is commonly considered an appellative. In the first place it seems to apply to Tiglath-pileser, king of Assyria, unto whom Menahem king of Israel looked for aid, and to plead his cause; and in the second place to Shalmaneser king of Assyria, who took the Israelites into his protection by making them tributaries. Occurs Ho. 5. 13; 10. 6.

**JARED**, **יָרֵד** *Yéredh*, m. **Ἰάρεδ**, Jared.

"Descent," from the root **יָרַד** *yarád*, to descend, to go down, Ge. 43. 20; 28. 12.

(1) The father of Enoch of the line of Seth. Written also, Jered. (Born B. C. 3544, died B. C. 2682.) Occurs Ge. 5. 15, 16, 18, 19, 20; 1 Ch. 1. 2.

(2) A son of Jehudijah. He was the father or founder of Gedor. (B. C. 1400.) Occurs 1 Ch. 4. 18.

**JARESIAH**, **יְעָרֵשִׁיָּה** *Yareshyáh*, m. **Ἰαρεσία**, Jersia.

"He will be nourished of the Lord," a comp. of the fut. from **אָרַשׁ** *arásh*, unused root ("Syr. **حرف** to fatten," Ges.), and **יָה** *Yah*, vid. Jehovah.

A son of Jeroham, a Benjamite. (B. C. 1300.) Occurs 1 Ch. 8. 27.

**JARHA**, **יָרְחָה** *Yarhhá*, m. **Ἰωρχήλ**, Jeraa.

"Increasing moon," "Q. d. **יָרַח** *luna crescens*; **רָעַ** a rad. Arab. **أوج** *augmentum cepit, increvit*, spec.

de luce, unde **أوج** *auroræ splendor*, Heb. **אֶרְבָּ**, Job 36. 33," Sim.

An Egyptian servant in the household of Sheshan, to whom Sheshan gave his daughter to wife. It is very probable he was a proselyte to the Jewish religion, and being a faithful servant, and the same as Eliezer of Damascus in the family of Abraham, Sheshan gave him his freedom and his daughter in marriage, as a reward of his faithfulness. However, we cannot now discover the reason why so long a genealogy is given of him. (B. C. 1400.) Occurs 1 Ch. 2. 34, 35.

**JARIB**, **יָרִיב** *Yariybh*, m. **Ἰαρίβ**, Jarib.

"He will plead the cause" (*causam aget*, scil. Deus parentum, Sim.), from the fut. Hiph. of the root **יָרֵב** *riybh*, vid. Jareb.

(1) A son of Simeon, who is also called Jachin. (B. C. 1720.) Occurs 1 Ch. 4. 24.

(2) One of the men of understanding, for whom Ezra sent to consult with him. (B. C. 457.) Occurs Ezr. 8. 16.

(3) A priest who had taken a Gentile wife, and who also put her away at the request of Ezra and offered a ram for his trespass. (B. C. 457.) Occurs Ezr. 10. 18.

**JARMUTH** **יֶרְמוּת** *Yarmuth*, **Ἰερμοῦθ**, Jerimoth.

"High" (*altitudo*, Sim.), from **יָרַם** *yarám*, unused root, i. q. **רָמַם** *rum*, vid. Abiram.

(1) A town in the tribe of Judah. Occurs Jos. 10. 3, 5, 12; 12. 11; 15. 35; Ne. 11. 29.

(2) A town in the tribe of Issachar. In Jos. 19. 21, it is written **רֵמֶת** *Rémeth*, Remeth, and **רָאִמֹת** *Ramóth*, Ramoth, 1 Ch. 6. 73. Occurs Jos. 21. 29.

**JAROAHA**, **יָרֹאחַ** *Yaróahh*, m. **Ἰδαί**, **Ἀδαί**, Jara.

"Moon," the same as the appell. **יָרֵחַ** *yaréahh*, moon, vid. Jerah.

A son of Gilead. (B. C. 1270.) Occurs 1 Ch. 5. 14.

**JASIEL**, vid. Jaasiel, No. 1.

**JASHEN**, **יָשֵׁן** *Yashén*, m. **Ἀσάν**, Jassen.

"Sleeping" (*somnolentus*, Metaphorice, *iners, languidus*, Sim.), part. and verbal adj. from the root **יָשַׁן** *to sleep, to be dry, to be old*, Le. 26. 10; 13. 11; Job 3. 13; Ge. 2. 21.

The father of one of the heroes of David. (B. C. 1085.) Occurs 2 Sa. 23. 32.

**JASHER**, vid. Jeshar.

**JASHOBEAM**, יֶשׁוּבָעַם *Yashobhám*, m. 'Ιεσβεάδα, Jesbaam.

"He will return among the people" (*habitabit in populo*, Sim.), a comp. of the fut. from the root שׁוּב *shubh* (vid. Eliashib), and עַם *am*, people, vid. Amad.

One of the mighty men of king David, chief of the captains, who slew three hundred men at one time with his spear. In 2 Sa. 23. 8, he is said to have lifted up the spear against eight hundred men at one time, all of whom he slew. Kimchi says, he slew eight hundred in one battle and three hundred in another; but, perhaps, we may reconcile this discrepancy by understanding that he engaged a number of men in battle, of whom he killed three hundred with his own hand, and, a panic seizing the remaining five hundred, as in the case of Jonathan (No. 3), they took to flight, in which five hundred more were killed in pursuit. Mayerus interprets, 'after he had slain three hundred, he was so little tired that he slew as many more as made eight hundred.' (B. c. 1048.) Occurs 1 Ch. 11. 11; 12. 6; 27. 2.

**JASHUB**, יֶשׁוּב *Yashúbh*, m. 'Ιασούβ, Jashub.

"He will return" ("redibit," Sim.; "conversis," St. Jer.), fut. of the root שׁוּב *shubh*, to return, vid. Eliashib.

(1) A son of Issachar. In 1 Ch. 7. 1, in the כְּתִיב, it is written יֶשׁוּב *Yashiybh*, from the fut. Hiphil. He was the founder of the יֶשׁוּבִים *Yashubhiy*, Jashubites, and hence the patronymic, Nu. 26. 24. He is the same as Job, Ge. 46. 13. (B. c. 1692.) Occurs Nu. 26. 24.

(2) A son of Bani. (B. c. 456.) Occurs Ezr. 10. 29.

**JASHUBI-LEHEM**, יֶשׁוּבִי לְחֶם *Yashubhiy-léhhem*, m. ἀπέστρεψεν αὐτοὺς ἀβελήρην, qui reversi sunt in Lahem.

"He is restored by bread" (*restituitur panis*, Sim.), a comp. of the root שׁוּב *shubh*, to return (vid. Eliashib), and לֶחֶם *léhhem*, bread, vid. Bethlehem.

The name of a man. Some conjecture it to be, inhabitants of Lehem, where the posterity of Shelah settled. If it refers to one individual, he probably lived B. c. 1300. Occurs 1 Ch. 4. 22.

**JASHUBITES**, vid. Jashub, No. 1.

**JASIEL**, vid. Jaasiel.

**JATHNIEL**, יֶתְנִיאל *Yathniyé*, m. 'Ιεθνηήλ, Jathanael.

"He will be given of God" (*quem muneri dat Deus*, Sim.), a comp. of the fut. Hiph. from the root

תָּנָה *tandh*, to give presents (vid. Etham), and the Divine name אֱלֹהִים *El*, God, vid. Abdiel.

The fourth son of Meshelemiah the son of Kore. (B. c. 1015.) Occurs 1 Ch. 26. 2.

**JATTIR**, יַתִּיר *Yattiyr*, 'Ιεθέρ, Jether.

"Pre-eminent," "lofty," the same as the adj. יָתִיר *yattiyr*, excellent, pre-eminent, Da. 2. 31, from the root יָתַר *yathár*, to exceed bounds, vid. Abiathar.

A town situated on the mountains of Judah, and so called from its elevation. Occurs Jos. 15. 48; 21. 14; 1 Sa. 30. 27; 1 Ch. 6. 57.

**JAVAN**, יָוָן *Yaván*, m. 'Ιωάν, Javan.

"Supple," "clay" (*mollis*, Sim.), prob. for יָוֶן *yavén*, clay, Ps. 69. 3, from יָוֶן *yavén*, unused root; but according to Ges. having the sense of *boiling up*.

The fourth son of Japheth. He settled in Greece; under which word we must understand not only Achaia and the countries around it, but also Macedonia and the regions on the west. He was the father of the Ionians, and this name is used metonymically for the Greeks and their country. The prophet Daniel calls Alexander, who came out of Macedonia, king of Javan, which the Eng. Version translates Greece. The Chaldee paraphrase has instead of Javan, Macedonia. The radicals of this name יָוֶן *yon*, with the *hholem*, may be read *Yon*, or *Ion*; hence Iones, whom Homer calls also Iaones. (B. c. 2298.) Occurs Ge. 10. 2, 4; 1 Ch. 5. 7; Is. 66. 19; Eze. 27. 13, 19; Da. 8. 21; 10. 20; 11. 2; Zec. 9. 13.

**JAZER**, vid. Jaazer.

**JAZIZ**, יָזִיז *Yaziyz*, m. 'Ιαζίζ, Jaziz.

"He will bring abundance," "he will shine" (*splendebit*, Sim.), fut. Hiph. from יָזַז *zuz*, unused root, to move about, as living, hence the appell. יָזִיז *ziyz*, a full breast, abundance, shining, Is. 66. 11; Ps. 50. 11.

A Hagerite, who was overseer of the flocks of king David. An appropriate name for the royal chief shepherd. (B. c. 1020.) Occurs 1 Ch. 27. 31.

**JEARIM**, יְעָרִים *Y'ariym*, 'Ιαρίν, Jarim.

"Forests," plur. of the appell. יָעַר *yáar*, a forest, vid. Dan-jaan.

A mount on the borders of Judah, and the same as Chesalon. These Latin and Greek names are similar, as *Lucus Feronia*, *Lucus Sacer*, *Lucus Augusti*, *Lucus Asturum*, Δρυμός, i. e. a forest, or pasture land in a woody country, a city of Bæotia and Attica. Δρυμοῦσα, i. e. full of woods and trees.



‘Yλη, i. e. a wood, a city of Cyprus, and another of Bæotia. Occurs Jos. 10. 15.

**JEATERAI**, יֵאֲתָרִי *Y'athrdy*, m. 'Ιεθρί, Jethrai.

“He will abound of the Lord” (*superesse facit vel faciat Dominus*, Sim.), a comp. of the fut. of the root יֵתֵר *yathár*, to abound (vid. Abiathar), and *yodh*, the sign of the Divine name, vid. Jehovah.

A son of Zerah, and called verse 41 Ethni, “gift of the Lord,” q. v. (B. c. cir. 1250.) Occurs 1 Ch. 6. 21.

**JEBERECHIAH**, יְבֶרֶךְיָהוּ *Y'bherekhyáhu*, m.

Βαραχίω, Barachias.

“He will be blessed of the Lord” (ex יְבֶרֶךְ יְהוָה *benedicit benedictio Domini*, Sim.), a comp. of the fut. of the root בָּרַךְ *barákh*, to bless (vid. Barachel), and יְהוָה *Yahú*, vid. Jehovah.

The father of Zechariah, employed as a witness by the prophet Isaiah. (B. c. 770.) Occurs Is. 8. 2.

**JEBUS**, יְבוּס *Y'bus*, 'Ιεβούς, Jebus.

“Treading down,” or a place “trodden down” (*conculcatio*, i. e. *devictio*, scil. *hostium*, Sim.), from the root בָּיַס *bus*, to tread down with the feet, polluted, Is. 14. 25; Eze. 16. 6, the *yodh* being used intensively.

The ancient name of Jerusalem, called after the third son of Canaan, from whom the Jebusites descended. Its ancient inhabitants were very warlike, and manifested their valour by retaining possession of Jerusalem until the time of David, by whom they were expelled. It is also called Jebusi. The patronymic is יְבוּסִי *Y'bhusiy*, Jebusite, Jebusites, and will be found in the following places: Ge. 10. 16; 15. 21; Ex. 3. 8, 17; 13. 5; 23. 23; 33. 2; 34. 11; Nu. 13. 29; De. 7. 1; 20. 17; Jos. 3. 10; 9. 1; 11. 3; 12. 8; 15. 8, 63, 63; 18. 16, 28; 24. 11; Ju. 1. 21, 21; 3. 5; 19. 11; 2 Sa. 5. 6, 8; 24. 16, 18; 1 Ki. 9. 20; 1 Ch. 1. 14; 11. 4, 6; 21. 15, 18, 28; 2 Ch. 3. 1; 8. 7; Eze. 9. 1; Ne. 9. 8; Zec. 9. 7. The last of this race we read of is Araunah, from whom king David purchased the threshing-floor to build an altar unto the Lord. Occurs Ju. 19. 10, 11; 1 Ch. 11. 4, 5.

**JEBUSI, JEBUSITE, JEBUSITES**, vid. Jebus.

**JECAMIAH**, vid. Jekamiah.

**JECHOLIAH**, יְכֹלִיָּהוּ *Y'kholyáhu*, f. 'Ιεχολία, Jechelia.

“Made strong of the Lord,” a comp. of the root יָכַל *yakhól*, to be able, to be strong, Ex. 18. 23; Nu. 22. 38, and יְהוָה *Yahú*, vid. Jehovah.

The mother of Azariah king of Judah, and wife of king Amaziah. She was a native of Jerusalem. It is also written, 2 Ch. 26. 3, יְכֹלִיָּה *Y'kholyáh*, Jecoliah. (B. c. 810.) Occurs 2 Ki. 15. 2.

**JECOLIAH**, vid. Jecholiah.

**JECONIAH**, יְכֹנִיָּהוּ *Y'khonyáh*, m. 'Ιεχονίας, Jechonias.

“He will be established of the Lord,” a comp. of the fut. of the root כָּוֵן *kun*, to establish (vid. Chun), and יְהוָה *Yah*, vid. Jehovah.

The eldest son of Jehoiakim, and his successor on the throne of David. He was taken captive by Nebuchadnezzar to Babylon, where he died. His name is written also, Je. 24. 1, יְכֹנִיָּהוּ *Y'khonyáhu*, and in Je. 27. 20 (in יְרִי), יְכֹנִיָּה *Y'khonyáh*. He is also called Jehoiachin. (B. c. 599.) Occurs 1 Ch. 3. 16, 17; Es. 2. 6; Je. 27. 20; 28. 4; 29. 2.

**JEDIAIAH** (No. 1), יְדִיָּה *Y'dhayáh*, m. 'Ιεδαία, Idaia.

“Praise of the Lord” (*laus*, s. *celebratio Domini*, Sim.), from the root יָדָה *Yadháh*, to praise (vid. Beeliada), and יְהוָה *Yah*, vid. Jehovah.

(1) The son of Shimri. (B. c. 1080.) Occurs 1 Ch. 4. 37.

(2) The son of Harumaph. (B. c. 445.) Occurs Ne. 3. 10.

**JEDIAIAH** (No. 2), יְדִיעִיָּה *Y'dhayáh*, m. 'Ιεδαεί, Jedaia.

“Known of the Lord” (*cognovit Dominus*, Sim.), a comp. from the root יָדָע *yadhá*, to know (vid. Eliada), and יְהוָה *Yah*, vid. Jehovah.

(1) To whom appertained the second lot in the service of the house of the Lord. (B. c. 1015.) Occurs 1 Ch. 24. 7.

(2) The son of Joiarib, a chief priest of the house of Jeshua. He returned from captivity. (B. c. 536.) Occurs Eze. 2. 36; Ne. 7. 39; 12. 6, 7, 19, 21; Zec. 6. 10, 14.

(3) A priest. (B. c. 445.) Occurs 1 Ch. 9. 10; Ne. 11. 10.

**JEDIAEL**, יְדִיעֵאל *Y'dhiyael*, m. 'Ιεδιήλ, Jadiel.

“Known of God” (*cognitio Dei*, Sim.), a comp. from the root יָדָע *yadhá*, to know (vid. Eliada), and אֵל *El*, God, vid. Abdiel.

(1) The third son of Benjamin. He is also called Ashbel, q. v. (B. c. 1700.) Occurs 1 Ch. 7. 6, 10, 11.

(2) One of king David's mighty men of valour, the son of Shimri. (B. c. 1048.) Occurs 1 Ch. 11. 45; 12. 20.

(3) A son of Meshelemiah, the son of Kore. (B.C. 1015.) Occurs 1 Ch. 26. 2.

**JEDIDAH**, יְדִידָה *Y'dhiydáh*, f. 'Ieḏía, Iddia.

"Beloved" (*dilectus*, Sim.), fem. of יָדִיד *yadhīyd*, appell. *beloved, a friend*, Is. 5. 1, from יָדַד *yadhád*, vid. Iddo, No. 2.

The mother of king Josiah, the daughter of Adaiah of Boscath. She was a good woman, and instilled good principles into her son when he was young. (B.C. 641.) Occurs 2 Ki. 22. 1.

**JEDIDIAH**, יְדִידְיָה *Y'dhiydhyáh*, m. 'Ieḏḏeḏí, Amabilis Domino.

"Beloved of the Lord" (*dilectus Domini*, Sim.), a comp. of יָדִיד *yadhīyd*, *beloved* (vid. Jedidah), and יָה *Yah*, vid. Jehovah.

A name of king Solomon, so called, "because of the Lord;" or as the Vulg. says, "eo quòd diligeret eum Dominus." It is an abbreviated form of יְדִיד יְהוָה *Y'dhiyd Y'hováh*, De. 33. 12, "the beloved of the Lord," used by Jacob of Benjamin. The Ethiopic name, *Fekur Egzie*, is of the same meaning, and so are the following Greek and Latin names, *Theophilus, Philotheus, Herophilus, Deocarus*. (B.C. 1015.) Occurs 2 Sa. 12. 25.

**JEDUTHUN**, יְדֻתָּן *Y'dhuthún*, masc. 'Idḏoún, Idithun.

"Praising," "celebrating," from the obsolete n. יְדֻתָּ *y'dhuth*, *praise*, from the Hiph. of the root יָדָה *yadháh* (with the addition of the termination יָן *un*), *to confess, to praise*, vid. Beeliada.

(1) A Levite, whom king David set over the choir in the house of the Lord. He was a chief musician; and the three Psalms in which his name occurs in the title appear to be Psalms of praise; and perhaps he and his descendants were so denominated because they sung these particular Psalms, as his sons were also known by this name. In the following texts it is written יְדֻתָּן *Y'dhiythún*, 1 Ch. 16. 38; Ps. 30, *title*; 77, *title*. (B.C. 1040.) Occurs 1 Ch. 16. 41, 42, 42; 25. 1, 3, 3, 3, 6; 2 Ch. 5. 12; 29. 14; 35. 15; Ps. 39, *title*; 62, *title*.

(2) A son of Galah, a Levite. (B.C. 536.) Occurs 1 Ch. 9. 16; Ne. 11. 17.

**JEEZER**, vid. Abiezer.

**JEGAR SAHADUTHA**, יֶגֶר שְׁהָדוּתָא *Y'ghár sahadhuthá*, Βοννὸς τῆς μαρτυρίας, *Acervus testimonii*.

"The heap of witness," a comp. of two Chald. and Syr. words.

The Syriac name which Laban gave to the heap of witness, or the mound of stones, which Jacob called Galeed. The Vulg. and LXX. paraphrase these names; but in the Vulg. the following words occur, which are neither in the original nor any other version, and were probably a marginal gloss by St. Jerome, which has since crept into the text: "uterque juxta proprietatem linguæ suæ,"—*each according to the idiom of his own tongue*. One is pure Chald. (or Syr.), and the other pure Heb. St. Jerome says on this place, "Rursum lingua Syra *acervus* יֶגֶר appellatur: שְׁהָדוּתָא *testimonium*: Jacob igitur *acervus testimonii*, hoc est, יֶגֶר גָּלֵאד *Galaad*, lingua appellavit Hebræa; Eaban vero id ipsius, id est, *acervus testimonii*, Jegar-sahadutha, à gentis suæ sermone vocavit, erat enim Syrus, et antiquam linguam parentum, provinciæ, in qua habitabat, sermone mutaverat." Occurs Ge. 31. 47.

**JEHALEEL**, יְהֻלֵּל *Y'hallelél*, masc. 'Alēl, Jaleleel.

"He will praise God," a comp. of the fut. Piel, of the root הָלַל *halál*, *to sing*, 1 Ch. 16. 36 (vid. Hillel), and the divine name, אֱלֹהִים *El*, God, vid. Abdiel.

(1) The son of Kenaz or Uknaz, and father of Ziph and Asareel. (B.C. 1400.) Occurs 1 Ch. 4. 16.

(2) The father of Azariah, a Levite. (B.C. 756.) Occurs 2 Ch. 29. 12.

**JEHDEIAH**, יְהֻדְיָה *Yehhd'yáhu*, m. 'Ieḏía, Jehedeia.

"He will be gladdened of the Lord" (quo *gaudebit* vel *gaudeat Dominus*, Sim.), a comp. from the fut. Kal. יְהֻדָּה *yéhhdeh*, of the root הָדָה *hahdáh*, *to be glad* (vid. Jahdiel), and יָהוּ *Yahú*, vid. Jehovah.

(1) A son of Shubael, a Levite. (B.C. 1015.) Occurs 1 Ch. 24. 20.

(2) A Meronothite, overseer of the asses for king David. In ancient times, much of the wealth of the Patriarchs, and the great ones of the earth, consisted in their asses. In Nu. 31. 34, we learn that the Israelites took threescore and one thousand from the Midianites, and (1 Ch. 5. 21) the Reubenites and Gadites took two thousand from the Hagarites. Occurs 1 Ch. 27. 30.

**JEHEZEKEL**, vid. Ezekiel.

**JEHIAH**, יְחִיָּה *Y'hhiyyáh*, m. Ieía, Jehias.

"He lives of the Lord," i.e. by the mercy of the Lord he lives (*vivit Dominus*, Sim.), a comp. of the root חָיָה *hhayáh*, *to live* (vid. Eve), and the divine name יָה *Yah*, vid. Jehovah.

One of the door-keepers of the ark of the covenant, when David brought it to Jerusalem. He is also called יהיאל *Y'hhiyél*, Jeiel, 1 Ch. 15. 18. (B.C. 1040.) Occurs 1 Ch. 15. 24.

**JEHIEL** (No. 1), יהיאל *Y'hhiyél*, masc. 'Iēīl, Jehiel.

"He lives of God," i.e. by the mercy of God he lives, a comp. of the root חי *hayaḥ*, to live (vid. Eve), and אל *El*, God, vid. Abdiel.

(1) A son of Laadan, and a chief of the Gershonites. He was the door-keeper of the ark of the covenant. The patron. is יהיאל *Y'hhiyeliy*, Jehieli, 1 Ch. 26. 21, 22, vid. Jehiah. (B.C. 1040.) Occurs 1 Ch. 15. 18, 20; 16. 5; 23. 8; 29. 8.

(2) A son of Hachmoni. He was the tutor or governor of king David's sons. (B.C. 1040.) Occurs 1 Ch. 27. 32.

(3) A son of king Jehoshaphat, and brother to Jehoram, king of Judah. (B.C. 889.) Occurs 2 Ch. 21. 2.

(4) A Levite, descended from Heman, and an overseer under Cononiah, in things pertaining to the house of the Lord, when Hezekiah became king of Judah. In the first text the כתוב has יהיאל *Y'hhavél*. (B.C. 726.) Occurs 2 Ch. 29. 14; 31. 13.

(5) A priest, and one of the rulers of the house of God, under king Josiah. (B.C. 623.) Occurs 2 Ch. 35. 8.

(6) Father of Obadiah, who returned with Ezra from Babylon. (B.C. 470.) Occurs Ezr. 8. 9; 10. 2.

(7) A son of Harim; he took a foreign wife, though he was a priest, but afterwards put her away. (B.C. 456.) Occurs Ezr. 10. 21.

(8) A son of Elam, an Israelite, and one of those who had a foreign wife. (B.C. 456.) Occurs Ezr. 10. 26.

**JEHIEL** (No. 2), vid. Jeiel.

**JEHIELI**, vid. Jehiel, No. 1.

**JEHOADAH**, יהועדא *Y'hoaddáh*, masc. 'Iaḏá, Joadah.

"The Lord will adorn" him; a comp. of יהו *Y'hov*, for יהוה *Y'hováh* (vid. Jehovah), and the fut. Piel of the root עד *adháh*, to adorn, Job 40. 10, vid. also Adah.

A son of Ahaz, a descendant of Saul, king of Israel. In 1 Ch. 9. 42, he is called יערה *Yaráh*, Jarah. (B.C. 940.) Occurs 1 Ch. 8. 36, 36.

**JEHOADDAN**, יהועדן *Y'hoaddán*, f. 'Iaḏím, Joadan.

"Lord of pleasure" (*Domini delícium*, vel (cui) *Dominus* (est) *voluptas*, Sim.), a comp. of יהו *Y'hov*, for יהוה *Y'hováh* (vid. Jehovah), and עדן *addán*, from the root עדן *adhan*, vid. Eden.

Mother of king Amaziah. In the first place of occurrence it is written in the כתוב *Y'hoaddiyn*. (B.C. 850.) Occurs 2 Ki. 14. 2; 1 Ch. 25. 1.

**JEHOAHAZ**, יהואחז *Y'hoahház*, m. 'Iwáxaz, Joachaz.

"Whom the Lord holds fast" (quem *Dominus apprehendit*, Sim.), a comp. of יהו *Y'hov*, the contracted form of the Divine name (vid. Jehovah), and the root חז *ahház*, to take hold of, etc., vid. Ahasai.

(1) A son of Jehoram, or Joram, king of Judah. He is also called Ahaziah. It is written יואחז *Yoahház*. (B.C. 885.) Occurs 2 Ch. 21. 17; 25. 23.

(2) The son of Jehu, king of Samaria, and his successor in the kingdom of Israel. In 2 Ki. 14. 1, it is written יואחז *Yoahház*, omitting the ה *he*. (B.C. 856.) Occurs 2 Ki. 10. 35; 13. 1, 4, 7, 8, 9, 10, 22, 25, 25; 14. 8, 17; 2 Ch. 25. 17, 23, 25.

(3) A son of Josiah, king of Judah, by Hamutal, daughter of Jeremiah of Libnah. He is also called Shallum, q.v. 1 Ch. 3. 15; Je. 22. 11. It is also written יואחז *Yoahház*. (B.C. 610.) Occurs 2 Ki. 23. 30, 31, 34; 2 Ch. 36. 1, 2, 4.

(4) The father of Joah, the recorder under king Josiah. It is written יואחז *Yoahhaz*, and is spelled in the Eng. Vers. Joahaz. (B.C. 624.) Occurs 2 Ch. 34. 8.

**JEHOASH**, יהואש *Y'hodsh*, m. 'Iwás, Joas.

"The Lord gave," a comp. of the shortened form of יהוה *Y'hováh* (vid. Jehovah), and ש *ash*, from שש *ush*, unused root, "Arab. أس *to give*," Sim.

(1) The second son of Becher, the son of Benjamin. It is written in Heb. יואש *Yodásh*, for יואש *Yodsh*, Joash, the abbreviated form of the above. (B.C. 1650.) Occurs 1 Ch. 7. 8.

(2) The father of Gideon. (B.C. 1250.) Occurs Ju. 6. 11, 29, 30, 31; 7. 14; 8. 13, 29, 32, 32.

(3) A descendant of Shelah, the son of Judah. He obtained, with others, dominion in Moab. It is written יואש *Yohhsh*, Joash, which is a shortened form of the same name. (B.C. 1200.) Occurs 1 Ch. 4. 22.

(4) A son of Shema, a Gibeathite, a mighty man of Benjamin, who joined David's army at Ziklag. It is written יואש *Yodásh*, Joash. (B.C. 1050.) Occurs 1 Ch. 12. 3.

(5) A son of Ahab, king of Israel. (B.c. 896.) Occurs 1 Ki. 22. 26; 2 Ch. 18. 25.

(6) The son of Ahaziah, king of Judah. He was preserved from the bloodthirsty Athaliah, daughter of Ahab (who slew all his brothers and sisters), by his aunt, and he was brought up in secret by Jehoiada, the high priest in the house of the Lord. He began to reign when he was seven years old. However, he afterwards forgot the kindness of Jehoiada, and allowed the people to stone Zechariah, his son, to death. His mother's name was Zibiah, of Beersheba. He was slain in bed by his servants, Zabad, an Ammonite, and Jehozabad, a Moabite. It is also written in the following places יוֹאָשׁ *Yodsh*, Joash: 2 Ki. 11. 2; 12. 19, 20; 13. 1, 10; 14. 1, 3, 17, 23; 1 Ch. 3. 11; 2 Ch. 22. 11; 24. 1, 2, 4, 22, 24. (B.c. 850.) Occurs 2 Ki. 11. 21; 12. 1, 2, 4, 6, 7, 18; 13. 10, 25; 14. 13, 17.

(7) The grandson of Jehu, king of Israel, and son of Jehoahaz. He appears to have been fearless, insolent, and magnanimous, as we learn from his treatment of the message of Amaziah, king of Judah, and the way he dealt with him when he made him prisoner; for though he made him prisoner he did not put him to death, nor make a conquest of Jerusalem, though he entered the city and broke down the wall. His insolent spirit is displayed in his words to Amaziah: "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trod down the thistle. Thou hast smitten Edom, and thine heart hath lifted thee up; glory of this, and tarry at home: for why shouldest thou meddle to thy hurt, that thou shouldest fall, and Judah with thee?" In the following places it is written יוֹאָשׁ *Yodsh*, Joash: 2 Ki. 13. 9, 10, 13, 13, 14, 25; 2 Ch. 25. 17, 18, 21, 23, 25, 25; Ho. 1. 1; Am. 1. 1. (B.c. 840.) Occurs 2 Ki. 14. 8, 9, 11, 13, 15, 16.

**JEHOHANAN**, יְהוֹחָנָן *Y'hohhanán*, m. Ἰωάναν, Johanán.

"The Lord graciously gave" (quem *Dominus gratiose dedit*, Sim.), a comp. of the contracted form of Jehovah (vid. Jehovah), and the root חָנַן *hhanán*, to give graciously, vid. Baal-hanan.

(1) The sixth son of Meshelemiah, a Levite. (B.c. 1015.) Occurs 1 Ch. 26. 3.

(2) A Gadite captain of a hundred in the army of David. The ך is omitted, and the Eng. Version writes it Johanán. (B.c. 1048.) Occurs 1 Ch. 12. 4, 12.

(3) The next in command after Adnah, in the army of Jehoshaphat, king of Judah. (B.c. 900.) Occurs 2 Ch. 17. 15; 23. 1; 28. 12.

(4) A high-priest, and son of Azariah. He is supposed by some to be the same with Jehoiada, under Joash, king of Judah. The ך is omitted, and the Eng. Vers. writes it Johanán. (B.c. 900.) Occurs 1 Ch. 6. 9, 10.

(5) A son of king Josiah. It is written without the ך, and, in the Eng. Vers., Johanán. He is also called Jehoahaz, 2 Ki. 23. 30. (B.c. 610.) Occurs 1 Ch. 3. 15.

(6) A son of Kareah, a captain of the forces in the land of Judah. He informed Gedaliah, governor of the land, of the designs of Ishmael upon his life, but Gedaliah was incredulous. After the death of the latter, he united with the proud men who disregarded the words of the Lord by the mouth of Jeremiah. It is written Johanán, omitting the ך, in the following places: Je. 40. 8, 13, 15, 16; 41. 11, 13, 14, 15, 16; 42. 1, 8; 43. 2, 4, 5. (B.c. 600.) Occurs 2 Ki. 25. 23.

(7) The youngest son of Azgad. (B.c. 457.) Occurs Ezr. 8. 12.

(8) The son of Eliashib, into whose chamber Ezra entered when he mourned and lamented over the transgressions of the people. (B.c. 457.) Occurs Ezr. 10. 6; Ne. 12. 22, 23.

(9) A son of Bebai, and one of those who erred in taking to himself a foreign wife. (B.c. 457.) Occurs Ezr. 10. 28.

(10) The fifth son of Elioenai, of the seed of David. It is written in Heb. without the ך, and in the Eng. Vers. Johanán. (B.c. 445.) Occurs 1 Ch. 3. 24.

(11) A son of Tobiah, and son-in-law of Meshullam, the son of Berechiah. (B.c. 445.) Occurs Ne. 6. 18.

(12) A priest, and son of Amariah. (B.c. 445.) Occurs Ne. 12. 13, 42.

**JEHOIACHIN**, יְהוֹיָכִין *Y'hoyakhtyn*, m. Ἰωακίμ, Joachin.

"The Lord will establish," a comp. of יָחַד *Y'hov*, abbreviated from יְהוָה *Y'hovdh* (vid. Jehovah), and the fut. Kal יָכִין *yakhón*, from the root כָּיַן *kun*, to establish, vid. Chiun.

The son of Jehoiakim, king of Judah; he was taken into captivity to Babylon, where he died. Evil Merodach, king of Babylon, treated him most kindly, took him out of prison, and made him an allowance until the day of his death. His name is written יְיָכִין *Yoyakhtyn*, Ezr. 1. 2, and he is also

called Jeconiah, etc. (B.C. 600.) Occurs 2 Ki. 24. 6, 8, 12, 15; 25. 27, 27; 2 Ch. 36. 8, 9; Je. 52. 31, 31.

**JEHOIADA, יְהוֹיָדָה** *Y'hoyadhá*, m. Ἰωδαί, Joiada.

"The Lord knows," i. e. cares for him, a comp. of the abbreviated form of יְהוָה *Y'hováh*, Jehovah, q. v., and the root יָדָה *yadhá*, to know, vid. Eliada.

(1) The father of the famous hero Benaiah, who slew a lion in a pit in the time of snow. He was a native of Kabzeel, a town of Judah, and the son of a valiant man. (B.C. 1088.) Occurs 2 Sa. 8. 18; 20. 23; 23. 20, 22; 1 Ki. 1. 8, 26, 32, 36, 38, 44; 2. 25, 29, 34, 35, 46; 4. 4; 1 Ch. 11. 22, 24; 18. 17; 27. 5.

(2) A chief priest, a leader of the Aaronites, who came to David at Hebron. (B.C. 1048.) Occurs 1 Ch. 12. 27.

(3) A son of Benaiah, a hero of king David, and grandson of Jehoiada, No. 1. He was a counsellor next to Ahithophel. (B.C. 1015.) Occurs 1 Ch. 27. 34.

(4) The high-priest who kept Joash in the house of the Lord from the murderous hands of Athaliah, and crowned and anointed him king of Judah. In his priesthood the house of the Lord was restored. (B.C. 878.) Occurs 2 Ki. 11. 4, 9, 9, 15, 17; 12. 2, 7, 9; 2 Ch. 22. 11; 23. 1, 8, 8, 9, 11, 14, 16, 18; 24. 2, 3, 6, 12, 14, 14, 17, 20, 22, 25.

(5) A chief priest. (B.C. 600.) Occurs Je. 29. 26.

(6) A son of Paseah. It is contracted to יֹיָדָה *Yoyadá*. (B.C. 445.) Occurs Ne. 3. 6.

(7) A chief priest, and son of Eliashib the high-priest. It is contracted into יֹיָדָה *Yoyadá*, and in the Eng. Vers. Joiada. (B.C. 456.) Occurs Ne. 12. 10, 11, 22; 13. 28.

**JEHOIAKIM, יְהוֹיָכִים** *Y'hoyaqiym*, m. Ἰωακίμ, Joakim.

"The Lord will set up," i. e. make him eminent among his people, a comp. of the abbreviated form of יְהוָה *Y'hováh* (vid. Jehovah), and the fut. of the root קָם *qum*, to set up, vid. Adonikam.

(1) A man of the posterity of Shelah. It is a contracted form from the same words, and is written יֹקִים *Yoyiym*, Jokim, signifying "whom the Lord sets up." (B.C. 1200.) Occurs 1 Ch. 4. 22.

(2) A son of Josiah, and his successor on the throne of David, and father of Jehoiachin. He is also called Eliakim, 2 Ki. 23. 34. (B.C. 610 to 600.)

#### OCCURRENCES.

2 Kings 23. 34, 35, 36 - 24. 1, 5, 6, 19. 1-26. 1, 21, 22, 23 - 27. 1, 20-28. 4-35.  
1 Chronicles 3. 15, 16. 1-36. 1, 9, 23, 29, 30, 33 - 37. 1-45. 1-2  
2 Chronicles 36. 4, 5, 8. 46. 2-52. 2.  
Jeremiah 1. 3-22. 18, 24 - 24. 1-25. Daniel 1. 1, 2.

(3) A son of Jeshua, a high-priest. It is written

יֹיָקִים *Yoyaqiym*, Joiakim, a contracted form of the same words, and of the same meaning. (B.C. 500.) Occurs Ne. 12. 10, 12, 26.

**JEHOIARIB, יְהוֹיָרִיב** *Y'hoyariybh*, m. Ἰωαρίμ, Joiarib.

"The Lord will contend," i. e. will defend him, a comp. of the abbreviated form of יְהוָה *Y'hováh* (vid. Jehovah), and the fut. of the root רִיב *riybh*, to contend, vid. Jarib.

(1) A priest, to whom appertained the service of the first course in the house of God in the time of David. (B.C. 1015.) Occurs 1 Ch. 24. 7.

(2) A priest who returned with Zerubbabel from Babylon. (B.C. 536.) Occurs Ne. 12. 6, 19.

(3) A distinguished man in the time of Ezra and Nehemiah. (B.C. 457.) Occurs Ezr. 8. 16; Ne. 11. 5.

(4) A priest in the days of Nehemiah. (B.C. 445.) Occurs 1 Ch. 9. 10; Ne. 11. 10.

**JEHONADAB, יְהוֹנָדָב** *Y'honadhábh*, m. Ἰωναδάβ, Jonadab.

"The Lord gave spontaneously," i. e. gave him freely to his parents, a comp. of the abbreviated form of יְהוָה *Y'hováh* (vid. Jehovah), and the root נָדָב *nadhábh*, to give, vid. Abinadab.

(1) A son of Shimeah, king David's brother. He was a friend of Amnon, David's son, and has in Scripture the unenviable fame of being a very subtle man. He gave Amnon advice how to trepan his sister Tamar. In the following texts it is written יֹנָדָב *Yonadhábh*, Jonadab, 2 Sa. 13. 3, 3, 32, 35; and in the Eng. Vers. is so written in every place where it occurs. (B.C. 1032.) Occurs 2 Sa. 13. 5.

(2) The son of Rechab, who was descended from the Kenites. He was a man of considerable distinction, as we learn from the manner in which Jehu treated him, when he was exterminating the house of Ahab. When he heard what Jehu was doing, he came to meet him, and congratulated him on destroying idolatry. When Jehu saw him, he asked him, "Is thine heart right, as my heart is with thy heart? If it be, give me thine hand; and he gave him his hand, and he took him up to him in the chariot." To give the hand was a token of friendship among the Romans, as we learn from Virgil, *Æneid* :—

"Ipse pater dextram Anchises, haud multa moratus,  
Dat juveni, atque animum præsentì pignore firmat."

He was the founder of the tribe of the Rechabites, whose peculiar mode of life is mentioned Je. 35. 6, 7. Benjamin Tudelensis, who wrote in the twelfth century, affirms that, in his travels, he found a city

inhabited by Rechabites; and some moderns affirm that this race still exists in Arabia, carrying out in all its integrity the command of their father Jonadab: so that the word of God by Jeremiah, "Jonadab, the son of Rechab, shall not want a man to stand before me for ever," is being literally fulfilled. In the following places it is contracted into יִנְדָב *Yonadhabh*, Jonadab, Je. 35. 6, 10, 19. (B.C. 884.) Occurs 2 Ki. 10. 15, 15, 23; Je. 35. 8, 14, 16, 18.

**JEHONATHAN**, vid. Jonathan, Nos. 7 and 8.

**JEHORAM**, יְהוֹרָם *Y'horám*, m. יְהוֹרָם, Joram.

"The Lord exalts," i. e. he is lifted up and made magnificent of the Lord, a comp. of the abbreviated form of יְהוָה *Y'hovdh* (vid. Jehovah), and רָם *ram*, part. of the root רָם *rum*, to be high, vid. Abiram.

(1) Grandfather of Shelomith, who was over the treasures won in battles, and which had been dedicated to the Lord to maintain his house. It is written יְהוֹרָם *Yorám*, Joram. (B.C. 1060.) Occurs 1 Ch. 26. 25, 26.

(2) The son of Toi, king of Hamath. He was sent by his father as an ambassador to king David to salute him on his victory over Hadadezer. His name is written in an abbreviated form יְהוֹרָם *Yorám*, Joram. He is also called Hadoram. (B.C. 1040.) Occurs 2 Sa. 8. 10.

(3) A priest who was sent by Jehoshaphat, king of Judah, throughout all Israel, with certain Levites, to teach the word of God; and the effect which followed was, that the fear of the Lord fell upon the nations round about, so that they made no war against Jehoshaphat. From hence we learn that the security of a nation consists in true religion. (B.C. 900.) Occurs 2 Ch. 17. 8.

(4) A son of Jehoshaphat, king of Judah. There is a probability that he acted perversely to the meaning of his name, and instead of realizing that the Lord had exalted him, he rebelled against God; and *extulit se*, "lifted up himself," as we learn from 2 Ch. 21. 4, when he was "risen up" to the kingdom of his father he slew all his brethren and divers princes of Israel. It is very probable that he slew his brethren and the princes of Judah, because they opposed his measures to bring about idolatry in Judah; for we learn that Elijah the prophet said, they were better than he was. In the following texts it is contracted to יְהוֹרָם *Yorám*, Joram: 2 Ki. 8. 21, 23, 24; 11. 2; 1 Ch. 3. 11. He reigned over Judah eight years. (B.C. 893 to 885.) Occurs 1 Ki. 22. 50; 2 Ki. 1. 17, 17; 8. 16, 25, 29; 12. 18; 2 Ch. 21. 1, 3, 4, 5, 9, 16; 22. 1, 6, 11.

(5) The son of Ahab, king of Israel, who succeeded him on the throne, and followed in the abominable footsteps of his father. He was slain by Jehu, and his body cast into the field of Naboth the Jezreelite, according to the word of the Lord by Elijah. In the following places it is written יְהוֹרָם *Yorám*, Joram: 2 Ki. 8. 16, 25, 28, 29, 29; 9. 14, 14, 16, 16, 29; 2 Ch. 22. 5, 7. (B.C. 896 to 884.) Occurs 2 Ki. 3. 1, 6; 9. 15, 17, 21, 21, 22, 23, 24; 2 Ch. 22. 5, 6, 7.

**JEHOSHABEATH**, vid. Jehosheba.

**JEHOSHAPHAT**, יְהוֹשָפָט *Y'hoshaphát*, masc.

יְהוֹשָפָט, Josaphat.

"The Lord judges," i. e. he pleads for him; a comp. of the contracted form of יְהוָה *Y'hovdh* (vid. Jehovah), and the root שָפַט *shaphát*, to judge, vid. Elishaphat.

(1) A hero of David, and a Mithnite. It is contracted יְהוֹשָפָט *Yoshaphát*, Joshaphat. (B.C. 1048.) Occurs 1 Ch. 11. 43.

(2) A Levite, who blew a trumpet before the ark of the Lord when David brought it to Jerusalem. It is a contracted form of יְהוֹשָפָט *Yoshaphát*. (B.C. 1042.) Occurs 1 Ch. 15. 24.

(3) The son of Ahilud, the recorder or chancellor of the kingdom under David and Solomon. He was the head over civil affairs. (B.C. 1015.) Occurs 2 Sa. 8. 16; 20. 24; 1 Ki. 4. 3; 1 Ch. 18. 15.

(4) A son of Paruah, who purveyed for the table of Solomon one month in the year in the land of Issachar. (B.C. 1015.) Occurs 1 Ki. 4. 17.

(5) A son of Asa, and king of Jerusalem. He was a good king, and walked before the Lord faithfully, and he caused his people to be instructed in the word of God (2 Ch. 17. 8); therefore the Lord blessed him. But there was one thing in which the face of the Lord was against him; and that was his confederacy with the idolatrous king of Israel to make ships to go to Tarshish for gold: because he joined himself to the wicked Ahaziah, the Lord destroyed his ships, and frustrated his plans (1 Ki. 22. 48; 2 Ch. 20. 35, 37), and the alliance was broken up. This remarkable circumstance ought to be instructive to Christian legislators, and a warning to avoid making alliances with the corrupters of the true religion or with infidels. (B.C. 900.)

#### OCCURRENCES.

1 Kings 15. 24 - 22. 2, 4, 4, 5, 7, 8, 8,	1 Chronicles 3. 10.
10, 18, 29, 30, 32, 32, 41, 42, 44, 45, 48,	2 Chronicles 17. 1, 2, 5, 10, 11, 13 -
49, 49, 50, 51.	18. 1, 2, 4, 6, 7, 7, 9, 17, 20, 29, 31, 31 - 19.
2 Kings 1. 17 - 3. 1, 7, 11, 12, 13, 14 -	1, 2, 4, 8 - 20. 1, 2, 3, 5, 15, 18, 20, 25, 27,
8, 16, 16 - 13. 18.	30, 31, 34, 35, 37 - 21. 1, 2, 2, 12 - 22. 9.

(6) The father of Jehu, king of Israel, and the son of Nimshi. (B.C. 900.) Occurs 2 Ki. 9. 2, 14.

(7) A name prophetically given to a valley near to Jerusalem, where "the Lord will execute judgment" upon his enemies and the enemies of his people; and perhaps it refers to the great decisive struggle between good and evil, when the good will finally triumph over the devil and his angels, (of which victory that of Jehoshaphat in this valley was a symbol and type,) and the place be called the "valley of blessing for ever," vid. Berachah. Occurs Joel 3. 2, 12.

**JEHOSHEBA**, יְהוֹשֶׁבֶת *Y'hoshébbha*, f. Ἰωσαβητ, Josaba.

"The Lord's oath," "the Lord (is her) oath," i.e. a worshipper of the Lord (vid. Elisabeth); a comp. of the contracted form of יהוה *Y'hováh* (vid. Jehovah), and appell. שֶׁבֶת *shébbha*, vid. Ashbea.

A daughter of king Joram, of Judah, sister of Ahaziah, and wife of Jehoiada the priest. She delivered her nephew from the murderous hands of Athaliah, and so preserved the seed of David from extinction. In 2 Ch. 22. 11, 11, it is written יהושבֶבֶת *Y'hoshabbháth*, f. Jehoshabeath. (B.C. 885.) Occurs 2 Ki. 11. 2.

**JEHOSHUA**, vid. Joshua.

**JEHOVAH**, יְהוָה *Y'hováh*, m. Κύριος, Dominus.

"He will be," i.e. The Eternal, who always is (*Æternus, qui semper est*, Sim.), from the root הָוָה *haváh*, to be, to breathe, Ec. 11. 3; Job 37. 6.

The name Jehovah signifies God, as Eternal and Immutable, who will never be other than the same, containing all times future, present, and past; as we learn from Re. 1. 4, 8, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος,—(He) "which is, and which was, and which is to come;" and this inspired revelation may serve to illustrate the text, Ex. 3. 14, אֶהְיֶה אֲשֶׁר אֶהְיֶה *Éhyeh ashér Éhyeh*, "I (ever) shall be (the same) that I am (to-day)." This Scripture, from which the word Jehovah is derived, is an express interpretation and paraphrase of this name; and we have thus Divine authority for saying that this name is derived from the idea of *being, existence*, and also defines the sense of the Greek word ὁ Κύριος, *Lord*, when employed to represent the Hebrew word Jehovah. The LXX. always translated this most sacred name, Jehovah, by ὁ Κύριος, *Lord*; indeed, the Jews held it in such veneration, that it was deemed unlawful to pronounce it, and therefore in the public reading of the Scriptures they always substituted אֲדֹנָי *Adhondy*,

the Lord, instead. The Jews never attributed this name to any but God; and since this name is employed as the name of the Messiah, "Jesus Christ, the same yesterday, and to-day, and for ever," and written by the prophet Jeremiah, as though given to the Messiah in connexion with the redemption of the world, Je. 23. 6, יְהוָה צִדְקָנוּ *Y'hováh tsidhqénu*, "THE LORD OUR RIGHTEOUSNESS" (Vulg., "Dominus justus noster")—therefore these sublime titles being used of Christ, descriptive of his eternal existence, fully establish His Deity. It is worthy of notice, that the inspired penman throughout the history of the creation used only the name *Elohiym*; but when he comes to show how man was created, then he employs this sublime name, יְהוָה אֱלֹהִים *Y'hováh Elohiym*, the LORD GOD, the revealed *Elohiym*, the author of his creation and redemption, and the object of his worship. It is in accordance with this idea, that the Jews assert that this name, יְהוָה *Y'hováh*, is *Nomen misericordiae*, a name of compassion, but אֱלֹהִים *Elohiym* is not. As regards the discovery God made of himself to Moses by those sublime words, Ex. 3. 14, אֶהְיֶה אֲשֶׁר אֶהְיֶה *Éhyeh ashér Éhyeh*, I AM THAT I AM—(LXX. Ἐγὼ εἰμι ὁ ὢν, *I am he who exists*; Vulg. "Ego sum qui sum," *I am who am*; Maimonides, "He that necessarily exists;" others, "I will be that I will be," "The Eternal that never dies"),—from whence this name is derived, Eusebius proves plainly, that from them Plato borrowed his notion that God was τὸ ἐν δέῃ, *γένεσιν δὲ οὐκ ἔχον*,—"A Being that is always, but had no beginning." Dr. A. Clarke says on these words, "This discovery which God made of himself to man, was designed to show the people the *simplicity* and *spirituality* of his nature; that while they considered him as *being*, and the cause of all being, they might be preserved from all *idolatry* for ever. The very name itself is a proof of a Divine revelation, for it is not probable that such an idea could enter into the mind of man, unless it had been communicated from above. It could not have been produced by *reasoning*, for there were no premises on which it could be built, nor any *analogies* by which it could have been formed. We can as easily comprehend *eternity* as we can *being*, simply considered in and of itself, when nothing of assignable forms, colours, or qualities existed, besides its infinite and illimitable self."

To this Divine discovery the ancient Greeks owed the inscription which they placed above the door of the temple of *Apollo at Delphi*; the whole of the inscription consisted in the simple monosyllable Εἶ,

THOU ART, the second person of the Greek substantive verb *εἰμι*, *I am*." On this the eminent philosopher Plutarch says: "this title is not only proper, but peculiar to God, because He alone is being; for mortals have no participation of true being, because that which begins and ends, and is continually changing, is never one and the same, nor in the same state. The deity on whose temple this word was inscribed was called *Apollo*, Ἀπόλλων, from α, negative, and πολλὸς, many, because God is ONE, His nature simple, His essence uncompound." Hence he informs us the ancient mode of addressing was "EI 'EN, *Thou art one*; for many cannot be attributed to the Divine nature, in which there is neither first nor last, future nor past, old nor young, but as being one, fills up in one NOW an eternal duration." And he concludes with observing, that "this word corresponds to certain others on this same temple, viz., ΓΝΩΘΙ ΣΕΑΥΤΟΝ, *Know thyself*; as if under the name EI, *Thou art*, the Deity designed to excite men to venerate Him as eternally existing, and to put them in mind of the frailty and mortality of their own nature."

We cannot wonder that these ancient heathen sages, with only the light of nature, should be struck with admiration at this revealed name of God (as St. Hilary himself was before he was a Christian), there being nothing so proper to God as "to be;" nor that Plato should say in his *Parmenides*, concerning the name of God, "*Nothing can express his nature*,"—οὐδ' ἄρα ὀνομά ἐστιν αὐτῷ, *therefore no name can be attributed to him*;" but we are surprised to find great philologists of our own time, who have the light of the Divine Word, saying that this incommunicable name יהוה *Y'hovah*, "I will be," implying necessary existence, "was a word of most remote antiquity, and perhaps of the same origin as *Jovis, Jupiter*, and transferred from the Egyptians to the Hebrews" (!), when the Lord revealed his necessary existence to the Hebrews, that He is the Eternal, the Immutable, and that יְהוָה *Y'hovah zikhró*, "The Lord is His name," Ho. 12. 6.

In the following texts this Divine name is abbreviated יה *Yah*, *Jah*, "the Lord": Ex. 15. 2; 17. 16; Ps. 68. 4, 18; 77. 11; 89. 8; 94. 7, 12; 102. 18; 104. 35; 105. 45; 106. 1, 48; 111. 1; 112. 1; 113. 1, 9; 115. 17, 18, 18; 116. 19; 117. 2; 118. 5, 5, 14, 17, 18, 19; 122. 4; 130. 3; 135. 1, 3, 4, 21; 146. 1, 10; 147. 1, 20; 148. 1, 14; 149. 1, 9; 150. 1, 6, 6; Is. 12. 2; 26. 4; 38. 11, 11. This abbreviated form is frequently used at the end of proper

names, but in these compounds, the final ה (*he*) is always without the mappik, i.e. the point in the bosom of the letter,—also the syncopated form, יהי *yahú*. These are used indiscriminately, as both forms occur in the same individual name. This shorter form with mappik, is principally used in certain phrases common in Jewish worship, Ps. 104. 35, הללו יה *Hallu-Yah*, "Praise ye the Lord." It is sometimes abbreviated at the beginning of Heb. names, as יהוה *Y'hov*. The letter 'yodh, is sometimes used for ה *Yah*, and is a sign of this Divine name.

## OCCURRENCES.

Genesis 2. 4, 5, 7, 8, 9, 15, 16, 18, 19, 21, 22 - 3. 1, 8, 8, 9, 13, 14, 21, 22, 23 - 4. 1, 3, 4, 6, 9, 13, 15, 15, 16, 26 - 5. 29 - 6. 3, 5, 6, 7, 8 - 7. 1, 5, 16 - 8. 20, 21, 21 - 9. 26 - 10. 9, 9 - 11. 5, 6, 8, 9, 9 - 12. 1, 4, 7, 7, 8, 8, 17 - 13. 4, 10, 10, 13, 14, 18 - 14. 22 - 15. 1, 4, 6, 7, 18 - 16. 2, 5, 7, 9, 10, 11, 11, 13 - 17. 1 - 18. 1, 13, 14, 17, 19, 19, 20, 22, 26, 33 - 19. 13, 13, 14, 16, 24, 24, 27 - 20. 18 - 21. 1, 1, 33 - 22. 11, 14, 15, 16 - 24. 1, 3, 7, 12, 21, 26, 27, 27, 31, 35, 40, 42, 44, 48, 48, 50, 51, 52, 56 - 25. 21, 21, 22, 23 - 26. 2, 12, 23, 24, 25, 28, 29 - 27. 7, 20, 27 - 28. 13, 13, 16, 21 - 29. 31, 32, 33, 35 - 30. 24, 27, 30 - 31. 3, 49 - 32. 9 - 33. 7, 7, 10 - 34. 2, 3, 3, 5, 5, 21, 23, 23 - 49. 18.

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Nahum 1. 2, 2, 2, 3, 7, 9, 11, 12, 14 - 2. 2, 13 - 3. 5.

Habakkuk 1. 2, 12 - 2. 2, 13, 14, 16, 20 - 3. 2, 2, 8, 18.

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Malachi 1. 1, 2, 2, 4, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 13, 14 - 2. 2, 4, 7, 8, 11, 12, 12, 13, 14, 16, 16, 17, 17 - 3. 1, 8, 4, 5, 6, 7, 10, 11, 12, 13, 14, 16, 16, 16, 17 - 4. 1, 3, 5.

In the following texts it is pointed יְהוָה *Y'hováh*, m. "God."

Genesis 15. 2, 8.  
Deuteronomy 3. 24 - 9. 26.  
Joshua 7. 7.  
Judges 6. 23 - 16. 28.  
2 Samuel 7. 18, 19, 19, 20, 28, 28.  
1 Kings 2. 26 - 8. 53.  
Psalms 68. 20 - 69. 6 - 71. 5, 16 - 72. 28 - 109. 21 - 140. 8 - 141. 8.  
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5. 8, 10, 13, 17, 20, 25, 29 - 43. 18, 19, 27 - 44. 6, 9, 12, 15, 37 - 45. 9, 9, 15, 16 - 46. 1, 10 - 47. 13, 23 - 48. 29.  
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Obadiah 1.  
Micah 1. 2.  
Habakkuk 3. 19.  
Zephaniah 1. 7.  
Zechariah 9. 14.

JEHOVAH-JIREH, יְהוָה יִרְיָה *Y'hováh yiréh*,

*Kýrios eíden*, Dominus videt.

"The Lord will see," "the Lord will provide," i. e. give them a means of deliverance; a comp. of the Divine name יְהוָה *Y'hováh* (vid. Jehovah), and the fut. of the root יָרָה *radh*, to see, vid. Beer-lahai-roi.

The mountain on which Abraham sacrificed the ram, was so called by him. The Lord miraculously directed him to Mount Moriah to sacrifice his son, which in will he fulfilled, for the knife was at the throat of Isaac when the Lord spake to him and arrested him; and God made account of it as actually done, and accepted his obedience (to use Philo's words,) as *ὁλόκληρος καὶ παντελής*, "as entirely perfect and absolutely completed;" therefore, when the ram was provided in the stead of Isaac, by the Lord, he called the name of the place, "The Lord will provide." But, besides, it is written, "as it is said to this day (יְהוָה יִרְיָה *b'hár Y'hováh yeraéh*). In the mount of the Lord there shall be provided," i. e. on Mount Moriah the Lord will provide a sacrifice for men, a Redeemer of all men, as he did for Abraham; for this word יְהוָה *yiréh*, is active, and יָרָה *yeraéh*, is passive, and signifies that the Lord will not only provide, but make himself conspicuous by so providing, that all shall acknowledge his care of those that fear him. Vid. Moriah. St. Jer. says: "Dominus videt. Porro pro quod eo hic habet, videt, in Hebræo scriptum est videbit. Hoc autem apud Hebræos exivit in proverbium: ut siquando in angustia constituti sunt, et Domini optant auxilio sublevari, dicunt, in monte Deus videbit, hoc est, sicut Abrahæ misertus est, miserbitur et nostri: unde et in signum dati arietis, solunt etiam nunc cornu clangere."

The worship of Abraham on high mountains and in groves, appears to have been acceptable to God and agreeable to his will. When in Beersheba, he planted a grove, "and called there on the name of the Lord, the everlasting God;" there he meditated and prayed to God; it was his "place of prayer;" for as Servius says upon the ninth Æneid, "Nun-

quam est lucus sine religione;”—“There never was a grove, in ancient times, without religion.” He also worshipped on high mountains, as we learn from Ge. 12. 8; 22. 14. It was the practice of the Gentile world to make choice of high mountains for places of worship; hence Celsus, the Epicurean, compares them with the Jews; observing, particularly out of Herodotus, that the Persians offered sacrifices to Jupiter, going up (*ἐπὶ τὰ ὑψηλότερα τῶν ὀρέων*) “to the top of the highest mountains,” as his words are cited in Origen, lib. v., contra Cels. There can be no doubt, that both “high places” and “groves” were used for the worship of the true God, but when these groves and high places began to be profaned by images, obscene rites, and sacrifices to demons, He commanded them to be cut down, and the Israelites to worship him only in his holy temple at Jerusalem, on the mountain of the house of the Lord, which is Moriah. Occurs Ge. 22. 14.

**JEHOVAH-NISSI, יְהוָה נִסִּי** *Y'hováh nissîy*,

*Kύριος καταφυγή μου*, Dominus exaltatio mea.

“The Lord (is) my ensign” (*Dominus (est) vexillum meum*, Sim.), a comp. of the Divine name *Y'hováh* (vid. Jehovah), and the appell. *נִסִּי nes* (with the suff.), *something lifted up, to be seen afar off, a banner, a signal flag, an ensign*, Nu. 21. 9; Is. 13. 2; 18. 3; 62. 10, from the root *נָסָה nasás*, *to lift up*, Is. 10. 18; Zec. 9. 16.

The name Moses gave the altar he built on Mount Horeb, because he there lifted up his hands in the name of the Lord, and because the Israelites had discomfited Amalek. In this battle with Amalek, the Israelites fought under the direction of God and for the truth, therefore this name became the armorial bearing of the whole congregation. Bishop Patrick says here: “From this inscription Bochartus thinks came the name Dionysus among the Greeks; who, from this word *Nissi*, called him *Nissæus*, or *Nysæus*; and, adding the name of their own Jupiter to it, called him *Διώνυσος*. For Bacchus is said to have been a great warrior, and to have made mighty conquests; and, as Huetius observes, is called *Asaphes*, which is the very name given to Moses by the Egyptians, who called him *Osarsiph*. Nay, in Orpheus's hymns, Bacchus is called *Mises*, which seems to be the same with Moses; out of whose story all that the Greeks and others say of Bacchus seems to have been framed.” Demonst. Evang. prop. iv. cap. 4. n. 3. Occurs Ex. 17. 15.

**JEHOVAH-SHALOM, יְהוָה שָׁלוֹם** *Y'hováh shalom*, *Εἰρήνη Κυρίου*, Domini pax.

“The Lord (is) peace,” “the peace of the Lord” (*Dominus (est) pax*, Sim.), a comp. of the Divine name *יְהוָה Y'hováh* (vid. Jehovah), and the appell. *שָׁלוֹם shalom*, *peace*, m. vid. Abishalom.

Gideon so named the place where the Lord appeared to him. He built an altar there as a monument of thanksgiving for his preservation, and because of the words *שָׁלוֹם לְךָ shalom l'khá*, “peace be unto thee,” which the Lord here pronounced to him, when he feared he should die; for, the Lord declared to Moses in the burning bush: “Thou canst not see my face; for there shall no man see me, and live.” Occurs Ju. 6. 24.

**JEHOZABAD, יְהוֹזָבָד** *Y'hozabádh*, m. *Ἰωζαβὰθ* and *Ἰωζαβὰδ*, Jozabad.

“Whom the Lord gave” (*quem Dominus donavit*, Sim.), a comp. of the contr. form of *יְהוָה Y'hováh* (vid. Jehovah), and the root *זָבַד zabádh*, *to give*, vid. Elzabad.

(1) A Gederathite captain of the tribe of Manasseh, who joined David's army at Ziklag. It is contracted to *יֹזָבָד Yozabádh*, Jozabad; and in the Eng. Vers. it is also written Josabad. (B.C. 1058.) Occurs 1 Ch. 12. 4, 20.

(2) A captain of Manasseh who fell to David when at Ziklag. It is contracted into *יֹזָבָד Yozabádh*, Jozabad. (B.C. 1058.) Occurs 1 Ch. 12. 20.

(3) The second son of Obed-edom. (B.C. 1040.) Occurs 1 Ch. 26. 4.

(4) A captain in the army of Jehoshaphat in Benjamin. He had under him a hundred and fourscore thousand men. (B.C. 900.) Occurs 2 Ch. 17. 18.

(5) A son of Shomer an Israelite, and Shimrith a Moabitess. He was in the household of Joash, and he entered into a conspiracy with Jozachar against their king and master, whom they slew. Josephus thinks they were friends of Jehoiada the high priest, whose son Zechariah was stoned to death by the king's commandment, because he publicly testified against the wickedness of idolatry. But it is more probable that they were participators in the crime of the king, they being partly descendants of Moab and Ammon; besides, the wicked are God's executioners on each other: they slew the principal, and his son slew them. (B.C. 839.) Occurs 2 Ki. 12. 21; 2 Ch. 24. 26.

(6) A chief of the Levites in the days of Josiah. It is a contracted form of *יֹזָבָד Yozabádh*, Jozabad. (B.C. 623.) Occurs 2 Ch. 31. 13; 35. 9.

(7) A son of Pashur, a priest who was found to have contracted a marriage contrary to the law. (B.C. 456.) Occurs Ezr. 10. 22.

(8) A chief of the Levites in the days of Ezra. (B. C. 445.) Occurs Ezr. 8. 33; 10. 23; Ne. 8. 7; 11. 16.

**JEHOZADAK**, יהוצדק *Y'hotsadhák*, m. Ἰωσαδάκ, Josedec.

"The Lord has made just" (*Dominus justus fuit vel justum se exhibuit*, Sim.), a comp. of the contracted form of the Divine name יהוה *Y'hováh* (vid. Jehovah), and the root צדק *tsadhák*, to be just, vid. Adonizedek.

The son of Seraiah, the high priest who was carried into captivity to Babylon by Nebuchadnezzar. It is also spelled in the Eng. Vers. Josedech. In the following places it is contracted to יוצדק *Yotsadhák*: Ezr. 3. 2, 8; 5. 2; 10. 18; Ne. 12. 26. (B. C. 588.) Occurs 1 Ch. 6. 14, 15; Hag. 1. 1, 12, 14; 2. 2, 4; Zec. 6. 11.

**JEHU**, יהוא *Yehú*, m. Ἰού, Jehu.

"The Lord (is) He" (*Dominus (est) Ille*, Sim.), contracted from יהוה *Yehéveh*, common punctuation is יהוה *Y'hováh* (vid. Jehovah), and the pronoun 3 pers. sing. m. הוּ *hú*, he, himself, Ge. 4. 4; the fem. occurs Job 39. 30; and it also includes the verb substantive, *he is, she is, which is*, Is. 9. 15; Ge. 14. 3; Job 39. 30.

(1) A son of Obed, and a descendant of Sheshan through his daughter, whom he gave to his servant Jarha, an Egyptian. (B. C. 1355.) Occurs 1 Ch. 2. 38, 38.

(2) A man of Antoth, a mighty man of war, who joined the army of David at Ziklag. (B. C. 1058.) Occurs 1 Ch. 12. 3.

(3) A prophet, and the son of the prophet Hanani. When Jehoshaphat was returning to Jerusalem from the battle in which he had been engaged as an ally of Ahab, wherein that wicked king had been slain, the prophet Jehu went out to meet him, and said unto the king: "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from the Lord." He was not afraid to admonish the king, and to declare that his conduct was contrary to reason, which taught the Gentiles to make no friendship or league with those who were the enemies of God.

Δάμνητερ μὴ τῆνος ἐμὶν φίλος, ὅς τοι ἀπεχθής,  
Ἔστω, μὴδ' ὁμότιχος· ἐμοὶ κακογείτονες ἐχθροί.

"O Ceres, let him be none of my friend who is hated by thee; nor live under my roof; bad neighbours are odious to me."—Callimachus, Hymn to Ceres, 117, 118.

Jehu also prophesied against Baasha, king of Israel, because of his wickedness and folly. (B. C. 930.) Occurs 1 Ki. 16. 1, 7, 12; 2 Ch. 19. 2; 20. 34.

(4) The son of Jehoshaphat the son of Nimshi, king of Israel. He slew Jehoram king of Israel, and overthrew the house of the wicked Ahab and utterly destroyed his posterity, according to the word of the Lord by the mouth of Elijah, and reigned in his stead. There is no doubt he had a righteous zeal for the Lord when he first commenced his regenerating work in Israel; but he was ambitious of a throne, of regal power and splendour, and therefore he kept the calves at Bethel and Dan. But this sad reservation—this political expedient, which he vainly supposed would establish and settle his kingdom, tended to its ruin; for "the Lord began to cut Israel short" (to cut off the ends), and finally his posterity was destroyed. Had he been as zealous against the calves as against Baal, and rendered to God the honour due unto his name, his kingdom would have prospered; he was zealous against Baal, because that was Ahab's sin, but not against the calves, because that was his own sin. From hence let us learn to correct our own sins as well as the sins of others. (B. C. 884 to 856.) Occurs 1 Ki. 19. 16, 17, 17; 2 Ki. 9. 2, 5, 11, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 22, 24, 27, 30, 31; 10. 1, 5, 11, 13, 18, 18, 19, 20, 21, 23, 24, 25, 28, 29, 30, 31, 34, 35, 36; 12. 1; 13. 1; 14. 8; 15. 12; 2 Ch. 22. 7, 8, 9; 25. 17; Ho. 1. 4.

**JEHUBBAH**, יהבָּה *Y'hhubbáh*, m. Ἰαβָ, Haba.

"He will be hidden," verbal fut. of Pual from the root בָּהָה *hhabháh*, to hide oneself, vid. Hobah.

A son of Shamer, the son of Heber, the son of Beriah, the son of Asher. In the פ' it is written יהבָּה *Hhubbáh*. (B. C. 1610.) Occurs 1 Ch. 7. 34.

**JEHUCAL**, יהוכָל *Y'hukhál*, m. Ἰωάχαλ, Juchal.

"He will be made able," i. e. strengthened of the Lord; verbal of the fut. Hoph. from the root יָכַל *yakhól*, vid. Jecholiah.

A son of Shelemiah, and a man of considerable distinction in the court of Zedekiah. It is also written contractedly יוכָל *Yukhál*, Jucal, Je. 38. 1. (B. C. 590.) Occurs Je. 37. 3.

**JEHUD**, יהודה *Y'húdh*, Ἀζώρ, Jud.

"Praise;" by a Metathesis from the root יָדָה *yadháh*, to praise, vid. Judah.

A city in the tribe of Dan. Stephanus mentions a city of the same name in Greek, Αἶνος, *praise*. Occurs Jos. 19. 45.

**JEHUDI**, יְהוּדִי *Y'hudhiy*, m. Ἰουδαῖος, Judæus.

"Praise of the Lord," by Metathesis from יְהָ *yadhah*, to praise (vid. Judah), and 'yodh, the sign of the Divine name, vid. Jehovah.

The son of Nethaniah, the son of Shelemiah, the son of Cushi, whom the princes of Judah sent unto Baruch about the writings of Jeremiah, "saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come." It is the same form as the gent. noun, a Jew, vid. Judah. (B.C. 606.) Occurs Je. 36. 14, 21, 21, 23.

**JEHUDIJAH**, יְהוּדִיָּה *Y'hudhiyyáh*, fem. Ἀδία, Judaia.

"Jewess," fem. יְהוּדִיָּה *Y'hudhiy*, a Jew, vid. Judah.

The wife of Mered, and mother of Jered and Gedor. (B.C. 1400.) Occurs 1 Ch. 4. 18.

**JEHUSH**, יְעֻשׁ *Y'úsh*, m. Ἰάς, Jehus.

"He will gather together;" fut. from the root עָשָׂה *ush*, to assemble together, Joel 3. 11, עֲשֵׂה *ushú*, "assemble yourselves." LXX. Συαθποιέσθε. The Targ. and Syr. are of the same interpretation, the weight of which Ges. did not fully consider when he rejected this meaning.

(1) A son of Esau, by his wife Aholibamah. In the 'P it is written יְעֻשׁ *Y'iysh*, and in the Eng. Vers. Jeush. (B.C. 1760.) Occurs Ge. 36. 5, 14, 18; 1 Ch. 1. 35.

(2) The son of Bilhan, the son of Jediah, the son of Becher, the son of Benjamin. (B.C. 1630.) Occurs 1 Ch. 7. 10.

(3) A son of Shimei, a Gershonite. (B.C. 1015.) Occurs 1 Ch. 23. 10, 11.

(4) A son of king Rehoboam, by Abihail, the daughter of Eliab, the son of Jesse. (B.C. 1000.) Occurs 2 Ch. 11. 19.

(5) A son of Eshek, a descendant of Kish. (B.C. 860.) Occurs 1 Ch. 8. 39.

**JEIEL**, יְעִיֵּל *Y'iyél*, m. Ἰωήλ, Jehiel.

"Hidden of God" (*reconditus Dei*, i. e. *reconditus a Deo*, Sim.), a comp. from the root יָצָא *yaáh*, to remove away, to lay up, Is. 28. 17 (it occurs but once), and אֱלֹהִים *El*, God, vid. Abdiel.

(1) A prince of Reuben. (B.C. 1200.) Occurs 1 Ch. 5. 7.

(2) The founder of the city of Gideon. His wife's name was Maachah, by whom he had Ner, the grandfather of king Saul. It is written Jehiel in the Eng. Vers. In the 'P it is written יְעִיֵּל *Y'uel*. (B.C. 1180.) Occurs 1 Ch. 9. 35.

(3) A hero of David, and a son of Hothan, an Aroerite. In the 'P it is written יְעִיֵּל *Y'uel*, and in Eng. Vers. Jehiel. (B.C. 1048.) Occurs 1 Ch. 11. 44.

(4) A Levite harpist in the house of God. In the 'P it is written יְעִיֵּל *Y'uel*. (B.C. 1040.) Occurs 1 Ch. 15. 18, 21; 16. 5, 5; 2 Ch. 20. 14.

(5) A scribe of Jerusalem, under king Uzziah. (B.C. 810.) Occurs 2 Ch. 26. 11.

(6) A descendant of Asaph, in the time of Hezekiah. In the 'P it is written יְעִיֵּל *Y'uel*. (B.C. 726.) Occurs 2 Ch. 29. 13; 31. 13.

(7) A chief Levite, under king Josiah. (B.C. 623.) Occurs 2 Ch. 35. 9.

(8) A son of Adonikam. (B.C. 470.) Occurs Ezr. 8. 13.

(9) A son of Nebo, a transgressor of the law in marrying a Gentile wife. (B.C. 456.) Occurs Ezr. 10. 43.

(10) A son of Zerah. It is written יְעִיֵּל *Y'uel*, Jeuel. (B.C. 445.) Occurs 1 Ch. 9. 6.

**JEKABZEEL**, יְקַבֵּץ *Y'qabhts'él*. LXX. om., Cabseel.

"God will assemble together," i. e. the inhabitants; a comp. of the fut. from the root קָבַץ *qabhts*, to assemble together, to gather together, Zep. 3. 8; Jos. 10. 6 (Ges. says, "to grasp with the hand"), and אֱלֹהִים *El*, vid. Abdiel.

A village in the south of the land of Judah. It had been of old a walled city, but in Nehemiah's time was only an unwalled village, and the residence of a few people. It is written יְקַבֵּץ *Qabhts'el*, Kabzeel, "What God gathers together," Jos. 15. 21; 2 Sa. 23. 20. Occurs Ne. 11. 25.

**JEKAMEAM**, יְקַמֵּם *Y'qamám*, masc. Ἰεκεμία, Jecmaam.

"He will gather together the people;" a comp. from the fut. of קָמָה *qamáh*, unused root ("perhaps i. q. Arab. كَمَّ *to gather together, to collect*," Ges.), and the appell. אָמָם *am*, a people, vid. Amad.

The fourth son of Hebron, the son of Kohath. A Levite in David's time. (B.C. 1015.) Occurs 1 Ch. 23. 19; 24. 23.

**JEKAMIAH**, יְקַמִּיָּה *Y'qamyáh*, masc. Ἰεκεμία, Icamia.

"He will be gathered of the Lord;" a comp. of קָמָה *qamáh*, unused root, vid. Jekameam, and יָהּ *Yah*, vid. Jehovah.

(1) A son of Shallum, a descendant of Sheshan,

and father of Elishama. (b.c. 1280.) Occurs 1 Ch. 2. 41, 41.

(2) A son of Jeconiah, the same as Jehoiachin. It is written in the Eng. Vers. Jecamiah. (b.c. 580.) Occurs 1 Ch. 3. 18.

**JEKUTHIEL**, יְקֻתִּיֵּל *Y'quthiyél*, m. *Xerúh*, Icuthiel.

"The fear of God;" compounded of the subst. יְקֻת *y'quth*, fear, the 'yodh as the sign of the genitive (from יָקָה *yagáh*, vid. Jakeh), and אֵל *El*, God, vid. Abdiel.

A son of a certain Ezra, by his wife Jehudijah, and the father of Zanoah. (b.c. 1400.) Occurs 1 Ch. 4. 18.

**JEMIMA**, יְמִימָה *Y'miymáh*, f. *Ἡμέραν*, Diem.

"Dove," from the Arab. *يَمَامَة*, as some conjecture. The LXX. and Vulg. derive from יוֹם *yom*, day, vid. Jemuel.

One of the three daughters of Job, born unto him in his last days, and famed for beauty and gentleness. (b.c. 1520.) Occurs Job 42. 14.

**JEMUEL**, יְמוּֿעַל *Y'muél*, m. *Ἰεμουήλ*, Jamuel.

"The day of God" (*dies ejus Deus*, St. Jer.), a comp. of יוֹם *y'mu* = יוֹם *yom*, the day, time, Ge. 1. 5; Nu. 20. 15; and אֵל *El*, God, vid. Abdiel.

A son of Simeon, called also Nemuel, q.v. (b.c. 1700.) Occurs Ge. 46. 10.

**JEPHTHAH**, יִפְתָּח *Yiphtáhh*, m. *Ἰεφθάς*, Jephthe.

"He will open," i.e. he will set free and liberate; fut. of the root פָּתַח *patháhh*, to open, to ungird, to unloose, to set free, to engrave, Job 3. 1, 12, 14; Ps. 105. 20; Zec. 3. 9.

(1) A son of Gilead, "by an harlot;" but some Heb. doctors understand that his mother was not a common woman, but one of another tribe; and Josephus so interprets it, that he was ξένος περὶ τὴν μητέρα, "a stranger by his mother's side." He was the ninth judge of Israel, and delivered the Israelites out of the hand of the children of Ammon, who came up against Israel, under the plea of recovering lands which Israel had dispossessed the Amorites of when at war with them. At this time they had had these lands for three hundred years, and hence the wrong of the Ammonites in setting up such a pretext for war. He is famous for the vow he made unto the Lord (Ju. 11. 30, 31), which has been the subject of a great controversy, both among Jewish rabbis and Christian doctors. One class of interpreters assert that he offered his

only daughter as a burnt offering; and the other, that he devoted her to the Lord, i.e. devoted her to perpetual virginity, as it was contrary to the law to offer up a human being, and because it is said, when he had fulfilled his vow, verse 39, "and she knew no man." The learned Lud. de Dieu says: "She was not slain: but, as appears sufficiently from the foregoing words, was devoted to perpetual virginity, in which she deserved greater commendation than her father." Hence he says, the daughters of Israel went yearly, not to lament but to praise her. (b.c. 1150.) Occurs Ju. 11. 1, 1, 2, 3, 3, 5, 6, 7, 8, 9, 10, 11, 11, 12, 13, 14, 15, 28, 29, 30, 32, 34, 40; 12. 1, 2, 4, 7, 7; 1 Sa. 12. 11.

(2) A city in the tribe of Judah. In the Eng. Vers. it is written Jiphtah. Occurs Jos. 15. 43.

**JEPHUNNEH**, יִפְנֵה *Y'phunnéh*, m. *Ἰεφοννή*, Jephone.

"He will be beheld," i.e. cared for by God (*respicietur*, vel *respiciatur*, scil. a Deo, Sim., ἐπιστρέφον, Dr. M. Hoh.), fut. from the root פָּנָה *pandh*, to behold, vid. Hazazel-poni.

(1) The father of Caleb, of the tribe of Judah. (b.c. 1500.) Occurs Nu. 13. 6; 14. 6, 30, 38; 26. 65; 32. 12; 34. 19; De. 1. 36; Jos. 14. 6, 13, 14; 15. 13; 21. 12; 1 Ch. 4. 15; 6. 56.

(2) A son of Jether, a descendant of Asher through Beriah. (b.c. 1500.) Occurs 1 Ch. 7. 38.

**JERAH**, יָרַח *Yéráhh*, *Ἰεράχ*, Jare.

"Moon" (*luna*, St. Jer., Sim.), the same as the appell. יָרַח *yéráhh*, a month, the moon, Ex. 2. 2; De. 33. 14, and יָרֵאֵחַ *yaréaħh*, m. moon, Ge. 37. 9; both from יָרַח *yaráhh*, unused root.

The fourth son of Joktan, from whom sprung one of the tribes of the Joktanite Arabs, called Jerachæi, on the shore of the Red Sea. They are called by Agatharchides Ἀλιλαῖοι, *Alilæi*, which in Arabic is the same as the Hebrew name, for *Hilal* in Arabic is the moon. There is a tribe near Mecca called *Bene-hilal*, the children of Jerah, or as the Hebrews would interpret, the children of the moon, from their adoration of that planet. (b.c. 2210.) Occurs Ge. 10. 26; 1 Ch. 1. 20.

**JERAHMEEL**, יְרַחמֵֿעַל *Y'rahm'él*, m. *Ἰεραμεήλ*, Jerameel.

"He will obtain mercy of God," a comp. from the fut. of the root רָחַם *rahham*, to love, to shew mercy, to shew compassion, Ps. 18. 2; Ex. 33. 19; De. 13. 18; Is. 49. 15, and אֵל *El*, God, vid. Abdiel.

(1) A son of Hezron, a descendant of Judah by

Tamar. He was the founder of the **יִרְחֵמְאֵל** *Y'rahm-elly*, m. Jerahmeelites, 1 Sa. 27. 10; 30. 29. (B. c. 1540.) Occurs 1 Ch. 2. 9, 25, 26, 42.

(2) A son of Kish, a Levite. (B. c. 1015.) Occurs 1 Ch. 24. 29.

(3) A son of Hammelech, whom Jehoiakim sent with others to take Baruch the scribe and Jeremiah the prophet, prisoners. (B. c. 606.) Occurs Je. 36. 26

**JERAHMEELITES**, vid. Jerahmeel, No. 1.

**JEREMAI**, **יֵרֵמַי** *Y'remay*, m. **Ἰεραμί**, Jermai.

"He will be exalted of the Lord," from the fut. of the root **רָם** *rum*, to be high (vid. Abiram), and **יָדָה**, the sign of the Divine name, vid. Jehovah.

A son of Hashum, a man who had transgressed the law in marrying a foreign wife. (B. c. 456.) Occurs Ezr. 10. 33.

**JEREMIAH**, **יֵרֵמְיָה** *Yirm'yáhu*, m. **Ἰερεμίας**, Jeremias.

"Elevated of the Lord" (*elatus Domini*, i. e. *elatus a Domino*, Sim.), a comp. from **יָרָם** *yarám*, unused root, prob. the same as the Arab. **رَم**, *rum*, to be high (vid. Abiram), and **יָה** *Yah*, vid. Jehovah.

(1) A Benjamite, famous in war, who joined the army of David at Ziklag. (B. c. 1058.) Occurs 1 Ch. 12. 4.

(2) A famous warrior of Gad, who joined the army of David at Ziklag. He was reckoned as the fifth in feats of courage. (B. c. 1058.) Occurs 1 Ch. 12. 10.

(3) Another Gadite, who was reckoned the tenth for military prowess and courage. It is written **יֵרֵמְיָהוּ** *Yirm'yáhu*. (B. c. 1058.) Occurs 1 Ch. 12. 13.

(4) A prince of Manasseh, who turned from God with others, and provoked God to anger, so that he sent against the people of Israel Tiglath-pileser, who carried them into captivity. (B. c. cir. 800.) Occurs 1 Ch. 5. 24.

(5) A man of Libnah, father of Hamutal the mother of king Jehoahaz. It is written **יֵרֵמְיָהוּ** *Yirm'yáhu*. (B. c. 660.) Occurs 2 Ki. 23. 31; 24. 18.

(6) A son of Hilkiah, and the second of the major prophets. He prophesied for more than forty years. After the murder of Gedaliah, the governor of Judea, he was taken by the remnant of the Jews who sought refuge in Egypt, where, because of his bold, zealous, and manly reproofs of their impieties, they stoned him to death. It is written **יֵרֵמְיָהוּ** *Yirm'yáhu*, in the following texts: 2 Ch. 35. 25; 36. 12, 21, 22; Je.

1. 1, 11; 7. 1; 11. 1; 14. 1; 18. 1, 18; 19. 14; 20. 1, 2, 3, 3; 21. 1, 3; 24. 3; 25. 1, 2, 13; 26. 7, 8, 9, 12, 20, 24; 28. 12; 29. 27, 29, 30; 30. 1; 32. 1, 2, 6, 26; 33. 1, 19, 23; 34. 1, 6, 8, 12; 35. 1, 3, 12, 18; 36. 1, 4, 4, 5, 8, 10, 19, 26, 27, 27, 32, 32; 37. 2, 3, 4, 6, 12, 13, 14, 14, 15, 16, 16, 17, 18, 21, 21; 38. 1, 6, 6, 6, 7, 9, 10, 11, 12, 12, 13, 13, 14, 14, 15, 16, 17, 19, 20, 24, 27, 28; 39. 11, 14, 15; 40. 1, 2, 6; 42. 2, 4, 5, 7; 43. 1, 2, 6, 8; 44. 1, 15, 20, 24; 45. 1, 1; 46. 1, 13; 47. 1; 49. 34; 50. 1; 51. 59, 60, 61, 64; 52. 1. (B. c. 628 to 586.) Occurs Ezr. 1. 1; Je. 27. 1; 28. 5, 6, 10, 11, 12, 15; 29. 1; Da. 9. 2.

(7) A priest who returned with Zerubbabel from captivity. (B. c. 536.) Occurs Ne. 12. 1, 12.

(8) One of the covenanters in the days of Nehemiah. (B. c. 445.) Occurs Ne. 10. 2.

**JEREMOTH**, **יֵרֵמֹת** *Y'remóth*, m. **Ἰερεμοῦθ**, Jerimoth.

"High places," "liftings up" (*elationes*, i. e. *incrementa* familiæ, Sim.), a plur. name, from **יָרָם** *Yardm*, unused root, vid. Jeremiah.

(1) A son of Bela, the first-born of Benjamin. It is written **יֵרֵמֹת** *Y'remóth*, Jerimoth. (B. c. 1650.) Occurs 1 Ch. 7. 7.

(2) A son of Becher, the second son of Benjamin. It is written **יֵרֵמֹת** *Y'remóth*, Jerimoth. (B. c. 1650.) Occurs 1 Ch. 7. 8.

(3) A son of Beriah. (B. c. 1400.) Occurs 1 Ch. 8. 14.

(4) One of the mighty men of war, a Benjamite, who joined David's army at Ziklag. It is written **יֵרֵמֹת** *Y'remóth*, Jerimoth. (B. c. 1058.) Occurs 1 Ch. 12. 5.

(5) A Levite, and son of Mahli. It is written **יֵרֵמֹת** *Y'remóth*, Jerimoth. (B. c. 1015.) Occurs 1 Ch. 23. 23; 24. 30.

(6) A son of Heman, to whom pertained the fifteenth lot to conduct in order the service of God. It is written, 1 Ch. 25. 4, **יֵרֵמֹת** *Y'remóth*, Jerimoth. (B. c. 1015.) Occurs 1 Ch. 25. 22.

(7) A son of Azriel, a ruler of the tribe of Naph-tali under king David. It is written **יֵרֵמֹת** *Y'remóth*, Jerimoth. (B. c. 1015.) Occurs 1 Ch. 27. 19.

(8) A son of king David, and father of Mahalath, the wife of Rehoboam. He is supposed to have been his son by a concubine, because we only meet with him here as a son of David. It is written **יֵרֵמֹת** *Y'remóth*, Jerimoth. (B. c. 1010.) Occurs 2 Ch. 11. 18.

(9) An overseer of the offerings of God's house,

under the hand of Cononiah the Levite, in the time of king Hezekiah. It is written יְרִימֹת *Y'riymóth*, Jerimoth. (B.C. 726.) Occurs 2 Ch. 31. 13.

(10) A son of a certain Elam. (B.C. 456.) Occurs Ezr. 10. 26.

(11) A son of Zattu. (B.C. 456.) Occurs Ezr. 10. 27.

**JERIAH**, יְרִיָּה *Y'riyyáhu*, m. Ἰερῖά, Jeriau.

"Fear of the Lord," a comp. of the contracted form of the appell. יְרָאָה *yiráh*, fem. *fear, terror, reverence, filial fear*, Ps. 55. 6; 2. 11; Job 28. 28 (from the root יָרָא *yará*, vid. Iron), and the contr. form of יְהוָה *Y'hováh*, vid. Jehovah; written in full it would be, as in Pr. 1. 7, יְרָאָה יְהוָה *yiráth Y'hováh*, "the fear of the Lord;" LXX. φόβος Κυρίου; Vulg. "timor Domini;" of which the Latin phrase of Ovid, *timidus Deorum*, is a lower expression.

A son of Hebron the son of Kohath. He was a Levite, in David's time, and first of his four brethren. It is written יְרִיָּה *Y'riyyáh*, Jerijah, 1 Ch. 26. 31, but is of the same meaning. (B.C. 1015.) Occurs 1 Ch. 23. 19; 24. 23.

**JERIBAI**, יְרִיבַי *Y'riybháy*, m. Ἰαριβί, Jeribai.

"He will contend" (*contendit*, i. e. *causam agit Dominus*, Sim.), the same as יָרִיב *Y'riybh*, Jarib, q. v., with ' as a termination.

One of David's thirty valiant men. (B.C. 1048.) Occurs 1 Ch. 11. 46.

**JERICOH**, יְרִיחוֹ *Y'rehhó*, Ἰεριχώ, Jericho.

"City of the moon," if the above form is the primary one, for then we should derive it from יָרַח *yaráh*, the moon, Ge. 37. 9, from יָרַח *yardáh*, vid. Jerah; but some assert that the form יְרִיחוֹ *Y'riyhhó* is the primitive, and so must be interpreted "a fragrant place" (*odor suavis continuus*, Sim.), from the appell. רִיחַ *réyahh*, m. Ge. 27. 27; Ca. 2. 13, from the root רוּחַ *ruáh*, to breathe, in Hiph. to smell, to smell with pleasure, to delight in, Ge. 8. 21; 27. 27; Am. 5. 21.

A very celebrated city in Palestine, the first city taken from the Canaanites by Joshua, who razed it to the ground, and pronounced a curse upon the person who should rebuild it. Above 500 years after, Hiel the Bethelite rebuilt it, and the curse was literally fulfilled; he lost his eldest son in laying the foundations, and his youngest in setting up the gates of it. After this, it became the second city of Palestine, and the plain around was one of extraordinary fertility, abounding in roses, in balsams, and in palms; hence it was called "the city of palms."

Cotrici *Itiner.* says, "Est in planitie sita peramplà, montibus theatri formam circumdatà, amœnissimà quidem et pinguissimà, sed incultà hodie, floribus tamen et herbis odoriferis abundantissimà." It was situated near the Jordan and the Dead Sea, and was about 150 stadia from Jerusalem, i. e. about nineteen miles. This once beautiful city is now a mud-built village; and, according to Reland (Palæstina, 383, 829), is called, in the Arabic, *Riha*. Mercer says, "*Hinc quidem Jericho urbem dictam putant, centum quinquaginta stadiis juxta Josephum distantem ab Hierosolymà, quod lunæ formam referret. Sed à fragrantia potius aromatum nomen nacta videtur.*" In the following texts it is written יְרִיחוֹ *Y'riyhhó*: Jos. 2. 1, 2, 3; 3. 16; 4. 13, 19; 5. 10, 13; 6. 1, 2, 25, 26; 7. 2; 8. 2; 9. 3; 10. 1, 28, 30; 12. 9; 13. 32; 16. 1, 1, 1, 7; 18. 12, 21; 20. 8; 24. 11, 11; 2 Ki. 2. 4, 4, 5, 15, 18. These two readings may be accounted for thus: the Canaanites called it יְרִחוֹ *Y'rehhó*, because its inhabitants worshipped the moon; but the Jews called it יְרִיחוֹ *Y'riyhhó*, either from its balsams, for which it was famous, or from its destruction, it having been previously a wicked place, and an abomination to the Lord. Occurs Nu. 22. 1; 26. 3, 63; 31. 12; 33. 48, 50; 34. 15; 35. 1; 36. 13; De. 32. 49; 34. 1, 3; 2 Sa. 10. 5; 2 Ki. 25. 5; 1 Ch. 6. 78; 19. 5; 2 Ch. 28. 15; Ezr. 2. 34; Ne. 3. 2; 7. 36; Je. 39. 5; 52. 8.

**JERIEL**, יְרִיֵּאל *Y'riyé*, m. Ἰεριήλ, Jeriel.

"Founded of God," a comp. of יְרִי *y'riy*, = יְרוּ *y'ru*, from the root יָרָה *yaráh*, inf. יְרוּ *y'roh*, and יָרוּ *y'ro*, to lay foundations, to teach, to shoot, Job 38. 6; 6. 24; Ex. 19. 13, and אֵל *El*, God (vid. Abdiel); and hence יְרוּאֵל *Y'ruél*, m. Jeruel, is of the same interpretation.

A son of Tola, the first-born son of Issachar, and head of his father's house. (B.C. 1650.) Occurs 1 Ch. 7. 2.

**JERIJAH**, vid. Jeriah.

**JERIMOTH**, vid. Jeremoth.

**JERIOTH**, יְרִיעוֹת *Y'riyóth*, f. Ἰεριώθ, Jerioth.

"Curtains," "tents" (*aulæ*, Sim.), plur. of יְרִיעָה *y'riyáh*, fem. a curtain, a tent, Ex. 26. 1; Hab. 3. 7 (the curtain of a tent, and the tent itself, as the Syr. يَرْيَعَة) from the root יָרַע *yará*, to tremble, to be displeased, to be grieved, Is. 15. 4; 1 Sa. 8. 6; Ne. 2. 10.

Supposed to be a wife of Caleb, the son of Hezron. But Conradus Pellicanus understands that Jerioth



was begotten by Caleb of Azubah, because there is nothing in Hebrew that answers to the word *children*. (B.C. 1580.) Occurs 1 Ch. 2. 18.

**JEROBOAM**, יֵרֹבָאָם *Yarobhám*, m. Ἰεροβοάμ, Jeroboam.

"Whose people are countless," a comp. of the root רָבַב *rabhábh*, to become many, to be multiplied into myriads, Ps. 3. 2; 144. 13, and the appell. עַמ, vid. Amad.

(1) The founder of the kingdom of Israel, and the author of its religious declension. He is first mentioned at the close of king Solomon's life, and is introduced as "the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman;" and he is represented as lifting "up his hand against the king. And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father." Abarbanel and others think that he was engaged by Solomon to oversee his works, and that while thus employed he took occasion to instil into the people disaffection to their lawful king; representing that these vast works and alterations were being carried out only to gratify the vanity of the daughter of Pharaoh. But, notwithstanding his seditious proceedings, he appears to have gained the confidence of his master, who, "seeing the young man that he was industrious, made him ruler over all the charge of the house of Joseph." This was great preferment; but perhaps it had its origin in expediency, to impose on him silence. It had, however, the opposite effect, and he became more presumptuous, and clad himself in a new gay mantle. Thus arrayed, he was met by the prophet Ahijah, who tore it into twelve parts, and said unto him, "Take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." When this circumstance came to the ears of Solomon, he sought to slay him; but he arose and fled into Egypt. When Solomon was dead, he returned, and incited the Israelites to revolt; and, from the imprudence of Rehoboam and his counsellors, he established himself as the king of Israel. However, fearing lest the people should be estranged from him by going to worship God at Jerusalem at the three great festivals, he adopted a foolish expedient, and set up calves at Bethel and Dan, acting over again the idolatry and folly of Aaron in Horeb. This political measure was a radical error. It was

wrong religiously, and therefore politically. The wickedness of it subverted the foundations of his throne, and rendered both himself and his posterity hateful to God, and the subjects of his fearful judgments. He is known by all as "the son of Nebat, who made Israel to sin." (B.C. 970.)

## OCCURRENCES.

1 Kings 11. 26, 28, 29, 31, 40, 41 - 12. 2 Kings 3. 3 - 9. 9 - 10. 29, 31 - 13. 2, 2, 3, 12, 15, 20, 25, 26, 28 - 13. 1, 4, 23, 24 - 14. 1, 2, 3, 4, 5, 6, 7, 10, 10, 11, 13, 13, 14, 16, 17, 19, 20, 20 - 15. 1, 6, 7, 9, 25, 29, 29, 30, 34 - 16. 2, 3, 7, 19, 26, 31 - 21. 22 - 22. 52. 2 Kings 3. 3 - 9. 9 - 10. 29, 31 - 13. 2, 6, 11 - 15. 9, 18, 24, 28 - 17. 21, 21, 23 - 23. 15. 2 Chronicles 9. 29 - 10. 3, 3, 3, 12, 15 - 11. 4, 14 - 12. 15 - 13. 1, 2, 3, 4, 6, 8, 13, 15, 19, 20.

(2) A son of Joash, a king of Israel, and the second of that name. Occurs 2 Ki. 13. 13; 14. 16, 23, 24, 27, 28, 29; 15. 1, 8; 23. 15; 1 Ch. 5. 17; Ho. 1. 1; Am. 1. 1; 7. 9, 10, 11.

**JEROHAM**, יֵרוֹחַם *Y'rohhám*, m. Ἰερομήλ and Ἰεροάμ, Jeroham.

"He will obtain mercy;" of the fut. of Pual from the root רָחַם *rahhám*, to obtain mercy, Ho. 14. 4, vid. Jerahmeel.

(1) The father of Elkanah, and grandfather of the prophet Samuel, of the tribe of Levi. (B.C. 1190.) Occurs 1 Sa. 1. 1; 1 Ch. 6. 27, 34.

(2) Father of Jaresiah, Eliah, and Zichri. (B.C. 1300.) Occurs 1 Ch. 8. 27.

(3) Father of Joelah and Zebadiah, two mighty men who joined David at Ziklag: a Benjamite. (B.C. 1080.) Occurs 1 Ch. 12. 7.

(4) The father of Azareel, a prince of Dan. (B.C. 1015.) Occurs 1 Ch. 27. 22.

(5) Father of Azariah, a captain whom Jehoiada called unto him to support the proclamation of Joash as king of Judah. (B.C. 800.) Occurs 2 Ch. 23. 1.

(6) Father of Ibneiah, a Benjamite. (B.C. 470.) Occurs 1 Ch. 9. 8.

(7) A son of Pashur, a priest. (B.C. 470.) Occurs 1 Ch. 9. 12.

(8) Father of Adaiah, a Benjamite. (B.C. 445.) Occurs Ne. 11. 12.

**JERUBBAAL**, יֵרֵבְעָל *Y'rubbáal*, m. Ἰεροβάαλ Jerobaal.

"He will contend with Baal," "let Baal plead" (*contendat vel litiget Baal*, Sim.), a comp. of יָרַב *yaróbh*, fut. of the root רָיַב *riybh*, to plead, vid. Jareb, and עָלָל *báal*, lord, vid. Baal.

A cognomen of Gideon, the son of Joash, a Manassite. After he had been assured that the angel of the Lord had appeared to him, in one night he took his ten servants, and threw down the altar of Baal, and cut down the grove that was by it. When

the men of Ophrah saw it in the morning they wanted to put him to death, but his father said to them, "Will ye plead for Baal? will ye save him?" and therefore on that day he called him, יִרְבָּאֵל לְאֵמֹר *Y'rubbáal lémor, yarébbh bo habáal*, "He will contend with Baal, saying, Let Baal plead against him." He is also called, 2 Sa. 11. 21, יִרְבִּשֶׁת *Y'rubbésheth*, Jerubbesheth, "he will contend with shame," i. e. the shameful idol (*litiget pudor*, i. e. *pudendum idolum*, Sim.), comp. of יָרַב *yaróbbh* (vid. above), and בִּשְׁת *bósheth*, vid. Ish-bosheth. (B. c. 1256.) Occurs Ju. 6. 32; 7. 1; 8. 29, 35; 9. 1, 2, 5, 5, 16, 19, 24, 57; 1 Sa. 12. 11.

**JERUBBESHETH**, vid. Jerubbaal.

**JERUEL**, יְרוּאֵל *Y'ruél, 'Ιερουήλ*, Jeruel.

"Founded of God," vid. Jeriel.

A city which appears to have given name to the desert around it. Occurs 2 Ch. 20. 16.

**JERUSALEM**, יְרוּשָׁלַיִם *Y'rushalaím, 'Ιερουσαλήμ*, Jerusalem.

"Foundation of peace," a comp. of יְרֵי *y'ré* (vid. Jeriel), and שָׁלָם *shalám*, the same as שָׁלֵם *shalém*, adj., *peace, perfect, whole*, Na. 1. 12; De. 25. 15; Am. 1. 6, from the root שָׁלַם *shalúm*, vid. Abishalom.

A royal city of the Canaanites, and by them called שָׁלֵם *Shalém*, Salem. After the conquest of Canaan, the Jebusites retained possession of this city until the days of king David. They defied him, imagining their fortress impregnable; but the Lord delivered it into his hand. During the reigns of David and Solomon, it was the metropolis of the land of Israel, and was greatly fortified by the first of these kings, being a man of war; and was adorned and beautified with a magnificent temple, the glory of all lands, and with many palaces, by the second, who was a king of peace. After the revolt of the ten tribes from the line of David, it was the capital of the kingdom of Judah. Soon after the death of Solomon, when it stood in all its glory, it was taken by Shishak, king of Egypt, who plundered the temple and the city, and so greatly reduced it, that it never regained its former splendour. After this period it underwent several profanations, and at last was utterly destroyed by Nebuchadnezzar, king of Babylon (B. c. 588). Zerubbabel afterwards restored it, and rebuilt the temple (B. c. 536), by the permission of Cyrus; but the work was delayed, by the command of Artaxerxes, for fifteen years: however, it was finally completed in

the sixth of Darius. It was again taken (B. c. 170) by Antiochus Epiphanes, who treated the Jews in a most barbarous manner, profaned the temple, and suspended the worship of the Lord God for three years. When the Jews were made tributaries of Rome, Pompey the Great took it. In the days of our blessed Lord, it was adorned with many buildings of great beauty and magnificence. The first of these was the temple, which, though built by Zerubbabel, was styled the temple of Herod; for he almost pulled down the building, and after a period of nine years and a half it was not fit for divine worship though eleven thousand men were engaged in its construction. It was considerably larger than its predecessors, and was built of marble, and of most costly workmanship. But notwithstanding the glory of the temple,—the beauty of its palaces, and the strength of its walls,—the city was again doomed to destruction. The curse of God rested upon it, not only because of the innocent blood of his prophets and servants shed therein, but because its inhabitants rejected and crucified the Son of God. Of this they had ample warning. Our blessed Lord told them, "There shall not be left here one stone upon another that shall not be thrown down." (Mat. 24. 2.) It is singular that this prophecy was fulfilled on the same day of the same month on which Solomon's temple had been destroyed.

The siege of Jerusalem by Titus appears to have been one of unparalleled severity in the history of warfare, or rather of God's judgments upon nations for their sins. The Romans crucified five hundred Jews daily. Within the city, plunder, murder, and destruction abounded; thousands were slain by opposing factions, and the provisions for the siege were pillaged and burnt. The extremities suffered from famine were dreadful. One hundred and fifteen thousand dead bodies were carried out at one gate of the city; and more than eleven hundred thousand perished during the siege. The emperor Titus took the city, devoted it to destruction, razed the foundations of it, and made it a ploughed field. The total ruin of this chosen city of the Lord demonstrates most emphatically that iniquity shall not go unpunished, and that the terrors of the Lord and his awful threatenings against impenitent sinners shall all be executed, even as his word was true and his wrath great upon Jerusalem. Notwithstanding this awful destruction of their city, the Jews soon began to assemble again within its ruins, and lament over its woeful fate. The buildings, however, which they erected were uprooted by the

emperor Hadrian; and, in order to insult them, he built a city partly on the ancient site of Jerusalem, adorned it with buildings after the Roman fashion, and called it *Ælia Capitolina*. The Jews made many efforts to rebuild the temple, but failed, even when aided by the apostate emperor Julian, who determined to accomplish this object, in order to defeat Christianity; earthquakes, and whirlwinds, and balls of fire rushing out of the very ruins, compelled them to desist. Since that period Jerusalem has lain in ruins, and has never been under the dominion of the Jews, passing through the hands of various foreign masters,—the Romans, the Saracens, the Franks, the Mamelukes, and last the Turks; and even now the words of the prophet Jeremiah are verified, “*From the daughter of Zion all her beauty is departed.*” (La. 1. 6.) It has been the scene of the most wonderful events in the world’s history; and, no doubt, when the future history of nations is summed up, it will be seen that grander events took place there than any that have hitherto been brought to pass. In the following places it is written יְרוּשָׁלַם *Y’rushlém*: Ezr. 4. 8, 12, 20, 23, 24; 5. 1, 2, 14, 15, 16, 17; 6. 3, 5, 5, 9, 12, 18; 7. 13, 14, 15, 16, 17, 19; Da. 5. 2, 3; 6. 10. In some few places it is written יְרוּשָׁלַיִם *Y’rushaláyim*; hence some regard it as a dual; but the ם is originally radical, not servile, and therefore it cannot be a dual form, as shewn by שְׁלֵמָה *Shalém*; Chaldaic,

יְרוּשָׁלַם *Y’rushlém*; Arab. شَلَم, شَلَم; Greek, Σόλυμα, Ἱεροσόλυμα. It was also called Jebus, q. v.

## OCCURRENCES.

Joshua 10. 1, 3, 5, 23 - 12. 10 - 15. 8, 63, 63 - 18. 28.  
Judges 1. 7, 8, 21, 21 - 10. 10.  
1 Samuel 17. 54.  
2 Samuel 5. 5, 6, 13, 14 - 8. 7 - 9. 13 - 10. 14 - 11. 1, 13 - 12. 31 - 14. 23, 28 - 15. 8, 11, 14, 29, 37 - 16. 3, 15 - 17. 20 - 19. 19, 25, 33, 34 - 20. 2, 3, 7, 22 - 24. 8, 16.  
1 Kings 2. 11, 36, 38, 41 - 3. 1, 15 - 8. 1 - 9. 15, 19 - 10. 2, 26, 27 - 11. 7, 13, 29, 32, 36, 42 - 12. 18, 31, 37, 38 - 14. 21, 25 - 15. 2, 4, 4, 10 - 22. 42.  
2 Kings 8. 17, 26 - 9. 28 - 12. 1, 17, 18 - 14. 2, 2, 13, 13, 19, 20 - 15. 2, 2, 33 - 16. 2, 5 - 18. 2, 17, 17, 22, 22, 35 - 19. 10, 21, 31 - 21. 1, 4, 7, 12, 13, 13, 16, 19 - 22. 1, 14 - 23. 1, 2, 4, 5, 6, 9, 13, 20, 23, 24, 27, 30, 31, 33, 36 - 24. 4, 8, 8, 10, 14, 15, 18, 20 - 25. 1, 8, 9, 10.  
1 Chronicles 3. 4, 5 - 6. 10, 15, 33 - 8. 28, 32 - 9. 3, 34, 38 - 11. 4 - 14. 3, 4 - 15. 8 - 18. 7 - 19. 15 - 20. 1, 3 - 21. 4, 15, 16 - 23. 25 - 28. 1 - 29. 27.  
2 Chronicles 1. 4, 13, 14, 15 - 3. 7, 16 - 3. 1 - 5. 2 - 6. 6 - 8. 6 - 9. 1, 25, 27, 30 - 10. 18 - 11. 1, 5, 14, 16 - 12. 2, 4, 5, 7, 9, 13, 13 - 13. 2 - 14. 15 - 15. 10 - 17. 13 - 19. 1, 4, 8, 8 - 20. 5, 15, 17, 18, 20, 27, 27, 28, 31 - 21. 5, 11, 13, 20 - 22. 1, 2 - 23. 2 - 24. 1, 6, 9, 18, 23 - 25. 1, 1, 23,

## OCCURRENCES—(continued).

- 7. 17, 34 - 8. 1, 5 - 9. 11 - 11. 2, 6, 9, 12, 13 - 13. 9, 13, 27 - 14. 2, 16 - 15. 4, 5 - 17. 19, 20, 21, 25, 26, 27, 27 - 18. 11 - 19. 3, 7, 13 - 22. 19 - 23. 14, 15 - 24. 1, 8 - 25. 2, 18 - 26. 18 - 27. 3, 18, 20, 20, 21 - 29. 1, 1, 2, 3, 4, 20, 25 - 32. 2, 32, 44 - 33. 10, 13, 16 - 34. 1, 6, 7, 8, 19 - 35. 11, 11, 13, 17 - 36. 9, 9, 31 - 37. 5, 5, 11, 12 - 38. 28, 28 - 39. 1, 8 - 40. 1 - 42. 18 - 44. 2, 6, 9, 13, 17, 21 - 51. 35, 50 - 52. 1, 3, 4, 12, 13, 14, 29.  
Lamentations 1. 7, 8, 17 - 2. 10, 13, 15 - 4. 12.  
Ezekiel 4. 1, 7, 16 - 5. 5 - 8. 3 - 9. 4, 8 - 11. 15 - 12. 10, 19 - 13. 16 - 14. 21, 22 - 15. 6 - 16. 2, 3 - 17. 12 - 21. 2, 20, 22 - 22. 19 - 23. 4 - 24. 2 - 25. 2 - 33. 21 - 36. 38.  
Daniel 1. 1 - 9. 2, 7, 12, 16, 16, 25.  
Joel 2. 32 - 3. 1, 6, 16, 17, 20.  
Amos 1. 2 - 2. 5.  
Obadiah 11, 20.  
Micah 1. 1, 5, 9, 12 - 3. 10, 12 - 4. 2, 8.  
Zephaniah 1. 4, 12 - 3. 14, 16.  
Zechariah 1. 12, 14, 16, 16, 17, 19 - 2. 2, 4, 12 - 3. 2 - 7. 7 - 8. 3, 3, 4, 8, 15, 22 - 9. 9, 10 - 12. 2, 3, 3, 5, 6, 6, 7, 8, 9, 10, 11 - 13. 1 - 14. 2, 4, 8, 10, 11, 12, 14, 16, 17, 21.  
Malachi 2. 11 - 3. 4.

**JERUSHA, יְרוּשָׁה** *Y’rushá*, f. Ἱερουσα, Jerusa.

“Possessed,” namely, by a husband, from the root יָרַשׁ *yarásh*, to possess, to take possession, to inherit, to be an heir, Nu. 13. 30; 1 Ki. 21. 16; Ge. 15. 8; 21. 10.

The mother of Jotham king of Judah, wife of king Uzziah, and daughter of Zadok, whose place of residence is not mentioned. It is also written, 2 Ch. 27. 1, יְרוּשָׁה *Y’rusháh*, Jerushah, which is of the same meaning. (B. c. 760.) Occurs 2 Ki. 15. 33.

**JERUSAHAH**, vid. Jerusha.

**JESAIAS, JESHAIAH**, vid. Isaiah.

**JESHANAH, יֶשְׁנָה** *Y’shandáh*, Ἱεσυνά, Jesana.

“Old,” “ancient” (*vetus, antiqua*, q. d. *Archæopolis vel Palæopolis*, Sim.), from the root יָשָׁן *yashán*, vid. Jashen.

A town in the kingdom of Samaria, which Abijah, king of Judah, took from Jeroboam. Similarly denominated was a town in the Isle of Cephalenes, *Palæa*; so Ἀστυπάλαια, a town in the Isle of Cos, and another in the territory of Troianus; and also another of Laconia near Pausania, Παλαιὰ κόμη. Occurs 2 Ch. 13. 19.

**JESHARELAH, יֶשְׁרָאֵלָה** *Y’sharélah*, m. Ἰσερηλά, Isreela.

“Upright towards God” (*erectus ad Deum*, Sim.), a comp. of the adj. יָשָׁר *yashár*, right, upright, straight, righteous, Ex. 15. 26; Ps. 7. 11; Je. 31. 9; Nu. 23. 10 (from the root יָשָׁר *yashár*, to be straight, to make straight, to be upright, to be pleased, Is. 40. 3; Hab. 2. 4; Ju. 14. 3), and אֵל *EL*, God (vid. Abdiel), with the ך paragogic, to, towards.

A Levite, to whom appertained the seventh course of worship. Meibomius and Theophrastus regard this name as a comp. of אֶשֶׁר *ashar*, and אֵלָה *eláh*, f. (vid. Asarelah), i. e. ὀρθὴ δρῦς, erect and flourishing as an oak, so called from being tall and robust. (B. c. 1015.) Occurs 1 Ch. 25. 14.

**JESHEBEAB**, יֶשְׁבַּבְּ *Yeshebhábh*, m. Ἰεσβαάβ, Isbaab.

"Habitation of the father," a comp. of יָשַׁב *yéshēbh*, from the root יָשַׁב *yashábh*, to sit down, to tarry, to dwell in, to inhabit, Ps. 47. 9; Ge. 27. 44; 34. 16; 36. 20, and אָב *abh*, father, vid. Abi.

The priest who had the fourteenth course in the house of God. (B. c. 1015.) Occurs 1 Ch. 24. 13.

**JESHER**, יֶשֶׁר *Yésher*, m. Ἰασρά, Jaser.

"Upright," "just," the same as the appell. יָשָׁר *yashár*, upright, just, vid. Jesharelah.

A son of Caleb the son of Hezron. (There is a book which is called סֵפֶר הַיָּשָׁר *sépher hayyashár*, "the book of Jasher;" the word Jasher is not a proper name as of the author, but the title and subject of the book, "the book of the upright," or "of righteous men," and so the Vulg. understood it, *Liber justorum*.) (B. c. 1540.) Occurs 1 Ch. 2. 18.

**JESHISHAI**, יֵשִׁישַׁי *Y'shiysháy*, m. Ἰεσαΐ, Jesesi.

"Ancient of the Lord," i. e. a very old good man; a comp. of the appell. יָשִׁישׁ *yashiysh*, m. an old man, an aged man, ancient, Job 12. 12; 15. 10; 19. 7 (from יָשַׁח *yashásh*, unused root, kindred to יָשַׁח *shush*, unused root, to be hoary), and יָדָה *yodh*, the sign of the Divine name, vid. Jehovah; or it may be interpreted, "(son) of an old man."

The father of Michael, a Gadite. (B. c. 1400.) Occurs 1 Ch. 5. 14.

**JESHOHAIAH**, יֵשׁוּחַיָּה *Y'shohhayáh*, m. Ἰασουΐα, Isuhaia.

"Depression of the Lord" (*depressio Domini*, Sim.), a comp. of יָשַׁח *y'shodhh* (from the root שָׁח *shuáhh*, to sink down, to be bowed down, Pr. 2. 18; Ps. 44. 26), and יָהּ *Yah*, the abbrev. form of יְהוָה *Y'hováh*, vid. Jehovah.

A descendant of Simeon. (B. c. cir. 800.) Occurs 1 Ch. 4. 36.

**JESHUA**, יֵשׁוּעַ *Yeshúa*, m. Ἰησοῦ, Jaus.

"Salvation of the Lord" (*Domini salus*, Euseb.), a contracted form of יְהוֹשֻׁעַ *Yehoshud*, vid. Joshua.

(1) The son of Nun, vid. Joshua. (B. c. 1491.) Occurs Ne. 8. 17.

(2) To whom fell the ninth lot, to serve the Lord in due order. In the Eng. Vers. it is Jeshuah. (B. c. 1015.) Occurs 1 Ch. 24. 11; Ezr. 2. 36; Ne. 7. 39.

(3) A Levite in the time of Hezekiah. (B. c. 720.) Occurs 2 Ch. 31. 15; Ezr. 2. 40; Ne. 7. 43.

(4) The son of Jozadak, a high priest. He returned with Zerubbabel. (B. c. 536.) Occurs

Ezr. 2. 2; 3. 2, 8, 9; 4. 3; 8. 33; 10. 18; Ne. 3. 19; 7. 7, 11; 12. 1, 7; 10. 26.

(5) A chief Levite, a son of Kadmiel; he was one of those who stood forth to expound the book of the law publicly in the days of Nehemiah. (B. c. 445.) Occurs Ne. 9. 4, 5; 10. 9; 12. 8, 24.

**JESHURUN**, יִשְׁרֹן *Y'shurún*, m. Ἰγαπημένος, Ἰακώβ, Dilectus.

"Upright" (*plane rectus, rectissimus*, Sim.), from יָשָׁר *yashár*, vid. Jesharelah.

A poetical and loving appellation given to the people of Israel. There are many interpretations, but most agree in the one above. St. Jerome says on the last text: "Isurun verbum Hebraicum, quod cæteri, εὐθύτατον, s. εὐθὺς, i. e. rectissimum, jungentes de suo Israel." Occurs De. 32. 15; 33. 5, 26; Is. 44. 2.

**JESIAH**, vid. Ishiah.

**JESIMIEL**, יֵשִׁמְיֵאל *Y'symiel*, m. Ἰσμαήλ, Ismiel.

"Made of God," i. e. created, a comp. of the root שָׁם *sum*, and שָׁם *siym*, to put, to set, to place, to make, to appoint, Ge. 43. 22; 45. 9; Job 7. 20; 34. 13; Is. 44. 7, and אֱלֹהִים *El*, God, vid. Abdiel.

A descendant of Simeon. (B. c. cir. 800.) Occurs 1 Ch. 4. 36.

**JESSE**, יֵשִׁי *Yisháy*, m. Ἰεσσαΐ, Jesai.

"Wealth," from יֶשֶׁן *yesh*, substance, wealth, Pr. 8. 21; 13. 7, vid. Issachar.

A son of Obed, the father of king David. He was a shepherd, but was doubtless a man of some substance, as the inheritor of the property of Boaz the Bethlehemite. It is written יֵשִׁי, *Iysháy*, in 1 Ch. 2. 13. (B. c. 1120.)

#### OCURRENCES.

Ruth 4. 17, 22, 23.	1 Chronicles 2. 13 - 10. 14 - 12. 18 - 29. 26.
1 Samuel 16. 1, 3, 5, 8, 9, 10, 10, 11, 11, 18, 19, 20, 23 - 17. 12, 13, 17, 20, 58 - 20. 27, 30, 31 - 22. 7, 8, 9, 13 - 23. 10.	2 Chronicles 10. 16 - 11. 18.
2 Samuel 20. 1 - 23. 1.	Psalms 72. 20.
1 Kings 12. 16.	Isaiah 11. 1, 10.

**JESUI, JESUITES**, vid. Ishui.

**JESURUN**, vid. Jeshurun.

**JETHER**, יֶתֶר *Yéther*, m. Ἰεθέρ, Jether.

"Excellence" (*excellētia, excellens*, Sim.), the same as the appell. יֶתֶר *yéther*, abundance, excellent, that which is first (hence a name properly given to a first-born), Ps. 17. 14; Pr. 17. 7; Ge. 49. 3, from the root יָתַר *yathár*, to abound, vid. Abiathar.

(1) Father of Jephunneh. He is called יֶתֶר *Yith-*

*rdn*, Ithran, 1 Ch. 7. 37. He was the youngest son of Zophah. (B. c. 1540.) Occurs 1 Ch. 7. 38.

(2) The father-in-law of Moses, and prince and priest of Midian. In the following places he is called יִתְרוֹ *Yithro*, Jethro, "*His excellence*," Ex. 3. 1; 4. 18; 18. 1, 2, 5, 6, 9, 10, 12. (B. c. 1500.) Occurs Ex. 4. 18.

(3) A son of Jada, the brother of Shammai, who died without son or daughter. (B. c. 1400.) Occurs 1 Ch. 2. 32, 32.

(4) A son of a certain Ezra. (B. c. 1400.) Occurs 1 Ch. 4. 17.

(5) The first-born of Gideon, the judge of Israel. He pursued after Zebah and Zalmunna, and when they were captured his father commanded him to fall upon them; but from his youth he forebore slaying them, as being yet unacquainted with the shedding of blood. (B. c. 1249.) Occurs Ju. 8. 18.

(6) The father of Amasa. He was an Ishmaelite, and married Abigail king David's sister. He is called יִתְרָא *Yithrá*, Ithra, 2 Sa. 17. 25. (B. c. 1048.) Occurs 1 Ki. 2. 5, 32; 1 Ch. 2. 17.

**JETHETH**, יִתְּתָה *Y'théth*, m. 'Ιεθέτ, Jetheth.

"Strengthened," "a nail," fem. of the syncopated form of יִתְּתָה *y'thédheth*, unused, from יָתַת *yathédh*, f. *a nail, a pin, a stake* (used to secure tents), Ju. 4. 21; Is. 22. 23, 25, from יָתַת *yathádth*, unused root. These pins were made of wood, and, from the stability they gave to a tent, were used metaphorically of wise and powerful princes, who by their good government gave stability to their kingdoms; hence the Arab. *رجل* *regno stabili præditus*. But there are others who derive it from נָתַת *nathán*, to give; St. Jerome, "*dans*," Heb. Onomas., "*donans*," and Dr. Matt. Hohlenberg, "*δῶσαι*;" but the above is natural, and is supported by words subject to the same changes, as לָתַת *lath*, for לָתַת *lédheth*.

The third duke of Edom, descended from Esau. This word in the Arab. was also the proper name of a man, *قح* *Paxillus*. (B. c. 1470.) Occurs Ge. 36. 40; 1 Ch. 1. 51.

**JETHLAH**, יִתְּלָה *Yithláh*, m. Σαλιθά and 'Ιεθλά, Jethela.

"He (i. e. God) will exalt it" (*quam exaltet*, scil. Deus, Sim.), from the root תָּלָה *taláh*, to hang up, to suspend, Ps. 137. 2; Job 26. 7. Chald. and Syr., to exalt.

A town of the tribe of Dan, but nothing is recorded of it. Occurs Jos. 19. 42.

**JETHRO**, vid. Jether.

**JETUR**, יִטּוּר *Y'tur*, 'Ιετούρ, Jethur.

"Defence," the same as טוּר *tur*, an inclosure, a row of hewn stone or columns, from טוּר *tur*, unused root, to surround. Simonis interprets "column," as the Roman *columella*.

A son of Ishmael. It is possible he may have had this name from an inclosure, or an encampment of nomades. This son of Ishmael was the father of the Itureans, who dwelt in Cælo-Syria. Some express doubts as to the exact situation of Iturea, the region occupied by the descendants of Jetur, and from whom it derived its name; yet Münter says that it lay westward of Damascus, and eastward of Hamath, around Hermon. It is the same with Auranitis, and is now a delightful country, well wooded and picturesque. At the allotment of the land of Canaan to the children of Israel, this country fell to the half tribe of Manasseh, who settled on the Jordan. (B. c. 1800.) Occurs Ge. 25. 15; 1 Ch. 1. 31.

**JEUEL**, vid. Jeiel.

**JEUSH**, vid. Jehush.

**JEUZ**, יְעִי *Y'uts*, m. 'Ιεβούς, Jehus.

"Counsellor," part. fut. from the root יָעַץ *uts*, to consult, only found in the imper., Ju. 19. 30; Is. 8. 13.

A son of Shaharaim. The following Greek names are of similar signification: 'Αριστόβουλος, 2 Mac. 1. 10; Εὐβουλος, 2 Ti. 4. 21; Μηρίχηρ. So also the German names, Rato, Conradus, Leidradus, etc. (B. c. 1400.) Occurs 1 Ch. 8. 10.

**JEW, JEWS**, vid. Judah.

**JEZANIAH**, vid. Jaazaniah.

**JEZEBEL**, יִזְבֶּבֶל *Iyzébhel*, f. 'Ιεζάβελ, Jezabel.

"Without cohabitation," i. e. chaste; a comp. of the adv. *אִי* *iy*, without, and זָבַח *zébhel*, unused noun, from זָבַח *zabhál*, to inhabit, to dwell together with. It occurs only once, Ge. 30. 20.

A daughter of Ethbaal, king of the Zidonians, and the wife of Ahab, king of Israel. She was a most zealous worshipper of Baal, and incited her husband to build a house and altar for Baal in Samaria, and to sell himself to sin. Not only did she promote idolatry throughout her husband's kingdom, but even put forth her hand against the faithful servants of God, and slew nearly all the prophets of the Lord. She was a most impious woman; and in the Scriptures she is regarded as the symbol of fornication and wickedness. Some conceive there is a

reference to the meaning of her name in the words, "The carcase of Jezebel shall be as dung upon the face of the field;" giving זֶבֶל *zébhel*, the meaning of *stercus*. She died a most miserable death. After Jehu had slain her son Jehoram, he came to Jezreel, and "Jezebel heard of it; and she painted her face and tired her head, and looked out at a window." Thus arrayed, perhaps in all the most admired ornaments of her vile idolatry, she spoke to "Jehu as he entered in at the gate;" but his answer was, a command to throw her out of the window, and her eunuchs "threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot." After he had eaten and drank, then he gave command that they should go and bury her; "but they found no more of her than the skull, and the feet, and the palms of her hands." Thus was fulfilled the words of the prophet: "In the portion of Jezreel shall dogs eat the flesh of Jezebel;" so that at her burial none could say, "This is Jezebel." (B.C. 884.) Occurs 1 Ki. 16. 31; 18. 4, 13, 19; 19. 1, 2; 21. 5, 7, 11, 14, 15, 15, 23, 23, 25; 2 Ki. 9. 7, 10, 22, 30, 36, 37, 37.

**JEZER**, יֶזֶר *Yétser*, m. 'Ισσαάρ, *Jeser*.

"Frame," "form," i.e. of his parents, the same as the appell. יֶזֶר *yétser*, m. *form, formation, imagination*, Ps. 103. 14; Is. 23. 6; Ge. 6. 5; from the root יָצַר *yatsár*, *to form, to frame, to fashion*, Ge. 2. 7; Ps. 94. 9; Is. 49. 5.

(1) A son of Naphtali, and probably he was so named because of his resemblance to the "form" of his parents. He was the founder of the family of יִזְרִי *Yizriy*, Jezerites, Nu. 26. 49. (B.C. 1698.) Occurs Ge. 46. 24; Nu. 26. 49; 1 Ch. 7. 13.

(2) A son of Jeduthun. To him and his sons and brethren fell the fourth lot in the public worship of the house of God, under king David. He is called יִזְרִי *tsriy*, Zeri, 1 Ch. 25. 3, which is a false reading. Also יִזְרִי *Yizriy*, Izri; the same as the patronymic, "the form of," i.e. his parents. (B.C. 1015.) Occurs 1 Ch. 25. 11.

**JEZERITES**, vid. Jezer, No. 1.

**JEZIAH**, יִזְיָה *Yizziyyáh*, m. 'Αζία, *Jezia*.

"He will be sprinkled of the Lord," i.e. purified, or forgiven of the Lord; a comp. of יָזַח *yizzeh*, for יִנְזַח *yinzeh*, the fut. of the root נָזַח *nazáh*, *to sprinkle* (either water or blood, as a cleansing or expiation), Ex. 29. 21; Le. 5. 9; Is. 52. 15.

A son of Parosh, one of those who erred in the

time of Ezra, in taking a Gentile to wife. (B.C. 445.) Occurs Ezr. 10. 25.

**JEZIEL**, יִזְיֵאל *Y'ziyél*, m. 'Ιωήλ, *Jaziel*.

"Assembly of God;" a comp. from יָזַח *yazáh*, unused root, "Arab. وَزى *to gather together*," Ges.

A Benjamite, who joined the army of David at Ziklag. In the כתוב *it is written* יִזְזֵאל *Y'zavél*. (B.C. 1058.) Occurs 1 Ch. 12. 3.

**JEZLIAH**, יִזְלִיָּה *Yizliyah*, m. 'Ιεζλίās, *Jezlia*.

"He will be drawn out of the Lord," i.e. preserved; a comp. of זָלָה *zaldá*, unused root, *to draw out*; and the abbreviated form of the Divine name, vid. Jehovah.

A son of Elpaal. (B.C. 1400.) Occurs 1 Ch. 8. 18.

**JEZOAR**, vid. Zohar.

**JEZRAHIAH**, vid. Izrahiah.

**JEZREEL**, יִזְרְעֵאל *Yiz'réel*, m. 'Ιαριήλ, *Jezrael*.

"He will be sown of God," i.e. have a numerous progeny; a comp. of the fut. of the root זָרָה *zará*, *to sow seed, to plant, to be made fruitful*, Le. 19. 19; Is. 17. 10; Na. 1. 14; Ne. 5. 28; and the Divine name אֱלֹהִים *El*, God, vid. Abdiel.

(1) A son of the lord of Etam, a descendant of Judah. (B.C. 1400.) Occurs 1 Ch. 4. 3.

(2) A son of Hosea. He was called so by the command of the Lord, that he might be a living exemplification that God would plant the blood of Jezreel on the seed of Jehu, so that his name and family should cease. (B.C. 780.) Occurs Ho. 1. 4.

(3) A town in the tribe of Issachar, which gave name to the plain around, afterwards known as the plain of 'Εσδράλων, *Esdraelon*, now called, according to Burckhardt (*Travels*, p. 334), عسرح ابن عاصر. The masc. patron. יִזְרְעֵלִי *Yizr'elily*, *Jezreelite*, occurs in the following places, 1 Ki. 21. 1, 4, 6, 7, 15, 16; 2 Ki. 9. 21, 25; and the fem. patron. in the following texts, יִזְרְעֵלִיָּה *Yizr'elilyth*, *Jezreelitess*, 1 Sa. 27. 3; 30. 5; 2 Sa. 2. 2; 3. 2.

#### OCCURRENCES.

Joshua 15. 56 - 17. 16 - 19. 18.	2 Kings 8. 29, 29 - 9. 10, 15, 15, 16,
Judges 6. 33.	17. 30, 36, 37 - 10. 1, 6, 7, 11.
1 Samuel 25. 43 - 29. 1, 11.	2 Chronicles 23. 6, 6.
2 Samuel 2. 9 - 4. 4.	Hosea 1. 4, 5, 11 - 2. 23.
1 Kings 4. 12 - 18. 45, 46 - 21. 1, 23.	

**JEZREELITE**, SS, vid. Jezreel, No. 3.

**JIBSAM**, יִבְשָׁם *Iibhsám*, m. 'Ιερασάν, *Jebsem*.

"He will smell sweetly," i.e. be pleasant (*suaris*

*erit*, Sim.), the fut. of the root **בָּשַׁם** *basám*, vid. Bashemath.

A son of Tola, the firstborn of Issachar, and head of the house of Tola. (B.C. 1600.) Occurs 1 Ch. 7. 2.

**JIDLAPH**, **יִדְלָף** *Yidhláph*, m. **Ἰελάφ**, *Jedlaph*.

"He will weep;" fut. of the root **דָּלַף** *daláph*, to pour out tears, to drop tears, to weep, Job 16. 20; Ps. 119. 28; Ec. 10. 18; it occurs but thrice.

A son of Nahor, by Milcah. (B.C. 1870.) Occurs Ge. 22. 22.

**JIMNAH**, vid. Imna, No. 1.

**JIMNITES**, vid. Imna, No. 1.

**JIPHTAH**, vid. Jephthah.

**JIPHTHAH-EL**, **יִפְתָּחֵל** *Yiphtáhh-El*, **Φθαήλ**, and **Γαφθαήλ**, *Jephthael* and *Jephtahel*.

"It will be opened of God;" a comp. of **פָּתַח** *Yiphtáhh* (vid. Jephthah), and **אֵל** *El*, God, vid. Abdiel.

A valley, partly in the tribe of Zebulun, and partly in the tribe of Asher. Occurs Jos. 19. 14, 27.

**JOAB**, **יֹאָב** *Yoáb*, m. **Ἰωάβ**, *Joab*.

"Lord father," "whose father is the Lord;" a comp. of **י** *Yo*, abbrev. from **יְהוָה** *Y'hováh* (vid. Jehovah), and **אָב** *abh*, vid. Abi.

(1) A son of Seraiah, and the father of the valley of Charashim, or craftsmen. (B.C. 1450.) Occurs 1 Ch. 4. 14.

(2) A nephew of David, by his sister Zeruiah, and captain-general of his army. He treacherously slew Abner, a wise and brave general, and in the same way, Amasa; thrust Absalom through the heart; and as he conspired against Solomon by taking the part of Adonijah, he was slain at the horns of the altar, where he had fled for refuge. Ambition and envy made him commit those sad crimes, which brought upon him his downfall and death. (B.C. 1015.)

#### OCCURRENCES.

1 Samuel 26. 6. 10, 11, 11, 11, 13, 15, 16, 17, 20, 21, 22, 23, 23 - 23. 18, 24, 37 - 24. 2, 3, 4, 4, 9, 27, 28, 30, 32 - 3. 22, 23, 23, 24, 26, 27, 28, 29, 30, 31 - 8. 16 - 10. 7, 9, 13, 14 - 11. 1, 6, 6, 7, 11, 14, 16, 17, 18, 22, 25 - 12. 26, 27 - 14. 1, 2, 3, 19, 19, 20, 21, 23, 23, 23, 29, 30, 31, 32, 33 - 17. 25, 25 - 18. 2, 2, 5, 10, 11, 13, 14, 15, 16, 16, 20, 21, 21, 22, 22, 29 - 19. 1, 5, 18 - 20. 7, 8, 9, 9, 10,

1 Kings 1. 7, 19, 41 - 2. 5, 23, 28, 28, 28, 29, 30, 31, 33 - 11. 15, 16, 21. 1 Chronicles 2. 16 - 11. 6, 8, 20, 26, 29 - 18. 15 - 19. 8, 10, 14, 15 - 20. 1, 1 - 21. 2, 3, 4, 4, 5, 6 - 26. 28 - 27. 7, 24, 24. Psalm 60, title.

(3) Whose children returned from Babylon with Zerubbabel. Occurs Ezr. 2. 6; 8. 9; Ne. 7. 11

**JOAH**, **יֹאָה** *Yodáhh*, m. **Ἰωάς**, *Joah*.

"Lord brother," "confederate of the Lord," (*Domini conjunctio*, i.e. *conjunctio parentum divinitus facta*, Sim.), a comp. of **י** *Yo*, abbrev. from **יְהוָה** *Y'hováh* (vid. Jehovah), and **אָח** *abh*, brother, vid. Ahab.

(1) A descendant of Gershom. (B.C. cir. 1380.) Occurs 1 Ch. 6. 21.

(2) The third son of Obed-edom. (B.C. 1015.) Occurs 1 Ch. 26. 4.

(3) The son of Asaph, the recorder of king Hezekiah, or the master of requests. (B.C. 713.) Occurs 2 Ki. 18. 18, 26, 37; Is. 36. 3, 11, 22.

(4) A son of Zimmah, a Levite in the time of Hezekiah. (B.C. 713.) Occurs 2 Ch. 29. 12, 12.

(5) The son of Joahaz, the recorder to king Josiah, whom, with others, the king sent to see after the restoration of the house of the Lord at Jerusalem. (B.C. 621.) Occurs 2 Ch. 34. 8.

**JOAHAZ**, vid. Jehoahaz.

**JOASH**, vid. Jehoash.

**JOB**, **יֹב** *Iyyóbb*, m. **Ἰώβ**, *Job*.

"The persecuted," from the root **אָדָּב** *aydáb*, to persecute, to be an enemy, Ex. 23. 22; Ge. 22. 17.

(1) A man of the land of Uz, who, of all mere men, is the most eminent example of patience. Some have endeavoured to prove, but without any foundation, that he was not a real but a figurative person, and that the book bearing his name is a work of mere imagination. That he was a real character is, however, sufficiently testified by the words in Ezekiel, 14. 14: "Though these three men, Noah, Daniel, and Job;" and by St. James, "Ye have heard of the patience of Job, and have seen the end of the Lord," 5. 11. These references fully establish the reality of the person, and the genuineness of the book. There are various opinions as to when he lived; some place him in times contemporary with Isaac and Jacob, and others think he lived after the time of Moses. The general opinion, and also that which has most weight, is that he lived about the same time as the Jewish lawgiver, or a little before. Origen says (Lib. i. contra Celsum, 305), that Job was, *ἀρχαιότερος καὶ Μωυσέως αὐτοῦ*, "more ancient than even Moses himself;" so also Eusebius. There is, however, no doubt as to his piety, virtue, and patience, which were all put to the trial by the Lord. Satan, the false accuser of man before the Lord, was allowed to strip him of all earthly blessings; but, in the depth of his woe his language was, "The Lord gave, and the Lord hath taken away; blessed be

the name of the Lord:" and, "Though He slay me, yet will I trust in Him." His sincerity in religion, and his firm faith in God, gave him the victory over the enemy of man; and in demonstration of it the Lord raised him up, "and gave him twice as much as before," and "he had also seven sons and three daughters." (B. C. 1580.)

## OCCURRENCES.

Job 1. 1, 5, 5, 5, 8, 9, 14, 20, 22 - 2. 3, 1, 31 - 34. 5, 7, 25, 26 - 35. 16 - 37. 14 - 7, 10, 11 - 3. 1, 2 - 6. 1 - 9. 1 - 12. 1 - 28. 1 - 40. 1, 3, 6 - 42. 1, 7, 7, 8, 8, 8, 9, 16. 1 - 19. 1 - 21. 1 - 23. 1 - 26. 1 - 27. 10, 10, 12, 15, 16, 17. 1 - 29, 1 - 31. 40 - 32. 1, 2, 3, 4, 13 - 33. Ezekiel 14. 14, 20.

(2) A son of Issachar. It is written יֹבָב *Yobh*, Job, and is probably a false reading for יָשׁוּב *Yashúbh*, Jashub, which is the corresponding name, 1 Ch. 7. 1. (B. C. 1700.) Occurs Ge. 46. 13.

**JOBAB**, יֹבָב *Yobhábh*, m. Ἰωβάβ, Jobab.

"Crying out," i. e. a desert, from the root יָבַב *yabhábh*, to cry out, to shout, Ju. 5. 28, only used this once.

(1) A son of Joktan, and founder of an Arabian tribe. Under this name Gesenius says, "probably i. q. ياباب," a desert, "properly a crying out, a place where wild beasts cry out." Dr. Matt. Hohlenberg says, "γυμνοσοφιστής, ἐπὶ ῥόδῳ." The Gymnosophistæ were a sect of Indian philosophers who went naked. Pococke says, "The last son of Joktan was Jobab, the father of the Jobabites, whose dwelling was near the Sachalites;" and he continues—"Ptolemæus, *Εἰτα πρὸς ταῖς Σαχαλίταις Ἰωβαρίταις, deinde juxta Sachalitas Jobabites*. Sic legendum, non Ἰωβαρίταις, Iobaritæ. Notat doctissimus Salmasius et allatis exemplis probat B et P Latium, a librariis passim confundi, quia litteræ sunt similes. Tam proclivis fuit lapsus in β et ρ majusculis, id est, B et P, et tam facile scribi potuit ΙΩΒΑΡΙΤΑΙ pro ΙΩΒΑΒΙΤΑΙ. Nec obscura est ratio nominis. Nam Arabice يباب *Jebab* desertum sonat et ارض ليباب *ardo-lyebabi* terra deserti. Porro in Arabiæ parte quam Jobabitæ tenuerunt supra Sachalitem sinum pleræque sunt solitudines. Itaque hac plerique Veterum securo saltu transmittunt. Et e recentioribus Belleforestus totum hoc latus desertum esse scribit, ita ut a Materqua sive Metaco (quod est initium Sachalitici) usque ad Covam (ubi desinit idem sinus) et promontorium Corodamum olim (hodie Rasalgate nuncupatum) sexaginta fere leucarum spatio, nulla civitas reperiatur." Pococke in Abulfeda Historia Joctanidarum, 107. So also Bochartus, who corrects Ptolemy's Jobaritæ for Jobabitæ, and concludes that, as the Jobabites settled near the Sachalites, the reason of the name is obvious, as there are many

deserts above the Sinus of the Sachalites. (B. C. 2200.) Occurs Ge. 10. 29; 1 Ch. 1. 23.

(2) A son of Zerah, and one of the kings of Edom. The regal power appears to have been elective, since the kingly office did not descend from father to son at this period among the Edomites. Maimonides asserts that these kings were not Edomites, but strangers, who mightily oppressed them. (B. C. cir. 1500.) Occurs Ge. 36. 33, 34; 1 Ch. 1. 44, 45.

(3) A king of Madon, a confederate of Jabin, king of Hazor, against Joshua. Where his kingdom lay is very uncertain, as we read of it no where else; but most probably it was a small place, subject to the king of Hazor. (B. C. 1450.) Occurs Jos. 11. 1.

(4) A son of Shaharaim by his wife Hodesh. He was a chief of his house. (B. C. 1350.) Occurs 1 Ch. 8. 9.

(5) A son of Elpaal. (B. C. 1350.) Occurs 1 Ch. 8. 18.

**JOCHEBED**, יֹכְבֵד *Yokhébhedh*, f. Ἰωχαβέδ, Jo-chabed.

"Lord of glory," "Glory of the Lord" (*ubi est gloria*, aut *Domini gloria*, St. Jer.), a comp. of יֹ יוֹ, abbrev. for יְהוָה *Y'hováh* (vid. Jehovah), and כְּבֵד *kabhédh*, heavy, abundant, glory, Pr. 27. 3; Ge. 13. 2, from the root כָּבַד *kabhádhdh*, vid. Ichabod.

The mother of Moses and wife of Amram. There is a great controversy as to what relation she was to Amram before their marriage. The passage in dispute is Ex. 6. 20: וַיֵּקַח עַמְרָם אֶת-יֹכְבֵד בְּרַתוֹ לוֹ לְאִשָּׁה *vayyiqáhh Amrámh eth-Yokhébhedh dodhátho lo l'ish-sháh*: "And Amram took him Jochebed his father's sister to wife." Here, the English Version makes her his *aunt*: but some authorities are opposed to this interpretation, and make her, not his aunt but his *cousin-german*, which is supported by the LXX. and the Vulgate. LXX., "Καὶ ἔλαβεν Ἀμβράμ τὴν Ἰωχαβέδ θυγατέρα τοῦ ἀδελφοῦ τοῦ πατρὸς αὐτοῦ ἐναντὶ εἰς γυναῖκα." Vulg., "Accepit autem Amram uxorem Iochabed patrualem suam." The word in dispute is דָּוִד *dódhdh*, love, a friend, an uncle by the father's side, Is. 5. 1; Le. 10. 4; Es. 2. 15. We read, however, in Nu. 26. 59, "The name of Amram's wife was Jochebed, the daughter of Levi, whom *her mother* bore to Levi in Egypt." This puts the question beyond dispute, notwithstanding the many probabilities which are against it, and is a strong testimony in favour of the impartiality of Moses as an historian, manifesting the honesty and simplicity of his character. There are a great many Greek and Roman names of a similar meaning, as Athenocles, i. e. *glory*



of *Minerva*; Cephisocles, *glory* of the river *Cephisus*; Diocles, *glory of Jove*; Dionysocles, *glory of Bacchus*; Heracles, *glory of Juno*; Theoclus, *glory of God*; so Θεοκλύδης, and the German *Theutbrecht*, *glory of God*. Hohlenb. interprets it ἀόρατον δόξα, *glory of the Invisible*. (B. c. 1560.) Occurs Ex. 6. 20; Nu. 26. 59.

**JOED**, יוֹדִי *Yoédh*, m. יוֹאֵד, Joed.

“Lord of witness,” “witness of the Lord,” a comp. of יוֹ *Yo*, abbr. from יְהוָה *Y’hováh* (vid. *Jehovah*), and יָדִי *edh*, *witness, testimony, a prince*, Pr. 19. 5; Ex. 20. 16; Is. 55. 4, from the root יָדִי *udh*, vid. *Adah*.

A son of Pedaiah, a Benjamite. (B. c. 520.) Occurs Ne. 11. 7.

**JOEL**, יוֹאֵל *Yoél*, m. יוֹאֵל, Joel.

“Lord of God,” “The Lord (is) God” (*Jehova* (est) *Deus*, coll. 1 Reg. 18. 39, vel (cui) *Jehova Deus* (est) Sim.), a comp. of the abbr. form of יְהוָה *Y’hováh* (vid. *Jehovah*), and אֵל *El*, *God*, vid. *Abdiel*.

(1) A descendant of Reuben. (B. c. 1570.) Occurs 1 Ch. 5. 4.

(2) The son of Uzziah, a descendant of Issachar through his son Tola. (B. c. cir. 1500.) Occurs 1 Ch. 7. 3.

(3) A son of Shema or Shemaiah, the son of the preceding Joel. (B. c. 1200.) Occurs 1 Ch. 5. 8.

(4) The first-born of Samuel the prophet, one of the judges of Beer-sheba. He is called Vashni in 1 Ch. 6. 28. (B. c. 1112.) Occurs 1 Sa. 8. 2; 1 Ch. 6. 33, 36.

(5) A Gadite chief. (B. c. 1070.) Occurs 1 Ch. 5. 12.

(6) One of the heroes of David and brother of Nathan. In 2 Sa. 23. 36, he is called Igal, and said to be the son of Nathan. It was common to have two names, and he was perhaps his adopted son, and might have been his nephew. (B. c. 1048.) Occurs 1 Ch. 11. 38.

(7) A Gershomite, a son of Laadan. (B. c. 1042.) Occurs 1 Ch. 15. 7, 11, 17; 23. 8.

(8) A son of Jehieli, a Levite who was placed over the treasures of the house of the Lord. As the treasures of the house of the Lord were placed under the care of porters, so the dedicated things were placed under the charge of other Levites who were neither porters nor singers. (B. c. 1042.) Occurs 1 Ch. 26. 22.

(9) A son of Pedaiah an Ephraimite. He was the prince over the half-tribe of Manasseh. (B. c. 1015.) Occurs 1 Ch. 27. 20.

(10) A chief of the Simeonites. (B. c. cir. 800.) Occurs 1 Ch. 4. 35.

(11) A son of Azariah, a chief of the Levites in the time of Hezekiah. (B. c. 726.) Occurs 2 Ch. 29. 12.

(12) One of the minor prophets, a son of Pethuel, a Reubenite. The time when he lived is very uncertain, but is considered to have been in the reigns of Uzziah of Judah, and Jeroboam the second of Israel, though he probably lived much later. He prophesied of the coming of Christ, and the outpouring of the Holy Ghost. (B. c. 720.) Occurs Joel 1. 1.

(13) A son of Nebo, who had a Gentile wife. (B. c. 456.) Occurs Ezr. 10. 43.

(14) The son of Zichri. (B. c. 445.) Occurs Ne. 11. 9.

**JOELAH**, יוֹעֲלָה *Yoeláh*, m. יְעֹלִיא, Joela.

“Removing of oaks” (*removens vel comburens quercum* s. *quercetum*, Hil.), a comp. of the root יָצָה *yadh*, *to remove* (Is. 28. 17), and אֵלָה *eláh*, *an oak*, vid. *Elah* and *Idalah*.

A famous soldier, a son of Jeroham of Gedor, who fell to David at Ziklag. (B. c. 1058.) Occurs 1 Ch. 12. 7.

**JOEZER**, יוֹעֶזֶר *Yoézer*, m. יוֹזָאָה, Joezer.

“Lord of help,” “help of the Lord” (*Domini auxilium*, Sim.), a comp. of the abbrev. יוֹ *Yo*, from יְהוָה *Y’hováh* (vid. *Jehovah*), and עֶזֶר *ézer*, *help*, vid. *Ahiezer*.

A famous Benjamite soldier, who fell to David at Ziklag. (B. c. 1058.) Occurs 1 Ch. 12. 6.

**JOGBEHAAH**, יוֹגְבֵהָא *Yoghbbáh*, — ἰψωσαν αὐτὰς, Jegbaa.

“Exalted” (*exaltabitur*, Sim.), from the fut. Hophal of the root גָּבַהַּ *gabháh*, *to be high*, vid. *Gibbethon*.

A town of the tribe of Gad, where the hosts of Zebah and Zalmunna were encamped when Gideon surprised them. It is written paragogically יוֹגְבֵהָא *Yoghbb’háh*. The LXX. took it for an appellative, and translated it “exalted.” Occurs Nu. 32. 35; Ju. 8. 11.

**JOGLI**, יוֹגְלִי *Yoghliy*, m. יְגֹלִי, Jogli.

“Led into exile,” the fut. Hophal with *yodh* construct, from the root גָּלָה *galáh*, *to be carried away*, vid. *Giloh*.

Father of Bukki. Sim. says, “*revelat se*.” The root has that signification, *to reveal*; but that sense, however, is confined to Kal, Niph., Piel, Pual, but the pass. of Hiph. and Hophal have the former

meaning; the Hithpael embraces both. (B. C. 1530.) Occurs Nu. 34. 22.

**JOHA**, יוֹחָה *Yohhá*, m. יוֹחָא, and יוֹחָאֵ, *Joha*.

"Haste," "pro יוֹחָה [*Yohhá*], *festinatio*, scil. partus, rad. Chald. יוֹחָה in Aphel *acceleravit, festinavit*," Sim. It may be, however, the same as יוֹחָה *Yodhh*, Joah, by a very common transposition.

(1) A son of Beriah, a descendant of Benjamin. (B. C. 1350.) Occurs 1 Ch. 8. 16.

(2) A hero of David, a brother of Jediahel, a Tizite. (B. C. 1048.) Occurs 1 Ch. 11. 45.

**JOHANAN**, vid. Jehohanan.

**JOIADA**, vid. Jehoiada.

**JOIAKIM**, vid. Jehoiakim.

**JOIARIB**, vid. Jehoiarib.

**JOKDEAM**, יוֹקְדָם *Yogdh'am*, Ἀρκάμ, and Ἰεκδάμ, *Jucadam*.

"Possessed of the people," a comp. of יוֹקְדָם *qadháh*, unused root, Syr. يَكْتَبُ *to possess*, and אָמ *am*, a people, vid. Amad.

A town in the mountains of Judah. Occurs Jos. 15. 56.

**JOKIM**, vid. Jehoiakim.

**JOKMEAM**, יוֹקְמָם *Yogm'am*, Λουκάμ, and Ἰεκμάμ, *Jecmaan*.

"Gathered of the people," compounded the same as Jekameam, q. v.

A Levitical town in the tribe of Ephraim. In Jos. 21. 22, it is called קִיבְזַיִם *Qibhsáyim*, Kibzaim. Occurs 1 Ki. 4. 12; 1 Ch. 6. 68.

**JOKNEAM**, יוֹקְנָם *Yogn'am*, Ἰεκόμ, *Jachanan*.

"Possessed of the people" (ex יוֹקְנָם *acquiretur, parabitur populus*, Hil.), a comp. of the fut. Hoph. of the root יוֹקְנָם *qanáh*, to possess (vid. Elkanah), and אָמ *am*, people, vid. Amad.

A town in the tribe of Zebulun. Bochartus says (in *Canaan*, p. 601), "ex נָעִם *nidus amœnus*, potius *nidus populi*." It was situated at the foot of Mount Carmel, near the river Belus, and was a Levitical city. The preceding writer conjectures it had its name from the pleasantness of its situation. Occurs Jos. 12. 22; 19. 11; 21. 34.

**JOKSHAN**, יוֹקְשָׁן *Yogshán*, m. Ἰεζάν, and Ἰεζάν, *Jecsan*.

"Sportsman" (*aucupatorius*, Hil.), from the root יוֹקְשָׁן *yagósh*, to lay snares, to be a birdcatcher, Ps. 141. 9; 124. 7.

A son of Abraham and Keturah, concerning whom little is known. Theophanes, a chronographer of the ninth century, after speaking of the Ismaelites and Midianites, immediately adds, that there were other people, ἐνδότεροι, more in the middle of Arabia, descended from Jectan, called Amanitæ, that is, Homeritæ. Bishop Lowth supposes that it should be written Jecshan, not Jectan, since Philostorgius expressly says of the Homerites, Ἔστι δὲ τὸ ἔθνος τῶν ἐκ Χερτρούρας, etc.; "That they are one of the nations descended from Keturah and Abraham," Hist. Eccles. lib. iii. 4, where he relates a famous embassy which Constantius sent to them to win them to Christianity, and the good success of it. And there is this strong proof of their descent from Abraham's family, that they retained the rite of circumcision, even when they were idolaters. For he says expressly, "that it was a circumcised nation," κατὰ τὴν ἐγγύτην περιτεμνομένων ἡμέραν, "and circumcised on the eighth day." Others suppose that the Cataneans in Arabia Deserta are his descendants. (B. C. 1848.) Occurs Ge. 25. 2, 3; 1 Ch. 1. 32, 32.

**JOKTAN**, יוֹקְטָן *Yogtán*, m. Ἰεκτάν, *Jectan*.

"He will be small" ("minuetur vel parvus fiet," Sim.; "parvulus," St. Jer.), from the fut. Hoph. of the root יוֹקְטָן *qatón*, vid. Hakkaton.

A son of Heber, and brother of Peleg; a Shemite. He was the founder of the Joktanite Arabs, called by Ptolemy, Calanitæ, dwelling in Arabia Felix; and in their genealogies they call him *Kohitán*. There is a city near to Mecca which still retains the name of Jektan, and is called, by the Arabian geographer, Baisath-Jektan, i. e. "the seat or habitation of Jektan." (B. C. 2210.) Occurs Ge. 10. 25, 26, 29; 1 Ch. 1. 19, 20, 23.

**JOKTHEEL**, יוֹקְתֵּל *Yogth'él*, Ἰαχαρεήλ and Ἰεθθαήλ, *Jecthel*.

"Subdued of God," a comp. of the fut. Hoph. of יוֹקְתֵּל *qatháh*, unused root, " = לָ to serve," Ges., and אֵל *El*, God, vid. Abdiel.

(1) A city in the southern part of the tribe of Judah. Occurs Jos. 15. 38.

(2) The capital of Arabia Petræa, Selah, was so called by Amaziah, king of Judah, after he had taken it. In giving this name to this Edomite city, he desired publicly to express his belief that the God of Israel had subdued it before him. The circumstances were peculiar. When he started out to go to war, he had hired one hundred thousand mighty

men of valour out of Ephraim, for a hundred talents of silver. But a man of God warned him not to go with them, or he would fall before his enemy, because God was not with the Ephraimites. He believed God, disbanded the Ephraimites, sacrificed his money, and went without them. Having faith in the promises of God, he conquered the city, and hence called it by this name. Occurs 2 Ki. 14. 7.

**JONADAB**, vid. Jehonadab.

**JONAH**, יֹנָה *Yonáh*, m. 'Iová, Jona.

"Dove" (*columba*, Sim.), the same as the appell. יֹנָה *yonáh*, a dove, Ge. 8. 8; Ca. 4. 1, from the root יָנָה *yánáh*, to oppress, to destroy, Eze. 18. 12; Ps. 74. 8. Some derive it from the Arabic, to be weak, gentle.

A son of Amittai, of Gath-hepher (Jotapata), in Galilee, and of the tribe of Zebulun. His prophecies were against the city of Nineveh. We learn, from the averted ruin of that city, that, upon sincere repentance, God will spare the most rebellious. Jonah's preservation in the belly of the fish was typical of the burial of our blessed Lord in the heart of the earth. (B.C. 800.) Occurs 2 Ki. 14. 25; Jon. 1. 1, 3, 5, 7, 15, 17, 17; 2. 1, 10; 3. 1, 3, 4; 4. 1, 5, 6, 6, 8, 9.

**JONATHAN**, יְהוֹנָתָן *Y'honathán*, m. 'Iováθav, Jonathan.

"The Lord gave," "Lord of giving," a comp. of the abbr. form of יְהוָה *Y'hováh* (vid. Jehovah), and נָתַן *nathán*, to give, vid. Elnathan.

(1) A son of Gershom, a son of a certain Manasseh, who, with his sons, were priests to the tribe of Dan, in the city of Laish, afterwards called Dan, where the Danites set up the stolen images of Micah, of Mount Ephraim. (B.C. 1406.) Occurs Ju. 18. 30.

(2) A son of Jada the brother of Shammai, a descendant of Jerahmeel. It is written, in the contracted form, יֹנָתָן *Yonathán*. (B.C. 1400.) Occurs 1 Ch. 2. 32, 33.

(3) The son of king Saul, so famous for his love of David, and for his faithful and gentle spirit. Though so eminent for his love and friendship, he was not the less distinguished for true bravery and manly courage. As regards his qualifications as a soldier, David describes them as being of the highest order; for he was "swifter than an eagle, and stronger than a lion;" swiftness and strength being qualities essentially requisite to constitute an excel-

lent warrior. He made a wonderful display of them when he and his armour-bearer attacked a formidable band of Philistines. "Jonathan said to the young man that bare his armour, Come and let us go over unto the garrison of these uncircumcised; it may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few." Accordingly they left the Israelitish camp secretly, and discovered themselves to the Philistines, who, when they saw them, gave them a sign, which, by Divine instinct, Jonathan had previously augured would be a sign of victory; hence, they at once climbed up the cliffs upon their hands and feet, and rushed upon the Philistines. Swifter than an eagle, and stronger than a lion, Jonathan rushed upon them with such fury that they fell before him, and "his armour-bearer slew them after him." This "first slaughter was about twenty men;" but this being a surprise to the hosts, created a great trembling; "the garrison and the spoilers, they also trembled, and the earth quaked; so there was a very great trembling." This was a *trembling of God*, that is, a trembling which God sent upon them, called by the heathen a *panic fear*, which they thought came from their gods, and made the most heroic men shudder. Pindar well expresses this:—

Ἐν γὰρ  
Δαιμονίοισι φόβοις  
Φεύγοντι καὶ παῖδες θεῶν.

Nemea, ix. ver. 63.

"When men are struck with Divine terrors, even the children of the gods (i. e. the most heroic spirits) betake themselves to flight." And the army of the Philistines, being composed of different peoples, and thus panic-stricken of God, arose out of sleep, and commenced beating one another. This confusion being observed by the army of Israel, they at once put the Philistines to flight; but the glory of the victory belonged to Jonathan. He was as faithful in friendship as he was courageous in war. Hence, when he fell in battle, with Saul, on the mountains of Gilboa, David, in his lamentation over him, said, "How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!" In the following texts his name is written יֹנָתָן *Yonathán*, Jonathan: 1 Sa. 13. 2, 3, 16, 22, 22; 14. 1, 3, 12, 12, 13, 13, 14, 17, 21,

27, 29, 39, 40, 41, 42, 43, 44, 45, 49; 19. 1;  
1 Ch. 10. 2. (B.C. 1056.)

## OCCURRENCES.

1 Samuel 14. 6, 8 - 18. 1, 1, 3, 4 - 19. 16, 18 - 31. 2.  
1, 2, 4, 6, 7, 7 - 20. 1, 3, 4, 5, 9, 10, 11, 2 Samuel 1. 4, 5, 13, 17, 22, 23, 25, 26  
13, 13, 16, 17, 18, 25, 27, 28, 30, 32, 33, - 4. 4, 4 - 9. 1, 3, 6, 7 - 21. 7, 7, 12, 14.  
34, 35, 37, 37, 38, 38, 39, 40, 42, 42 - 23. 1 Chronicles 8. 33, 34 - 9. 39, 40.

(4) A priest, the son of Abiathar the high priest. At the request of David, he returned to Jerusalem with Zadok on the rebellion of Absalom, but he went merely to act as a confederate of the king. His name is written contractedly יֹנָתָן *Yonathán*, in the following places: 1 Ki. 1. 42, 43. (B.C. 1048.) Occurs 2 Sa. 15. 27, 36; 17. 17, 20.

(5) One of the thirty mighty men of king David; in 1 Ch. 2. 34, it is the contracted form. He was a son of Jashen. (B.C. 1048.) Occurs 2 Sa. 23. 32; 1 Ch. 2. 34.

(6) An uncle of king David. He was a counselor, a wise man, and secretary of state under his nephew. (B.C. 1040.) Occurs 1 Ch. 27. 32.

(7) A son of Shimea, king David's brother. He is famous for having slain a giant of Gath, who had six fingers on each hand, and six toes on each foot. (B.C. 1018.) Occurs 2 Sa. 21. 21; 1 Ch. 20. 7.

(8) A son of Uzziah, who was overseer of the storehouses in the fields, cities, and villages. In Eng. Vers. it is written Jehonathan. (B.C. 1015.) Occurs 1 Ch. 27. 25.

(9) A Levite in the time of Jehoshaphat, king of Judah, whom the king sent to instruct the people out of the book of the law, vid. Elishama. In the Eng. Vers. it is written Jehonathan. (B.C. 912.) Occurs 2 Ch. 17. 8.

(10) The scribe in whose house the prophet Jeremiah was imprisoned by the proud men who remained in the land after Nebuchadnezzar had destroyed Jerusalem. (B.C. 589.) Occurs Je. 37. 15, 20; 38. 36.

(11) A son of Kareah, and brother of Johanan, a captain who came to Mizpah to Gedaliah the governor. It is the contracted form of the name. (B.C. 588.) Occurs Je. 40. 8.

(12) A son of Melicu, a priest of the time of Joiakim the high priest. (B.C. 536.) Occurs Ne. 12. 14.

(13) The father of Ebed: the contracted form. (B.C. 480.) Occurs Ezr. 8. 6.

(14) The son of Asahel, who was employed to look into the state of marriage among the Jews after the return from captivity. It is the contracted form of the name. (B.C. 457.) Occurs Ezr. 10. 15.

(15) Son of Joiada, and father of Jaddua, high priests. (B.C. 456.) Occurs Ne. 12. 11, 11.

(16) A son of Shemaiah, a priest, written in Eng. Vers. Jehonathan. His name is contracted in Ne. 12. 35, יֹנָתָן *Yonathán*. (B.C. 445.) Occurs Ne. 12. 18.

JOPPA, vid. Japho.

JORAH, יֹרֵחַ *Yoráh*, Ἰωρᾶ, Jora

"Autumnal rain" (*pluvia autumnalis*, Sim.), the same as the appell. יֹרֵחַ *yoréh*, the first rain, the former rain, De. 11. 14; Je. 5. 24, from the root יָרַח *yaráh*, to lay foundations, to sprinkle, vid. Jeriel.

A man whose children returned from Babylon with Zerubbabel, and called חַרִּיף *Hhariph*, Hariph, in Ne. 7. 24. So named, because born in the time of rain. Occurs Ezr. 2. 18.

JORAI, יֹרַי *Yoráy*, m. Ἰωραῖ, Jorai.

"He will be built up of the Lord" (*quem doceat Dominus*, Sim.), from the fut. Hiph. יֹרֵחַ *Yoréh*, of the root יָרַח *yaráh* (vid. Jeriel), and יֹדַח *yodh*, the sign of the Divine name, vid. Jehovah.

A chief of the tribe of Gad, in the land of Bashan. (B.C. 1400.) Occurs 1 Ch. 5. 13.

JORAM, vid. Jehoram.

JORDAN, יַרְדֵּן *Yardén*, Ἰορδάνης, Jordanes.

"Descending," prob. from יָרַד *yarádh*, to go down, to flow down, vid. Jared.

The largest river of Palestine. It rises at the foot of Antilibanus, in the lake Phiala, near Cæsarea Philippi, and empties itself into the Dead Sea with wonderful force and rapidity. The course of this river is about one hundred miles, from sixty to eighty feet wide, from ten to twelve feet deep, and discharges into the lake Asphaltites, according to Dr. Shaw, six millions and ninety thousand tons of water every day. It has double banks, but the usual channel is within the inner banks. At certain seasons of the year it overflows the inner banks, when it is embraced by the outer ones. In the space between the two, there is an immense thicket, formed by the tamarisk, willow, oleander, and various shrubs, wherein wild beasts formerly concealed themselves, but the overflowings of the river often dislodged them. The prophet Jeremiah alludes to this, when he compares the fierceness of Edom and Babylon to the coming up of a lion from the swelling of Jordan. Je. 49. 19. The time of the overflowings was the spring of the year,—the barley harvest; and the cause of it, the melting of the winter snows on the mountains near its channel. It was at this season that the Israelites passed over

it. This enhances the wonder of the miracle. When it was overflowing its banks, it was made to stand upon a heap (which the Vulgate compares to a mountain) till all the children of Israel had passed over, after which it resumed its natural course. This miracle appears to be almost greater than the passage of the Red Sea, if it be proper to say that any one suspension of the laws of nature by the will of God can be greater than another. This wonder struck terror into the hearts of the kings of the Amorites and Canaanites westward of the river, "whose hearts melted, neither was there any spirit in them any more, because of the children of Israel," Jos. 5. 1. It was, moreover, effected by the faith of the Israelites in God; and in after times a similar miracle was wrought by the prophet Elijah; and also Elisha, who, by smiting the river with the mantle of Elijah, divided the waters, they passing over dry-shod. It was on the banks of this river, that John the Baptist preached repentance; and in its waters he baptized, not only penitents, but also the Son of God. From this fact it is deemed sacred by many; and at the present day, thousands of pilgrims of the Greek Church annually visit it. It is now called *الشرية* *esh-sheria*, i.e. *the ford* (in commemoration of the passage of the Israelites), or *the watering place*.

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Genesis 13. 10, 11 - 32. 10-50. 10, 11. 8. 4 - 10. 8, 9 - 11. 13, 22 - 12. 5, 6.  
Numbers 13. 29 - 23. 1 - 26. 3, 63 - 1 Samuel 13. 7 - 31. 7.  
31. 12 - 32. 5, 19, 19, 21, 29, 32 - 33. 48, 2 Samuel 2. 29 - 10. 17 - 17. 22, 22,  
49, 50, 51 - 34. 12, 15 - 35. 1, 10, 14 - 24 - 19. 15, 15, 17, 18, 31, 31, 31, 36, 39,  
36. 13. 41 - 20. 2 - 24. 5.  
Deuteronomy 1. 1, 5 - 2. 29 - 3. 8, 17, 1 Kings 2. 8 - 7. 46 - 17. 3, 5.  
20, 25, 27 - 4. 21, 22, 26, 41, 46, 47, 49 - 2 Kings 2. 6, 7, 13 - 5. 10, 14 - 6. 2, 4  
9. 1 - 11. 30, 31 - 12. 10 - 27. 2, 4, 13 - 7. 15 - 10. 33.  
30. 18 - 31. 2, 13 - 32. 47. 1 Chronicles 6. 78, 78 - 12. 15, 37 -  
Joshua 1. 2, 11, 14, 15 - 2. 7, 10 - 3. 19. 17 - 26. 30.  
1, 8, 8, 11, 13, 13, 14, 15, 15, 17, 17 - 4. 1, 2 Chronicles 4. 17.  
3, 5, 7, 7, 7, 8, 9, 10, 16, 17, 18, 18, 19, 20, Job 40. 23.  
22, 23 - 5. 1, 1 - 7. 7, 7 - 9. 1, 10 - 13. 1, Psalms 42. 6 - 114. 3, 5.  
7 - 13. 8, 23, 27, 27, 32 - 14. 3 - 15. 5, 5, Isaiah 9. 1.  
- 16. 1, 7 - 17. 5 - 18. 7, 12, 19, 20 - 19. Jeremiah 12. 5 - 49. 19 - 50. 44.  
22, 23, 34 - 20. 8 - 22. 4, 7, 10, 10, 11, 25, Ezekiel 47. 18.  
- 23. 4 - 24. 8, 11. Zechariah 11. 3.  
Judges 3. 28 - 5. 17 - 7. 24, 24, 25 -

**JORKOAM**, יֹרְקָאָם *Yorq'am*, masc. Ἰερκαάν, and Ἰερκαάν, Jercaam.

"Paleness of the people;" a comp. from יֹרֵק *yaráq*, *green herb*, Is. 37. 27; hence יֹרְקָאָם *yeraqón*, *paleness* of face, a lurid greenness, arising from sudden fear, Je. 30. 6; from the root יֹרֵק *yaráq*, *to spit*, but unused, *to be green*, Nu. 12. 14; and of the noun עַם *am*, *a people*, vid. Amad.

A town in the tribe of Judah, founded by Raham, whose descendants peopled it. Occurs 1 Ch. 2. 44.

**JOSABAD**, vid. Jehozabad.

**JOSEDECH**, vid. Jehozedech.

**JOSEPH**, יוֹסֵף *Yoséph*, m. Ἰωσήφ, Joseph.

"He shall add;" the fut. Hiph. apoc., from the root יָסַף *yasáph*, *to add*, vid. Ebiasaph.

The first-born son of Rachel, the beloved wife of Jacob. His mother so named him at his birth, because, as she said, Ge. 30. 24, יוֹסֵף יְהוָה לִי בֶן אַחֵר *yoséph Y'hováh liy ben ahhér*, "The Lord shall add to me another son." LXX. Προθέτω ὁ Θεός μοι υἱόν ἕτερον. This nomination discovers Rachel to have been a woman of strong faith; and according to her faith so the Lord did unto her, for He added another son to her, and took away her reproach; but it is sad to reflect, that the fulfilment of her desire ended her career on earth.

The history of Joseph, if we regard it merely as a matter of history, is the most affecting and heart-stirring of any in existence; but its interest and instruction is infinitely greater, when we consider its position in the Word of God. He was the favourite son of a favourite wife, and the envied of his brethren. His father honoured and distinguished him more than the rest of his children, hence they hated him; and this, associated with his prophetic visions, and his firm adherence to religious truth, kindled their wrath to such a degree, that they conspired to deprive him of life. However, God mercifully preserved him; and they sold him for a slave to some Ishmaelitic merchantmen, who took him into Egypt, where he became the property of Potiphar, whom the Lord blessed for Joseph's sake. Falsely accused by his wicked mistress, he was cast into prison; "but the Lord was with him, and shewed him mercy, and gave him favour in the sight of the keeper of the prison," who committed to his safe keeping all the prisoners, and all that he had. Among the prisoners there were two officers of Pharaoh's household, the chief butler and the chief baker, each of whom dreamed a dream in one night, and told it to Joseph, who interpreted the same to them. The butler was to be restored in three days, and in the same time the chief baker was to be hanged. The interpretation was confirmed in its time. When he, however, revealed the meaning of the dream to Pharaoh's chief butler, he besought him, saying, "Think of me, when it shall be well with thee, and shew kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house. For indeed I was stolen out of the land of the Hebrews; and here also have I done nothing that they should put me into the

dungeon." The officer regained his post, but the request of the Hebrew was forgotten. Though forgotten by man, he was remembered by God, and soon He raised him to the highest rank among the great ones of Egypt. The mind of Pharaoh was disturbed by a dream, which none of the wise men of Egypt could interpret. Now it was that the chief butler remembered Joseph, and named to the king the Hebrew revealer of dreams. The king sent for him, and declared the dream, and Joseph at once revealed the interpretation. Struck with wonder and astonishment at his wisdom, understanding, and prudence, Pharaoh made him ruler over all the land of Egypt, making only one reservation,—“only in the throne will I be greater than thou.” While thus exalted, his father’s house suffers from the general famine, and his brethren are forced to seek for corn in Egypt. No one can read the account of the interviews of Joseph with his brethren, and the reunion of the family of Israel in Egypt, without deep emotion. From the example of Joseph, let us learn to be God-fearing and holy, meek and lowly; patient and docile, forgiving and tender-hearted.

In blessing Joseph, Ge. 49. 22, 26, Jacob said,—

“The son of a fruitful (vine) is Joseph,  
The son of a fruitful (vine) by the fountain;  
The daughter’s (branches) shoot over the wall.  
They sorely afflicted him, and contended with him;  
The chief of the archers had him in hatred,  
But his bow remained in strength,  
And the arms of his hands were made strong  
By the name of the Shepherd, the Rock of Israel,  
By the God of thy fathers, for he helped thee,  
And God all-sufficient, for he blessed thee:  
The blessing of the heaven above,  
And the blessing lying in the deep beneath,  
The blessing of the breasts and the womb,  
The blessing of thy father hath prevailed  
Over the blessing of the eternal mountains,  
And the desirable things of the everlasting hills:  
These shall be on the head of Joseph,  
And on his crown who was separated from his  
brethren.”

St. Jerome, on this blessing of Joseph pronounced by Jacob, interprets בָּנוֹת *banóth*, daughters (branches of the vine), with the Rabbins, to refer to the women of Egypt climbing the walls, in eager desire to behold his beauty. “Et est sensus capituli; O Joseph, qui ideo sic vocaris, quia adauxit te mihi Deus, sive quia inter fratres tuos major futurus es,

fortissima siquidem fuit tribus Ephraim: ut in Regnorum et Paralipomenon libris legimus: ô inquam fili mi Joseph qui tam pulcher es, ut te tota de muris, et turribus, ac fenestris puellarum Egypti turba prospectet, inviderunt tibi, et te ad iracundiam provocaverunt, tibi habentes livoris sagittas, et zeli jaculis vulnerati. Verum tu arcum tuum et arma pugnandi posuisti in Deo, qui fortis est propugnator; et vincula tua, quibus te fratres ligaverunt, ab ipso soluta sunt, et dirupta, ut ex tuo semine tribus nascatur Ephraim, fortis et stabilis, et instar lapidis durioris invicta, imperans quoad decem tribus Israel.” In Ps. 81. 5, his name is written יְהוֹשֻׁפָּט *Y’hoséph*. Vid. also Zaphnath-paaneah, his Egyptian name. Gen. Vallery regarded Joseph as Sagittarius, in the signs of the Zodiac. Works, vol. vi., 343. (B.C. 1745 to 1635.)

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37. 2, 3, 5, 13, 17, 23, 25, 28, 29, 30, 31, 33 - 39. 1, 2, 4, 5, 6, 7, 10, 20, 21, 22  
- 40. 3, 4, 6, 8, 9, 12, 16, 18, 22, 23 - 41. 14,  
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1, 1, 3, 3, 4, 4, 9, 16, 17, 21, 26, 27, 27, 28  
- 46. 4, 19, 20, 27, 28, 29, 30, 31 - 47. 1, 5,  
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29 - 48. 1, 2, 3, 8, 9, 11, 12, 13, 15, 17, 18,  
21 - 49. 22, 26 - 50. 1, 2, 4, 7, 8, 14, 15,  
15, 16, 17, 19, 22, 23, 23, 24, 25, 26.  
Exodus 1. 5, 6, 8 - 13. 19.

Numbers 1. 10, 32 - 13. 7, 11 - 26. 28,  
27 - 27. 1 - 32. 33 - 34. 23 - 36. 1, 5, 12,  
Deuteronomy 27. 12 - 33. 13, 16.  
Joshua 14. 4 - 16. 1, 4 - 17. 1, 2, 14,  
16, 17 - 18. 5, 11 - 24. 32, 33.  
Judges 1. 23, 23, 35.  
2 Samuel 19. 20.  
1 Kings 11. 28.  
1 Chronicles 2. 2 - 5. 1, 2 - 7. 29.  
Psalms 77. 15 - 78. 67 - 80. 1 - 105.  
Ezekiel 37. 16, 19 - 47. 13 - 48. 32.  
Amos 5. 6, 15 - 6. 6.  
Obadiah 18.  
Zechariah 10. 6.

(2) A son of Asaph, to whom pertained the first lot in the service of God. (B.C. 1015.) Occurs 1 Ch. 25. 2, 9.

(3) A priest, a son of Shebaniah. (B.C. 530.) Occurs Ne. 12. 14.

(4) One of the transgressors in the matter of marrying a foreigner. (B.C. 456.) Occurs Ezr. 10. 42.

**JOSHAAH**, יוֹשָׁהָא *Yosháh*, m. Ἰωσῆα, Josa.

“Aid,” from יָשָׁה *yasháh*, unused root. This root, though unused in Hebrew, is widely diffused through ancient languages, having the idea of *being, setting upright, aiding, uprightness, to stand upright*.

A descendant of Simeon, and of some renown. (B.C. cir. 800.) Occurs 1 Ch. 4. 34.

**JOSHAPHAT**, vid. Jehoshaphat.

**JOSHAVIAH**, יוֹשָׁבִיָּא *Yoshavyáh*, masc. Ἰωσαία, Josaiia.

“Set upright of the Lord;” a comp. of יָשָׁה *yasháh*, by the changing of the third radical, which is very common (vid. Joshah), and יָה *Yah*, vid. Jehovah.

One of king David's valiant men, a son of El-naam. Probably so named from his greatness of stature. (B.C. 1048.) Occurs 1 Ch. 11. 46.

**JOSHBKASHAH**, יֹשְׁבִקָּשָׁה *Yoshb'qasháh*, m. Ἰεσβασακά, Jesbacassa.

"A seat in a hard place;" a comp. of the appell. יֹשֶׁב *yosheb*, unused, a seat, a habitation (from the root יָשַׁב *yashab*, vid. Ishbi-benob), and the prep. *beth*, in, and the appell. קָשָׁה *qashéh*, hard, stubborn, heavy, Ex. 1. 14; 32. 9; Is. 27. 8; from the root קָשָׁה *qasháh*, to be hard, to harden, to make heavy, difficult, De. 1. 17; 10. 16; 2 Ki. 12. 4; 2. 10.

A son of Heman, to whom with his sons pertained the seventeenth course in the service of God. (B.C. 1015.) 1 Ch. 25. 4, 24.

**JOSHUA**, יְהוֹשֻׁעַ *Y'hoshua*, m. Ἰησοῦς, Josua.

"The Lord (is his) salvation," "Lord of salvation;" a comp. of the contracted form of יְהוָה *Y'hováh* (vid. Jehovah), and שׁוּעַ *shud*, salvation, help, vid. Abishua.

(1) The son of Nun. He was one of the two spies who gave a faithful report upon the fertility and plenty of the land of Canaan. For this manifestation of faithfulness and courage, he was made captain of the army of Israel; and from his success in battle against the enemies of God's people, and also with a reference to his future career, Moses called him by this name. After the death of Moses, he became head of the Jewish people, and many miracles were performed by him. The three greatest were, the passage of the Jordan when it overflowed its banks, the destruction of the walls of Jericho at the sound of the priests' trumpets, and the arresting the course of the sun upon Gibeon, and the moon in the valley of Ajalon, the last of which is referred to in several Heathen traditions. He was an eminent type of our blessed Saviour; for, as he delivered the Jews from their enemies, and led them triumphantly into Canaan, so will the Saviour deliver the faithful of every nation from evil, and lead them into everlasting rest. (B.C. 1451.)

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Exodus 17. 9, 10, 13, 14 - 24. 13 - 32. 17 - 33. 11.

Numbers 11. 28 - 13. 16 - 14. 6, 30, 38 - 26. 65 - 27. 18, 22 - 32. 12, 28 - 34. 17.

Deuteronomy 1. 38 - 3. 21, 28 - 31. 3, 7, 14, 14, 23 - 34. 9.

Joshua 1. 1, 10, 13, 16 - 2. 1, 23, 24 - 3. 1, 5, 6, 7, 9, 10 - 4. 1, 5, 8, 8, 9, 10, 10, 14, 15, 17, 20 - 5. 2, 3, 4, 7, 9, 13, 13, 14, 15, 15 - 6. 2, 6, 8, 10, 12, 16, 23, 25, 25, 26, 27 - 7. 2, 3, 6, 7, 10, 16, 19, 20, 22, 23, 24, 25 - 8. 1, 3, 3, 9, 9, 10, 13, 15, 16,

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Judges 1. 1 - 2. 6, 7, 7, 8, 21, 22. 1 Kings 16. 24.

1 Chronicles 7. 27.

(2) A Beth-shemite, into whose field the kine entered with the ark of the Lord when the lords of the Philistines sent it back to the Israelites. (B.C. 1140.) Occurs 1 Sa. 6. 14, 18.

(3) The governor of a city of Judah, in the time of Josiah, whose idols Josiah destroyed, as Kimchi conjectures. (B.C. 640.) Occurs 2 Ki. 23. 8.

(4) A high-priest, and son of Josedech. He is also called Jeshua, q.v. (B.C. 520.) Occurs Hag. 1. 1, 12, 14; 2. 2, 4; Zec. 3, 1, 3, 6, 8, 9; 6. 11.

**JOSIAH**, יוֹשִׁיָּהוּ *Yoshiyyáhu*, m. Ἰωσιὰς, Josias.

"Given of the Lord" (quem donat Dominus, Sim.); a comp. of the fut. of the unused root יָשָׁה *asháh*, "Arab. أسى *benefecit*, alias وسي *largitus est*, et أس *donavit*, remuneratus est," Sim.; and יְהוָה *Y'hu*, vid. Jehovah.

(1) A son of Amon, king of Judah, and his successor on that throne. He was a zealous king in the service of God, for he restored the pure worship of the Lord, and the observance of the Mosaic law. He destroyed the idolatrous altars, and burned the bones of those men who had offered incense upon them, according to the saying of the prophet of Judah. The man of God, who came out of Judah to warn Jeroboam against the iniquity which he was devising in his heart, prophesied of the coming of Josiah more than three hundred and fifty years before his birth, and foretold what he would do to the idolatrous altars of Bethel. Hence we conclude he was raised up by God for the accomplishment of great purposes; and, indeed, he wrought mighty changes in the worship of the Jews; but his unexpected death impeded the further progress of this good king. "In his days, Pharaoh-necho, king of Egypt, went up against the king of Assyria to the river Euphrates;" or, as Josephus says (lib. x. Antiq. cap. 6), Μήδους πολέμων καὶ τοὺς Βαβυλωνίους, οἱ τὴν Ἀσσύριον κατέλυσαν ἀρχήν. "The king of Egypt came to fight the Medes and Babylonians, who had overturned the Assyrian empire." He laid siege to Carchemish, which some think was Carcadium (now called *Karkisa*), on the Euphrates. Now Josiah, being in league with the king of Babylon, and the Egyptian army passing through his territories, he felt there was a solemn necessity that he should make common cause with his ally, and so go to war with Pharaoh-necho; and Josiah accordingly "went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God

commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not." Josiah, however, disregarded the admonitions of Pharaoh-necho "from the mouth of God, and came to fight in the valley of Megiddo," where he was slain. The Targum endeavours to excuse Josiah of rashness, on the ground that he thought Necho spoke only from his idols; but even then, there was unnecessary precipitation in this expedition, for at least he ought to have enquired first of the Lord, whether or no he should go up against the Egyptian. In this ill-advised undertaking, he was found fighting against God, though up to that time he had been his zealous servant. He went to war unprovoked, as the embassy of Necho sufficiently proves, and brought about his own death. Thus the kingdom of Judah was deprived of one of the best of its kings; the regeneration of the nation was arrested, and never again revived to any good, but rapidly grew more wicked, till it was carried away captive to Babylon. The people deeply lamented their loss; and Jeremiah wrote a book of lamentations, which is now lost, for the commemoration of his death, and it was "made an ordinance in Israel." Instead of blaming this good king for his last expedition, may we take warning ourselves, and be found when our Lord comes, doing the work He would have us do, and doing it as He would have us do it. It is written, Je. 27. 1, יוֹשִׁיָּאָה *Yoshiyyáhu*. (B.C. 642 to 611.)

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1 Kings 13. 2.	1, 7, 16, 18, 19, 20, 22, 23, 24, 25, 25,
2 Kings 21. 24, 26 - 22. 1, 3 - 23. 16,	26 - 36. 1.
19, 23, 24, 29, 30, 34.	Jeremiah 1. 2, 3, 3 - 3. 6 - 23. 11, 11,
1 Chronicles 3. 14, 15.	18 - 25. 1, 3 - 26. 1 - 35. 1 - 36. 1, 2, 9 -
2 Chronicles 33. 25 - 34. 1, 33 - 35,	37. 1 - 45. 1 - 46. 2.
	Zephaniah 1. 1.

(2) A son of Zephaniah. Here written יוֹשִׁיָּאָה *Yoshiyyáh*. He is called הֵנן *Hhen*, Hen, Zec. 6. 14. (B.C. 519.) Occurs Zec. 6. 10.

**JOSIBIAH**, יוֹסִבְיָהּ *Yosibhyáh*, masc. Ἰωσάβια, Josabia.

"He will be made to sit down of the Lord," i.e. to live tranquilly, or lead a peaceable life (*habitare*, i.e. *tranquille agere faciat Dominus*, Sim.), a comp. of the fut. Hiph. יָשָׁב *Yoshébbh*, of the root יָשָׁב *ya-shábbh*, to sit down (vid. Ishbi-benob), and יָהּ *Yah*, vid. Jehovah.

A descendant of Simeon, and a prince of his house. (B.C. cir. 800.) Occurs 1 Ch. 4. 35.

**JOSIPHIAH**, יוֹסִפְיָהּ *Yosiphyáh*, m. Ἰωσεφία, Josphia.

"Added of the Lord," a comp. of the root יָסַף

*yasaph*, to add (vid. Ebiasaph), and יָהּ *Yah*, vid. Jehovah.

A descendant of Shelomith. He returned from Babylon with Ezra. (B.C. 457.) Occurs Ezr. 8. 10.

**JOTBAH**, יוֹטְבָהּ *Yotbháh*, Ἰερέβα, Jeteba.

"Pleasant," from the root יָטַב *yatábh*, to be good, to please, to do well to, Na. 3. 8; Ps. 69. 32; 49. 18.

A place in Palestine, the birth-place of Meshullemeth the mother of Amon king of Judah. Occurs 2 Ki. 21. 19.

**JOTBATH**, יוֹטְבָתָהּ *Yotbdthah*, Ἐρεβθά, Jetebatha.

"Goodness" (*bonitas*, St. Jer.), from the root יָטַב *yatábh*, to be good, vid. Jotbah.

A station of the Israelites in the desert, concerning which St. Jerome says (De 42 Mans.): "Tricesima mansio bonitas interpretatur, ut cum pervenerimus ad perfectum virum, sacerdotalem gradum, et in ætatem plenitudinis Christi, in qua et Ezechiel erat juxta fluvium Cobar, possumus cum David in tricesimo psalmo canere: *In te Domine speravi, non confundar in æternum. Pastor enim bonus ponit animam suam pro ovibus suis.*" In De. 10. 7, it is described as "a land of rivers of water." Agatha and Agathopolis are names of cities so called for a similar reason. It is also called in the English Version, Jotbathah. Occurs Nu. 33. 33, 34; De. 10. 17.

**JOTBATHAH**, vid. Jotbath.

**JOTHAM**, יוֹתָם *Yothám*, m. Ἰωθάμ, Joatham.

"The Lord is upright," "Lord of integrity," a comp. of יָהּ *Yo*, abbreviated for יְהוָה *Y'hováh* (vid. Jehovah), and תָּם *tham*, from תָּם *tam*, integrity, innocence, upright, Ge. 25. 27; Ps. 87. 37, from the root תָּמַם *támám*, to complete, to make whole, to be upright, 1 Sa. 16. 11; Da. 8. 23; Ps. 19. 14.

(1) A son of Jahdai. (B.C. 1470.) Occurs 1 Ch. 2. 47.

(2) The youngest son of Gideon, the judge of Israel. He was the only one of his threescore-and-ten brothers who escaped the fratricidal hand of Abimelech. He is the author of the most ancient apologue or parable in the world, for he lived long before Æsop. It is a very beautiful conception, and discovers that he was wise, pious, and acute. The occasion on which he spoke it was, when the Shechemites gathered together, "by the plain of the pillar that was in Shechem," to make Abimelech king. He stood on Mount Gerizim, and lifted up his voice, saying, "The trees went forth on a time to anoint a king



over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said unto the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble (thistle), Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, then let fire come out of the bramble, and devour the cedars of Lebanon." After he had spoken this parable, and given its interpretation, he pronounced a curse upon the men of Shechem and Abimelech for their great wickedness—that Abimelech should be a scourge to the men of Shechem, and the men of Shechem a scourge to Abimelech. He fled to Beer, but what became of him is unknown. (B. c. 1209.) Occurs Ju. 9. 5, 7, 21, 57.

(3) The son of Uzziah king of Judah, and his successor on the throne of David. When his father was smitten with leprosy, he managed the affairs of the kingdom for twenty-five years. After his father's death, he did that which was right in the sight of the Lord; "howbeit he entered not into the temple of the Lord;" that is, he did not transgress as his father did in profanely offering incense. Solomon Jarchi asserts, that all the kings of Judah have something recorded against them excepting Jotham: David sinned in the matter of Uriah; Solomon was seduced to idolatry by his heathen wives; Rehoboam forsook the law of God; Abijah walked in his steps; Asa took the treasures of God's house; Jehoshaphat made a league with Ahab and offended his God; and so on, down to Uzziah: but with Jotham no fault is found. His mother's name was Jerushah, a daughter of Zadok. (B. c. 750.) Occurs 2 Ki. 15. 5, 7, 30, 32, 36, 38; 16. 1; 1 Ch. 3. 12; 5. 17; 2 Ch. 26. 21, 23; 27. 1, 6, 7, 9; Is. 1. 1; 7. 1; Ho. 1. 1; Mi. 1. 1.

**JOZABAD**, vid. Jehozabad.

**JOZACHAR**, יֹזָכָר *Yozakhár*, m. Ἰεζαχάρ, Josachar.

"The Lord is remembered," "Lord of remembrance" (*Dominus recordatus est*, Sim.), a comp. of

י' *Yo*, abbrev. from יְהוָה *Y'hovdh* (vid. Jehovah), and the root *zakhár*, vid. Zechariah.

The son of Shimeath, a servant of king Joash, who, with Jehozabad, slew him in the house of Millo. Of the same interpretation are the following names: *Diomnestus*, *Mnesitheus*, and *Theomnestus*. (B. c. 839.) Occurs 2 Ki. 12. 21.

**JOZADAK**, vid. Jehozadak.

**JUBAL**, יֻבָּל *Yubhál*, m. Ἰουβάλ, Jubal.

"Joyful sound," "music," "jubilee," kindred to יֻבְּחֵל *yobhél*, *jubilee*, a joyful noise, trumpets of jubilee, Jos. 6. 5; 8. 13, from the root יָבַח *yabhál*, to rejoice, an onomatopoeitic root, unused. Simonis interprets "*flumen perenne*," "a perennial river," from יָבַח *yabhál*, to flow; and the "dimittens" of St. Jer. is from the same source.

A brother to Jabal, a son of Lamech. He was the inventor of music, of the harp, and the organ and Pandean pipe, and hence called the father of all musicians. Buttmann conjectures that the name of Apollo comes from the same source, for the Greeks vainly supposed that music had its origin with them. (B. c. 3504.) Occurs Ge. 4. 21.


**JUCAL**, vid. Jehucal.

**JUDAH**, יְהוּדָה *Y'hudháh*, m. Ἰούδας, Judas.

"Praised," verbal from the fut. Hophal of the root יָדָה *yadháh*, vid. Beeliada.

The fourth son of Jacob by Leah, and founder of the most illustrious tribe among the Jews. His mother said when she bare him, "Now (or this time) will I praise the Lord;" therefore she called his name Judah. When Jacob blessed his sons he took up this theme, to show his eminence and glory among his brethren, and said (Ge. 49. 8, 12):—

"Judah, Thou, thy brethren shall praise thee,  
Thy hand in the neck of thine enemies.  
The sons of thy father shall bow themselves to thee.  
A Lion's whelp is Judah:  
From the prey, my son, thou art gone up.  
He stooped and lay down as a strong lion,  
And as a lioness; who shall arouse him?  
The sceptre shall not depart from Judah,  
Nor a leader for his offspring,  
Until that Shiloh come.  
And to him shall be gathered the peoples;  
Binding his colt to the vine,  
And to the choice vine the foals of his ass;  
He washed his garments in wine,  
And his clothes in the blood of grapes;  
With wine shall his eyes be dark (dark-flashing),  
And his teeth shall be white with milk."

These words were fully accomplished in his posterity. The Psalmist appears to have had the second line in mind, where he says, Ps. 18. 40, "Thou hast given me the necks of mine enemies." Bochart has plainly shown that לַבְיָי *labhiy*, is a *lioness*, which is more fierce than a lion. Our translation appears to bestow upon the being in question the eyes of a drunkard; but Dr. Castell says that the word חֲכַלְיִל *hhakkhlylyl*, is from the Arabic, and, in that language, signifies *bright, sparkling*. And Dr. Tregelles says, "Dark eyes are here contrasted with white teeth. Aquila, well, κατὰ κορυφῇ, satiated with colour, dark; LXX. χαροποιού; Peshito  shining, flashing, a word applied only to the eyes." The standard of Judah was a lion, and the Blessed Redeemer of the world, the Lion of the tribe of Judah, was his descendant according to the flesh. His posterity collectively, as a tribe, were so called; and after the revolt of the ten tribes, his descendants, with those of Benjamin, who cleaved unto the house of David, and the worship of the true God, were called the kingdom of Judah. Though this kingdom was visited with many convulsions and many judgments of God, because of its wanderings after them which were no gods, yet, so long as it existed as a kingdom, a son of David swayed its sceptre. As it drew near its destruction, the kings of Judah and the nation at large declined in religion; it was carried away captive to Babylon, and its last king, Zedekiah, was in prison there when he died. It lasted about three hundred and eighty-eight years. The gent. n. יהודי *Y'hudhiy*, m. Jew, occurs in the following places: Es. 2. 5; 3. 4; 5. 13; 6. 10; 8. 7; 9. 29, 31; 10. 3; Je. 34. 9; Zec. 8. 23. And יהודים *Y'hudhiym*, m. plur. Jews, "men of Judah," in these: 2 Ki. 16. 6; 25. 25; Ne. 1. 2; 2. 16; 4. 1, 2, 12; 5. 1, 8, 17; 6. 6; 13. 23; Es. 3. 6, 10, 13; 4. 3, 7, 13, 14, 16; 6. 13; 8. 1, 1, 3, 5, 7, 7, 8, 9, 9, 11, 13, 13, 16, 17, 17; 9. 1, 1, 2, 3, 5, 6, 10, 12, 13, 15, 15, 16, 18, 18, 19, 20, 22, 23, 24, 24, 25, 27, 28, 30; 10. 3; Je. 32. 12; 38. 19; 40. 11, 12; 41. 3; 43. 9; 44. 1; 52. 28, 30. And the Chaldaic plur. יהודאין *Y'hudhatyn*, Jews, also in these: Ezr. 4. 12, 23; 5. 1, 5; 6. 7, 8, 14; Da. 3. 8, 12. The "land of Judah" consisted at first of the region allotted to that tribe; also, after the revolt, this appellation was applied to the regions of Judah and Benjamin; and on the return from Babylon, the whole country was called Judea. (B.C. 1740.)

## OCCURRENCES.

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## OCCURRENCES—(continued).

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Malachi 2. 11, 11 - 3. 4.

JUDEA, vid. Judah.

JUDITH, יְהוּדִית *Y'hudhiyth*, f. Ἰουδίθ, Judith.

"Praised," the same as Judah, q. v. So St. Jer., Hill., and Sim.; but Winer says, "*Judaica lingua*," Jewishly, in the Jewish tongue.

The daughter of Beer, whom Esau took to wife. This name he imposed because she espoused the religion of Esau, and believed in the God of Abraham. (B.C. 1796.) Occurs Ge. 26. 34.

JUSHAB HESED, יֹשָׁבֵהֶסֶד *Yushabh Hhesedh*, m. Ἰοσάβηδ, Josabhesed.

"He will return love" (*retribuitur gratia*, scil. *beneficium*, Sim.), a comp. of the fut. Hoph. of the root שָׁבַח *shubh*, to return (vid. Eliashib), and the segholite appell. חֲסֶד *hhesedh*, desire, love, vid. Hese.

A son of Zerubbabel, of the royal line of David, king of Judah. (B.C. 500.) Occurs 1 Ch. 3. 20.

**JUTTAH**, יוֹטָה *Yuttáh, 'Irán, and 'Ierrá, Jota.*

"It will be stretched out," from the fut. Hoph. of the root נָטָה *natáh, to stretch out, to extend, to incline towards*, Is. 3. 16; 40. 22; Ge. 24. 14.

A town in the tribe of Judah. It is also written יוֹטָה *Yuttáh*. Occurs Jos. 15. 55.

## K.

**KABZEEL**, vid. Jekabzeel.

**KADESH**, vid. Kadesh-barnea.

**KADESH BARNEA**, קִדְשׁ בַּרְנֵעַ *Qadhésh-barnéa, Κάδης Βαρνή, Cadesbarne.*

"Sacred desert of wandering," a comp. of the appell. קִדְשׁ *qadésh, a sodomite*, De. 23. 18, the same as *cinædus, κιναιδός*, for in the libidinous worship of Astarte or Venus, men were so denominated who prostituted themselves in her honour; and the woman consecrated to Venus was called קִדְשָׁה *q'dhe-sháh, f. ἡ πόρνη, a harlot*, Ge. 38. 21, of whom, in the temple of Venus at Corinth there were more than a thousand (from the root קִדְשׁ *qadhásh, to be holy, to be consecrated, to purify*, Is. 65. 5; Ex. 29. 43; 19. 23), and also of בַּרְנֵעַ *barnéa, a comp. of בר Chald., Syr. and Arab. a desert, and נַע nea, wandering*.

A town on the southern border of the promised land, in the desert. It is also called Kadesh only in the following places: Ge. 14. 7; 16. 14; 20. 1; Nu. 13. 26; 20. 1, 14, 16, 22; 33. 36, 37; De. 1. 46; Ju. 11. 16, 17; Ps. 29. 8; Eze. 47. 17; 48. 28. No doubt it was so called because here the Lord was sanctified upon those who murmured against him. It is the same as En-mishpat, q. v. Some say there are two places so called, one in the wilderness of Pharan, and the other in the desert of Zin. See Lightfoot on this place. Occurs Nu. 32. 8; 34. 4; De. 1. 2, 19; 2. 14; 9. 23; Jos. 10. 41; 14. 6, 7; 15. 3.

**KADMIEL**, קַדְמִיֵּאל *Qadhmiyé, m. Καδμιήλ, Cedmihel.*

"Going before of God," i. e. walking religiously and godly (*præventus Dei*, quo scil. benefaciendo prævenit, Sim.), a comp. of the root קָדַם *qadhám, to precede, to go before, to come before, to prevent* (according to the old usage), Ps. 89. 15; 95. 2; 18. 19, and the Divine name אֱלֹהִים *El, God*, vid. Abdiel.

(1) A Levite, the father of Jeshua, whose de-

scendants returned with Zerubbabel. (B.C. 556.) Occurs Ezr. 2. 40; 3. 9; Ne. 7. 43; 12. 24.

(2) A Levite, the son of Henadad, who assisted in making the people understand the Scriptures, in the days of Nehemiah and Ezra. (B.C. 445.) Occurs Ne. 9. 4, 5; 10. 9; 12. 8.

**KADMONITES**, קַדְמוֹנִי *Qadhmoniy, m. Κεδμων-vaíovs, Cedmonæos.*

"Orientals," "easterlings," "ancients" (*antiqua tristitia, vel orientales*, St. Jer.), from קַדְמוֹן *qadhmon, eastern*, Eze. 47. 8, from קֶדֶם *qédhem, the east, anterior*, (1) in respect of place, *that which is before*, e. g. Eze. 47. 18; Ju. 8. 11; also (2) as regards time, *old, ancient*, e. g. 1 Sa. 24. 14, from the root קָדַם *qadhám, vid. Kadmiel.*

A nation of Canaan, and one of those whose country Abraham was to inherit. Bochartus thought they were the same as the Hivites, who, dwelling near mount Hermon, in the eastern part of Canaan, were thence called קַדְמוֹנִי *Qadhmoniy, i. e. Easterlings*. Occurs Ge. 15. 19.

**KALLAI**, קַלַּי *Qalláy, m. Καλλαί, Celai.*

"Lightly esteemed of God," a comp. of the root קָלַל *qaldál, vid. Hiddekel, and 'yodh, vid. Jehovah.*

A son of Sallai, a priest. Hillerus derives it from קָהַל *qahál, and interprets cætus Domini*. (B.C. 500.) Occurs Ne. 12. 20.

**KANAH**, קָנָה *Qanáh, Χελκανά and Κανά, Arundineti and Cana.*

"Place of reed," i. e. full of reeds (*calamus, arundo; arundinis, i. e. arundinosus*, Sim.), the same as the appell. קָנָה *qanéh, a reed, a stalk*, Is. 42. 3; Ge. 41. 5, from the root קָנָה *qanáh, vid. Elkanah.*

(1) A torrent or stream on the borders of the tribes of Ephraim and Manasseh, and was so called, probably, because of the spontaneous production of the reed or cane. Occurs Jos. 16. 8; 17. 9.

(2) A town of the tribe of Asher, near to Sidon. There were two towns in Galilee called Cana, the greater and the lesser. The last of these was famous as being the place chosen for the performance of the first miracle of Jesus Christ. It is said by travelers to be even now famous for the abundant growth of reeds. It is called קָנָה *Kána, vid. Rob. iii. 384*. Occurs Jos. 19. 28.

**KAREAH**, vid. Careah.

**KARKAA**, קַרְקָעָה *Qarqá, Κάδης, Carcaa.*

"The floor," "the ground," "pavement" (*solum,*

*pavimentum*, Sim.); a quadrilit. name, the same as the appell., 1 Ki. 7. 7, *מִן הַיָּרְקָע וְעַד הַיָּרְקָע* "from one side of the floor to the other," litt. "from floor to floor." Vulg. "a pavimento usque ad summam." tatem."

A town in the south of the land of Judah, beyond Adar, not in a right line, but inclining toward the west; and it was so called from the ground being level as a pavement. It occurs here in pause with ה local, and is therefore written *קִרְקָעָה* *Qarqadh*. Occurs Jos. 15. 3.

**KARKOR**, *קִרְקֹר* *Qarqór*, *Καρκάρ*, *Requiescant*.

"Perhaps, i. q. *قرقر* *soft and level ground*;" and with *ס* "*terra, in qua tulo et pacate vivitur*," Sim.; and hence Boch. deduces the name *Corcyra*.

A town beyond Jordan, where Zebah and Zalmunna made an entrenched camp of the remnant of their great army, which Gideon attacked, and put to flight. This place is not mentioned elsewhere. St. Jerome says, that in his time there was a castle called Carcaria, not far from the city of Petra, which Eusebius said was the same as Karkor. Occurs Ju. 8. 10.

**KARNAIM**, vid. Ashtaroth-Karnaim.

**KARTAH**, *קִרְתָּה* *Qartáh*, *Κάρτης* and *Καθά*, Cartha.

"City;" from the appell., with fem. termination, *קִרְתָּה* *qéreth*, i. q. *קִרְיָה* *qiryáh*, a city, Job 29. 7, from the root *קָרָה* *qaráh*, to meet any one, to be full, to lay beams, to build a city, De. 25. 18; Ge. 44. 29; Ne. 3. 3, 6; Nu. 35. 11.

A town in the tribe of Zebulun. It is not mentioned elsewhere. The metropolis of Numidia was similarly named,—as Cirta, or Cirtha, and Carthage;

so *Πολίχνη*, a town of Crete; so the Arab. *بَلَد* *city*, was the name of two cities, one in Mesopotamia, and the other in Persia. Occurs Jos. 21. 34.

**KARTAN**, *קִרְתָּן* *Qartán*, *Θεμύων*, Carthan.

"Two cities;" an ancient dual, from *קִרְתָּה* *qéreth*, vid. Kartah. This dual is the same as that in Dothan.

A town in the tribe of Naphtali, otherwise called Kirjathaim, q. v. Occurs Jos. 21. 32.

**KATTAH**, *קָטָת* *Qáttath*, *Καταβά*, Cateth.

"Very small" (*valde parvus*, Sim.); fem. of *קָטָן* *qattán*, very small, contracted from *קָטָנֶת* *qatténeth*, derived from the same sources as Hakkatan, q. v.

A city in the tribe of Zebulun, which is also called *קִטְרֹן* *Qitrón*, Kitron. That this name is a contraction of Qatteneth, is supported by the reading of the LXX., also by the *Talmudici in Gemar. Hierosol. Megilla*, which has *קִטְוִיָּת* *Q'toniyth*. Bochart says *Catana*, i. e. *קָטָנָה* *Q'tanáh*, a city of Sicily, was so called from its smallness. Occurs Jos. 19. 15.

**KEDAR**, *קֶדָר* *Qedhár*, m. *Κηδάρ*, Cedar.

"Dark-skinned man" (*tenebræ vel mæror*," St. Jer.; "*totus niger*," Sim.); from the root *קָדַר* *qadhár*, to be dark, to be black, to mourn, Mi. 3. 6; Je. 4. 28; Ps. 43. 2.

A son of Ishmael, and father of the Kedarenians, who settled in Arabia Petræa. They were a tribe of Arabians, who sometimes dwelt in tents, and sometimes in towns. The Chaldee paraphrase concludes that his descendants were Arabians; hence, when David complains, Ps. 120. 5, "I dwell in the tents of Kedar," he interprets, "in the dwelling of the Arabians." Others make them the same as the Pharanitæ mentioned by Ptolemy, since "in the tents of Kedar," of the above Psalm, is called (1 Sa. 26. 1) "dwelling in the wilderness of Pharan." Some recognise the descendants of this son of Ishmael in the people mentioned by Pietro della Valle, dwelling in Arabia Deserta, concerning whom he says, "There is a sort of Arabs of that country, called Maédi, who with their herds, of buffaloes for the most part, sometimes live in the deserts, and sometimes in the cities; from whence they have their name, which signifies wandering,—going from place to place. They have no professed homes; nor are they properly Bedani, or Beduni, that is, *Deserticola*, who are the most noble among them, and never abide within walls, but always go wandering through the open country, with their black tents; nor are they properly Hhadesi, as they call those who dwell in cities and lands, with fixed houses; these, by the latter, are esteemed ignoble and base, but both are considered as of low origin." (B. C. 1840.) Occurs Ge. 25. 13; 1 Ch. 1. 29; Ps. 120. 5; Ca. 1. 5; Is. 21. 16, 17; 42. 11; 60. 7; Je. 2. 10; 49. 21, 28, 28; Eze. 27. 21.

**KEDEMAH**, *קֶדְמָה* *Qedhmáh*, m. *Κεδμά*, Cedma.

"Eastward" (*orientum versus*, Sim.), the same as the appell. *קֶדְמָה* *qédhem* (but only found with ה local, as above), eastward, toward the east, Ge. 13. 14; Nu. 3. 38, from the root *קָדַם* *qadhám*, vid. Kadmiel.

The youngest son of Ishmael, and we may conclude that he dwelt near his brother Kedar, if we can assure ourselves that Jacobus Capellus correctly

expounds these words, Je. 49. 28, קִימוּ אֶל־קֶדָר וְשָׁדְדוּ אֶת־בְּנֵי־קֶדָר *Qumú alu el-qedhár v'shadhdhú eth-b'néy-qédhem*, which he translates, "Arise, go up to Kedar, and spoil the men of Kedem." But our version, and the Vulg., translate, "the men of the east." The Arabs are usually called בְּנֵי קֶדָם *B'né qédhem*, "the sons of the east," at least those who dwell in Arabia Deserta, and so it applies to the whole posterity of Abraham by Keturah, and to those of Ishmael. (B.C. 1820.) Occurs Ge. 25. 15; 1 Ch. 1. 31.

**KEDEMOTH**, קֶדְמוֹת *Q'dhemóth*, Κεδάμωθ, Cade-moth.

"Beginnings," "ancients," plur. of the appell. קֶדְמָה *qadhmdh*, *beginning, origin, pristine state*, Is. 23. 7; Eze. 47. 8, from the root קָדַם *qadhám*, vid. Kadmiel.

A town of the Reubenites, which also denominated the wilderness near it. Some understand it to be the same as Jeshimon. Occurs De. 2. 26; Jos. 13. 18; 1 Ch. 6. 79.

**KEDESH**, קֶדֶשׁ *Qédhesh*, Κάδης, Cades.

"Sanctuary" (*sanctus locus*, Sim.); from the root קָדַשׁ *qadhúsh*, *to be consecrated*, vid. Kadesh-barnea.

(1) A Levitical city of refuge in Galilee, in the tribe of Naphtali, and sometimes written in conjunction with it. This was a city of some consequence, being strongly fortified, and the birthplace of Barak, who overthrew the hosts of Jabin, under Sisera. Occurs Jos. 12. 22; 19. 37; 20. 7; 21. 32; Ju. 4. 6, 9, 10, 11; 2 Ki. 15. 29; 1 Ch. 6. 76.

(2) A city in the south of Judah. Occurs Jos. 15. 23.

(3) A city in the tribe of Issachar. Occurs 1 Ch. 6. 72.

**KEHELATHAH**, קְהֵלָתָה *Q'helatháh*, Μακελλάθ, Ceelatha.

"Towards the place of assembly;" with הָ local, *towards*, from the appell. קְהֵל *qahél*, m. *congregation, assembly*, Ge. 35. 11; Nu. 16. 3, from the root קָהַל *qahál*, *to call together, to assemble people*, Nu. 8. 9; 16. 3.

The nineteenth mansio of the Israelites in the desert; and some suppose it was so called from the congregation of Korah, Dathan, and Abiram. "Decima nona mansio interpretatur Ecclesiam. Vagi currentium gressus, frenis ad Ecclesiam retrahuntur, et fores, quas ante reliquerant, rursum intrare fes-

tinant." St. Jer., De 42 Mans. Occurs Ne. 33. 22, 23.

**KEILAH**, קַיִלָּה *Qiyiláh*, Κεῖλάμ, Ceila.

"Fortress" "*munimentum, refugium*"; rad. Arab.

קַלַע *recepit se*, unde Arab. قلعَة *arx, castellum, spec. in vertice montis*," Sim.

A town in the tribe of Judah, and probably so called as being strongly fortified, and a place of security. When this city was besieged by the Philistines, and they robbed the threshing floors, David inquired of the Lord if he should go and relieve it. Being answered in the affirmative, he took his four hundred men, and routed the foe. While in this city, Saul raised an army to come against it, and David, again inquiring, received for answer, that the inhabitants would deliver him into the hands of his enemy, notwithstanding the deliverance he had wrought for them. He therefore departed from it, and sought safety with his men in the wilderness. Occurs Jos. 15. 44; 1 Sa. 23. 1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 12, 13, 13; 1 Ch. 4. 19; Ne. 3. 17, 18.

**KELEIAH**, קֵלֵיָה *Qelayáh*, Κωλία, Celaia.

"Congregation of the Lord" (*congregatio, s. cætus Domini*, Sim.), a comp. of קָלָה *Qeláh*, for קְהֵלָה *q'heláh*, from the root קָהַל *qahál*, *to gather together*, vid. Kehelathah.

A Levite; also properly called קְלִיטָה *Q'liytá*, Kelita, for קְלִיטָה *Q'liytáh*, *congregation*, from the root (Chald.) קָלַט *qalát*, *to collect*, Heb. לָקַט *laqát*, *to collect*, Ru. 2. 3, 7. He is so called in the following places, Ezr. 10. 23; Ne. 8. 7; 10. 10. (B.C. 456.) Occurs Ezr. 10. 23.

**KELITA**, vid. Keleiah.

**KEMUEL**, קִמּוּאֵל *Q'muél*, m. Καμωνήλ, Camuel.

"Congregation of God;" a comp. of קָמוּ *q'mu*, from קָמַח *qamáh* (vid. Jekameam), and אֵל *El*, God, vid. Abdiel.

(1) A son of Nahor; concerning whom St. Jer. says, "*vero pater est Damasci. Ipsa enim vocatur Aram, quæ hic pro Syria scripta est, et ipso nomine legitur in Esaia.*" (B.C. 1880.) Occurs Ge. 22. 21.

(2) A son of Shiptan, the prince of the tribe of Ephraim. (B.C. 1452.) Occurs Nu. 34. 24.

(3) A Levite, father of Hashabiah. (B.C. 1015.) Occurs 1 Ch. 27. 17.

**KENAN**, vid. Cainan.

**KENATH**, קִנְתָּה *Q'nath*, Καάθ and Kaaráθ, Chath.

"Possession," from the root קָנָה *qandh*, to possess, vid. Cain and Elkanah.

A city near to Bostra in Auranitis. It was conquered by Nobah, who imposed his own name upon it; yet afterwards its ancient name reverted back, for Ptolemy has *Kaváβα*, *Kavóβα*, and, according to Reland, it is now called قنوات. Occurs Nu. 32. 44; 1 Ch. 2. 23.

**KENAZ**, קִנְזִי *Q'naz*, m. Κενέζ, Cenez.

"Hunting" (*venatus, præda venando capta*, Sim.),

from קָנָה *qandz*, unused root, as the Arab. قَنَز and قَنَص to hunt. Kindred to קָנָה *qandts*, to lay snares.

(1) A son of Eliphaz, and also a region in Arabia. (B. c. 1740.) Occurs Ge. 36. 11, 15; 1 Ch. 1. 36.

(2) The father of Othniel, the son-in-law of Caleb. The manner he obtained the daughter of Caleb is as follows: Caleb went against Kirjath-sepher, it being in his lot; and said to his followers, "He that smiteth Kirjath-sepher, and taketh it, to him will I give my daughter Achsah to wife." Othniel took it, and he gave him her to wife. The patron. קִנְזִי *Q'nizziy*, Kenezite, occurs in Nu. 32. 12, and Jos. 14. 6, 14. There was also a Canaanitish nation of this name (קִנְזִי *Q'nizziy*, Kenizzites, Ge. 15. 19), whose abode is unknown, and who were extinct before Abraham and Moses. (B. c. 1490.) Occurs Jos. 15. 17; Ju. 1. 13; 3. 9, 11.

(3) One of the ancient dukes of Edom. (B. c. 1470.) Occurs Ge. 36. 42; 1 Ch. 1. 53.

(4) A grandson of Caleb. (B. c. 1400.) Occurs 1 Ch. 4. 13, 15.

**KENEZITE**, vid. Kenaz, No. 2.

**KENITE**, קִנִּי *Qeynty*, m. Κενάτος, C'næus.

"A nest," from קָנָה *qen*, a nest, abode, especially in a high rock, as an eagle's nest, Is. 10. 14; Nu. 24. 21, from the root קָנָה *qandn*, to make a nest, to build a nest, to nestle, Ps. 104. 17; Je. 22. 23.

(1) A Canaanitish nation. Occurs Ge. 15. 19; Nu. 24. 21.

(2) A people dwelling among the Amalekites, and collectively called Kenites, and descended from Hobab the father-in-law of Moses, or from the same family; hence their alliances with the Israelites. No doubt Balaam referred to the derivation of their name, when he says, Nu. 24. 21, וְשֵׁם בְּסֻלֶּעַ קִנְזִי *V'siym basséla qinnékha*, "And thou puttest thy nest in a rock." It is written קִנִּי *Qayin*, Kenite, the same as Cain, in the following places, Nu. 24. 22; Ju. 4. 11.

Occurs Ju. 1. 16; 4. 11, 17, 17; 5. 24; 1 Sa. 15. 6, 6; 27. 10; 30. 29; 1 Ch. 2. 55.

**KENIZZITES**, vid. Kenaz, No. 2.

**KEREN-HAPPUCH**, קֶרֶן הַפּוּחַ *Qéren-happúkh*, Ἀμαλθαίας κέρας, Cornustibii.

"Splendour of colour;" a comp. of the appell. קֶרֶן *qéren*, a horn, dual, flashes (vid. Ashtaroth-Karnaim), and הַפּוּחַ *happukh*, from פּוּחַ *pukh*, paint, stibium, used anciently by ladies in painting their eyes, 2 Ki. 9. 30; Is. 54. 11, from פּוּחַ *pukh*, unused root.

The third daughter of Job, born to him in his old age, and probably so named because of her great beauty; for no women in the East "were so fair" as the daughters of Job. (B. c. 1520.) Occurs Job 42. 14.

**KERIOTH**, קִרְיֹת *Q'riyóth*. — αἱ πόλεις, Carioth.

"Cities," plur. of קִרְיָה *qiryáh*, a city, vid. Kirjath-arba.

(1) A city in the tribe of Judah, situated towards the east of Edom. Occurs Jos. 15. 25.

(2) A city of the Moabites, and probably a royal city from the words of the last reference. Occurs Je. 48. 24, 41; Am. 2. 2.

**KEROS**, קֶרֶס *Qerós*, Κερός, Ceros.

"A tach," "a hook," = קֶרֶס *qéres*, a tach, a hook, Ex. 26. 6, 11, from the root קָרַס *qarás*, to stoop, Is. 46. 1, 2.

One of the Nethinims, whose children returned from Babylon. It is also written with *yodh*, קֶרֶס *Qeyrós*, Ne. 7. 47. Occurs Ezr. 2. 44.

**KETURAH**, קֶטוּרָה *Q'turáh*, f. Χετούρα, Cetura.

"Incense," "perfume" (*thyrrnianis offerens*, St. Jer.), the same as קֶטוּרָה *q'toráh*, incense, De. 33. 10, from the Hiph. of the root קָטַר *qatár*, to offer odours, to burn incense in the presence of God, Je. 1. 16; 1 Ch. 6. 34; 1 Ki. 11. 8.

The second wife of Abraham, by whom he had six sons, whom he lived to see grow up to manhood, and then established them in the east country. Of what family or people she was we are not informed, but many of the Jews are of opinion that she was the same with Hagar, whom he received again after the death of Sarah. The Jerusalem Targum affirms this to be correct, so also the Targum of Jonathan Ben-Uzziel; but Aben Ezra seems to confute it. Certainly they are distinguished in Scripture, and particularly in this chapter; so that

we may conclude them to be different persons. (b.c. 1853.) Occurs Ge. 25. 1, 4; 1 Ch. 1. 32, 33.

**KEZIA**, קֶצִיָּה *Q'tsiyáh*, f. *Κασία*, Cassia.

"Cassia," i.e. equally as precious, the same as the appell. קֶצִיָּה *q'tsiyáh*, f. cassia, Gr. *κασία* (*Laurus cassia*, Linn.), a bark similar to cinnamon; it occurs but once, and then in the plur., Ps. 45. 9; from the root קָצַף *qatsá*, to scrape, to peel off, Le. 14. 41; Eze. 46. 22, and occurs only in these two places.

The name of the second daughter of Job in his old age, and whom he so called, "an excellent aromatic smell," because God had healed him of his sores and trials, and made his latter end to be sweet. (b.c. 1520.) Occurs Job 42. 14.

**KEZIZ**, קֶצִיץ *Q'tsiyts*, 'Αμεικασίς, Vallis Casis.

"Cuttings off," from the root קָצַץ *qatsáts*, to cut off, to amputate, to divide, De. 25. 12; 2 Ki. 24. 13; Ps. 46. 10.

A city in the tribe of Benjamin, and fully written as the LXX. and Vulg. is, קֶצִיץ עֶמֶק *Émeq Q'tsiyts*, "Vale of cuttings off," "vallis tonsa, i.e. ubi nullæ apparent arbores," Hillerus. Occurs Jos. 18. 21.

**KIBROTH-HATTA'AVAH**, קִבְרוֹת-הַתְּאֵוָה

*Qibhróth-Hattaaváh*, Μνήματα τῆς ἐπιθυμίας, Sepulchra concupiscentiæ.

"Graves of lust," i.e. graves of the people who lusted, a comp. of the plur. constr. of the appell. קֶבֶר *qébbher*, m. a grave, a sepulchre, Ge. 23. 9; Nu. 11. 34 (from the root קָבַר *qabhár*, to bury, Ge. 23. 4), and הַתְּאֵוָה *hattaaváh*, from the Hiph. of the root אָוָה *aváh*, to desire, to covet greedily, to lust, Mi. 7. 1; Pr. 23. 6; Ps. 106. 14.

A place where the Israelites encamped in the wilderness of Sinai. The Scriptures give us the reason why it was so called, Nu. 11. 34: קִי-שָׁם קָבְרוּ *Kiy-shám qobhrú eth-hádm ham-mithavtym*, "because there they buried the people that lusted." LXX., οὗ ἐκεῖ ἔθαψαν τὸν λαὸν τὸν ἐπιθυμητήν. Vulg., "Ibi enim sepelierunt populum qui desideraverat." This place was in the wilderness of Sinai, and Niebuhr, when travelling from Suez, was fully persuaded he had discovered the "Memoria desiderii," on a lofty mountain in the district of *Beni Legat*. In this wild region he discovered a cemetery on a grand scale, and having carefully examined the inscriptions, he conjectured that this place was the *Kibróth-hattaaváh* of the Israelites, for there was no Egyptian bull among them; but they consisted of birds, serpents, fishes, hares, and

tots, or human figures, sitting on their hams, some with human heads and some with the heads of dogs. St. Jerome calls this the thirteenth mansio of the Israelites. On the subject of this name, he says:—"Est autem sensus ille de evangelio quod Jesus baptizatus statim à spiritu ductus est in desertum, et tentatus à diabolo. Itaque et Israel post familiarem cum Domino sermonem, postquam juxta montem Sinai commoratus est anno uno et diebus quatuor, mira dispositione castrorum egressus est in solitudinem Pharan: quæ interpretatur onager, aut feritas, ibique succumbit malæ bestiæ, fastidiens cœlestem panem, et Ægyptiorum carnes desiderans, quando multos subitum voravit incendium; et intercedente Moyse, humum vorax flamma consumpsit." De 42 Mansio. Occurs Nu. 11. 34, 35; 33. 16, 17; De. 9. 22.

**KIBZAIM**, קִבְצַיִם *Qibhtsdyim*, LXX. om., Cib-saim.

"Two heaps," dual of קֶבֶץ *qébbhets*, a heap, from the root קָבַץ *qabháts*, vid. Jekabzeel.

A town in the tribe of Ephraim, and perhaps so called from its being situated either on two hills, or being in two parts. It is called Jokmeam, 1 Ch. 6. 68. Occurs Jos. 21. 22.

**KIDRON**, קִדְרֹן *Qidhrón*, Κέδρων, (Torrentem,) Cedron.

"Very black," "full of darkness;" intensive from קָדַר *qedhár*, black, Kedar, q. v.

A torrent which flowed between Jerusalem and Mount Olivet, and gave name to the deep valley through which it ran. From the steep sides of the heights on each side, and the thickness of the trees with which they were wooded, it gave the brook and valley also a "black" appearance; hence its name. "Aquis fimo et cæno atratis," Lightf. Hor. Talm. ad Joh. 18. 1. It runs into the Dead Sea. The garden of Gethsemane was situated on the east side of it, and our blessed Lord passed over it the night he was betrayed. Occurs 2 Sa. 15. 23; 1 Ki. 2. 37; 15. 13; 2 Ki. 23. 4, 6, 12; 2 Ch. 15. 16; 29. 16; 30. 14; Je. 31. 40.

**KINAH**, קִינָה *Qiynáh*, 'Ικάμ and Κινά, Cina.

"Lamentation," the same as the appell. קִינָה *qiy-náh*, lamentation, Eze. 27. 2; Je. 9. 9, from the root קָיַן *qun*, to lament, Eze. 32. 16; 2 Sa. 1. 17.

A city in the tribe of Judah, towards Edom southwards. Occurs Jos. 15. 22.

**KIR**, קִיר *Qiyir*, LXX. om. (as a prop. name), Cyrenen.

"A wall," "a fortress," the same as the appell. קִיר *giyr*, a wall, a place fortified with a wall (hence the βόθρος of the LXX., Am. 9. 7), Nu. 22. 25; Eze. 12. 5; Hab. 2. 11, perhaps from the root קִיר *qur*, to dig, to cast out, to destroy, Is. 37. 25; Je. 6. 7; Is. 22. 5. The derivation is doubtful.

(1) A city of Moab, also called קִיר הָרֶשׁ *Kiyr-hhéres*, Kir-heres, and Kir-haresh, "city of brick," "city of dried earth;" the above compounded with קִיר הָרֶשׁ *hhéres*, earthen, a potsherd, Le. 6. 21; Job 2. 8; also called, from the same idea and meaning, קִיר הָרֶשֶׁת *Qiyr-hharéseth*, Kir-hareseth, and Kir-haraseth, 2 Ki. 3. 25; Is. 16. 7. It was probably destroyed, according to the prophecy of Isaiah, in the fourth year of Hezekiah, by Shalmaneser, when he came up against Israel. Occurs Is. 15. 1.

(2) A city and region subject to the Assyrians, between the Euxine and Caspian seas, and formerly a city of the Medes. Occurs 2 Ki. 16. 9; Is. 22. 6; Am. 1. 5; 9. 7.

**KIR HARASETH, KIR HARESETH, KIR HARESH**, vid. Kir, No. 1.

**KIRIATHAIM**, vid. Kirjathaim.

**KIRIOTH**, vid. Keriioth.

**KIRJATH ARBA**, קִרְיַת אַרְבֶּעַ *Qiryáth Arbá*, Πόλις Ἀρβόκ, civitas Arbee.

"City of Arba," a comp. of the appell. קִרְיָה *qiryáh*, f. a city, a town, Is. 1. 21, 26, Syr. ܩܪܝܐ, the same (from the root קָרָה *qaráh*, vid. Kartah), and אַרְבַּע *arbá*, vid. Arba.

The city of Arba, the same with Hebron, a city of the Anakim. It was named after the giant, a man of great renown among that ancient race, and was probably founded by him. Some conjecture it was called Hebron after Abraham purchased a burial place in that country. Occurs Ge. 23. 2; 35. 27; Jos. 14. 15; 15. 13, 54; 20. 7; 21. 11; Ju. 1. 10; Ne. 11. 25.

**KIRJATH ARIM**, vid. Kirjath-jearim.

**KIRJATH BAAL**, vid. idem.

**KIRJATH HUZOTH**, קִרְיַת הַחֻצוֹת *Qiryáth-hhutsóth*, Εἰς πόλεις ἐπαύλεων, In urbem.

"A city of streets," i. e. a city which has many streets; a comp. of קִרְיַת *qiryáth* (vid. Kirjath-arba), and the plur. of חֻץ *hhuts*, sub. *whatever is without*, the street, the country, Je. 37. 21; Is. 5. 25; adv. out of doors, outside, Ex. 12. 46, from חָץ *hhuts*, unused root.

The royal city of Balak, the king of Moab, and perhaps, from its name, a city of some pretension. Here Balak brought Balaam, that, from the heights of Baal, he might behold the utmost part of the camp of Israel, when he cursed them. The Vulgate has an extra reading, describing the locality of this city, *quæ in extremis regni ejus finibus erat*. Occurs Nu. 22. 39.

**KIRJATH JEARIM**, קִרְיַת יְעָרִים *Qiryáth-y'ariym*, Πόλις Ἰαρίν, Cariathiarim.

"City of woods," i. e. full of woods or trees (*urbs sylvarum*, Sim.), a comp. of קִרְיַת *qiryáth* (vid. Kirjath-arba), and יְעָרִים *y'ariym*, woods, forests, vid. Dan-jaan.

A city in the tribe of Judah, so called because of its woods. There were forests around it, and sacred groves for the worship of Baal. Its locality was in the north of Judah. In Jos. 15. 9, it is described as being the southern limit of Benjamin; but in 18. 15, it is said to be the northern boundary of Judah. The southern limit of one was of course the northern boundary of the other. In these two places, Jos. 18. 28; Eze. 2. 25, it is contracted קִרְיַת *Qiryáth-artym*, Kirjath-arim. In these two places, Jos. 15. 60; 18. 14, it is also called קִרְיַת בְּעַל *Qiryáth-baal*, Kirjath-baal, "city of Baal," vid. Baal. Occurs Jos. 9. 17; 15. 9, 60; 18. 14, 15; Ju. 18. 12, 12; 1 Sa. 6. 21; 7. 1, 2; 1 Ch. 2. 50, 52, 53; 13. 5, 6; 2 Ch. 1. 4; Ne. 7. 29; Je. 26. 20.

**KIRJATH SANNAH**, קִרְיַת סֻנָּה *Qiryáth-sannáh*, Πόλις γραμμάτων, Cariathsenna.

"City of learning," a comp. of קִרְיַת *qiryáth* (vid. Kirjath-arba), and סֻנָּה *sannáh*, from סָנַן *sandn*, unused root, Chald., to sweep away with a broom, but, in the Arab., learning, or the law.

A city in the mountains of Judah, the same as Kirjath-sepher. Occurs Jos. 15. 49.

**KIRJATH SEPHER**, קִרְיַת סֵפֶר *Qiryáth-sépher*, Πόλις γραμμάτων, Cariath Sepher.

"City of books," a comp. of קִרְיַת *qiryáth* (vid. Kirjath-arba), and the appell. סֵפֶר *sépher*, a writing, a book, De. 24. 1; Ex. 17. 14, from the root סָפַר *saphár*, to inscribe, to write, to number, to narrate, Ps. 45. 2; Ge. 15. 5; 24. 66.

A city of the tribe of Judah, also called דְּבִיר *D'biyr*, Debir, q. v., and Kirjath-sannah. Bochartus observed, that the last name was of the same meaning; and that *sunna*, in the Arabic language, signified learning, or the law; and, indeed, the Chaldee interprets it there Kirjath-arche, or *urbs archivorum*,



the city where these nations kept their ancient records. And it was also, no doubt, a city to which men resorted from the vicinity for the acquisition of letters. There is an ancient gloss to this effect, which has crept into the text of the Vulgate, "id est, civitas litterarum," interpreting the name, "city of letters;" hence we conclude it was the abode of learned men, and was to the Canaanites what Athens was to the Greeks. Occurs Jos. 15. 15, 16; Ju. 1. 11, 12.

**KIRJATHAIM, קִרְיַתַּיִם** *Qiryatháyim, Καριαθαίμ, Cariathaim.*

"Double city" (*urbs gemina*, Sim.), dual of קִרְיָה *qiryáh, a city*, vid. Kirjath-arba.

(1) A city in the tribe of Reuben, which, for a period, was under the power of Moab. It was one of the most ancient cities on the east of the Jordan, and, of old, the Emims dwelt there. Occurs Nu. 32. 37; Jos. 13. 19; Je. 48. 1, 23; Eze. 25. 9.

(2) A city in the tribe of Naphtali, also called קִרְתָּן *Qartán, Kartan*. Occurs 1 Ch. 6. 76.

**KISH, קִישׁ** *Qiysh, m. Kís, Cis.*

"Snaring," "bird-catching" (*aucupium, res aucupio quasi capta*, Sim.), *to ensnare*, from the root קָשׁ *qosh*, vid. Elkoshite.

(1) The son of Jehiel, who was the founder of Gibeon. (B.C. 1180.) Occurs 1 Ch. 8. 30; 9. 36.

(2) The son of Ner, and the father of Saul, king of Israel; a Benjamite. (B.C. 1120.) Occurs 1 Sa. 9. 1, 3, 3; 10. 11, 21; 14. 51; 2 Sa. 21. 14; 1 Ch. 8. 33, 33; 9. 39, 39; 12. 1; 26. 28.

(3) The son of Mahli, and father of Jerahmeel. His sons married his brother's daughters. (B.C. 1015.) Occurs 1 Ch. 23. 21, 22; 24. 29, 29.

(4) The son of Abdi, a Levite, in the time of Hezekiah. (B.C. 726.) Occurs 2 Ch. 29. 12.

(5) The father of Shimei, and forefather of Mordecai the Jew. (B.C. 610.) Occurs Es. 2. 5.

**KISHI, קִישִׁי** *Qiyshiy, m. Kísá, Cusi.*

"Snaring of the Lord," a comp. of קִישׁ *qiysh* (vid. Kish), and *yodh*, the sign of the Divine name, vid. Jehovah.

A son of Abdi, and father of Ethan. He is also called קִישְׁיָהוּ *Qushayáhu, Kushaiah*, "the bow of the Lord," from קִישׁ *qush*, vid. Elkoshite, and יָהוּ *Yahu*, vid. Jehovah. (B.C. 1015.) Occurs 1 Ch. 6. 44.

**KISHION, קִישִׁיֹן** *Qishyón, Kíwón, Cesion.*

"Very hard," intens. from the root קָשָׁה *qasháh*, vid. Joshbekashah.

A town in the tribe of Issachar, so called because built on hard barren land or rocks. *Τραχία*, a city of Cilicia, was so called from a similar reason. *Τραχίς*, a city of Thessaly, was so called, as Stephanus observes, διὰ τῆς τραχύτητος. *Trachea* was a cognomen of Smyrna. It is also written, in the Eng. Vers., Kishon. Occurs Jos. 19. 20; 21. 28.

**KISHON, vid. Kishion.**

**KISHON, קִישֹׁן** *Qiyshón, Kíwón, Cison.*

"Tortuous," "winding about" (*valde curvus et tortuosus*, Sim.), from קִישׁ *qush*, vid. Elkoshite.

A river which rises in Mount Tabor and flows into the Mediterranean Sea, near Ptolemais. On the banks of this stream Sisera encamped with his hosts, which were soon put to flight by Deborah and Barak. On the banks of this brook also Elijah slew the prophets of Baal. It probably was so called from its *meandering about*, as was also the *Maander*, a river of Phrygia; so also the *Εἰλισσός*, a river of Attica; and so also the *Helixus*, a river of the Isle of Cei. Occurs Ju. 4. 7, 13; 5. 21, 21; 1 Ki. 18. 40; Ps. 83. 9.

**KITHLISH, כִּתְלִישׁ** *Kithliysh, Maaxós, Cethlis.*

"Wall of man," as prob. comp. of the appell. כֶּתֶל *kóthel, a wall*, Ca. 2. 9, as of clay (from כָּתַל *kathál*, unused root), and אִישׁ *iysh, man*, Ge. 2. 23, vid. Ish-bosheth.

A city in the tribe of Judah. Occurs Jos. 15. 40.

**KITRON, קִטְרֹן** *Qitrón, Κεδρών, Cetron.*

"Knotty," i. q. קִטְרָן *qatrán* (Chaldaic), knotty, from קָטַר *qatár* (No. 2), *to be bound*, Eze. 46. 22.

A city in the tribe of Zebulun; also called קָטַת *Qáttath*, q. v. Occurs Ju. 1. 30.

**KITTIM, vid. Chittim.**

**KOHATH, קָהָת** *Q'hath, m. Káth, and Kaáth, Caath.*

"Congregation," from the root קָהַת *qaháth, to gather together*, as the Chald. קָהָה *qaháh, to collect together*. It occurs but once, Ge. 49. 10, וְלוֹ יִקְהָת *v'lo yiqq'háth ammiym*, "and to him shall the gathering of the people be."

A son of Levi, whose descendants were appointed to carry the ark in the wilderness. It is also written קָהָת *Qoháth*, Nu. 3. 19, 29; 4. 2, 4, 15, 15; 7. 9; 16. 1. The patron. also occurs in the two forms, firstly, with *sh'va*, קָהָתִי *Q'hathiy, m. Kohathites*,

Jos. 21. 4, 10; 1 Ch. 6. 33, 54; 9. 32; 2 Ch. 20. 19; 29. 12; secondly, with *hhateph-gamets*, Nu. 3. 27, 30; 4. 18, 34, 37; 10. 21; 26. 57; 2 Ch. 34. 12. (B.C. 1700.) Occurs Ge. 46. 11; Ex. 6. 16, 18, 18; Nu. 3. 17, 27; 26. 57, 58; Jos. 21. 5, 20, 20, 26; 1 Ch. 6. 1, 2, 16, 18, 22, 38, 61, 66, 70; 15. 5; 23. 6, 12.

**KOHATHITES**, vid. Kohath.

**KOLAIAH**, קֹלִיָּה *Qolayáh*, m. Κωλεία, Colaia.

"The voice of the Lord," prob. for קֹלִיָּה *qolyáh*, a comp. of קֹל *gol*, voice, m. *the voice*, rumour, Ge. 45. 2; 27. 22 (from קֹל *gol*, unused root), and יָה *Yah*, vid. Jehovah.

(1) The father of Ahab, a false prophet. (B.C. 636.) Occurs Je. 29. 21.

(2) A son of Maaseiah, of the tribe of Benjamin. (B.C. 550.) Occurs Ne. 11. 7.

**KORAH**, קָרַח *Qorahh*, m. Κορέ, Core.

"Ice," "hail," the same as the appell. קָרַח *qorahh*, ice, poetically used of hail, Ps. 147. 17; from the root קָרַח *qaráh*, vid. Careah.

(1) A son of Esau, and one of the dukes of Edom. (B.C. 1780.) Occurs Ge. 36. 5, 14, 16, 18; 1 Ch. 1. 35.

(2) The firstborn son of Hebron. (B.C. 1560.) Occurs 1 Ch. 1. 43.

(3) The son of Izhar, the son of Kohath, the son of Levi, and therefore the cousin german of Moses and Aaron. From this fact, he argued himself into the belief that he had as much right as Moses and Aaron to devise laws for Israel, and to offer sacrifices to God: hence he became the ringleader of a wicked insurrection against these chosen servants of God. This insurrection was very dangerous, from the fact that Dathan and Abiram, sons of Eliab, and On, the son of Peleth, heads after him, were princes of the tribe of Reuben; and that the other chief men were "princes of the assembly, famous in the congregation, men of renown." This insurrectional assembly, or league, numbered two hundred and fifty men. When they conceived that they were ripe for revolt, and that success was certain, they came to Moses and Aaron, "and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" In answer to this plausible and fallacious speech, Moses, by Divine direction, ordered Korah and his company to appear before the Lord, every man with his censor, on the morrow, to offer incense before

the Lord, who would then demonstrate who were his, and who were holy, before the whole congregation. At the time appointed they came with censers, and Korah at their head. Moses and Aaron also stood with their censers before the Lord, and offered incense. Now came the time of trial. "And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord." As soon as he had spoken these words, "the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained to Korah, and all their goods;" they and all theirs, "went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." The destruction of Korah and all his company, ought to extinguish in our bosom every rebellious thought against those laws which God has revealed in his Word, but it does not. This spirit appears to prevail everywhere, and is working mighty revolutions, though we have this awful example before us, and the witness of St. Paul, "that rebellion is as the sin of witchcraft, and stubbornness as idolatry." But the day of the Lord is coming, when He will vindicate his own laws, and be sanctified in the destruction of all those who obey not the Gospel of Christ. Some of the children of Korah were saved, for we find the Korhites a numerous class of Levites in David's time. The patron. is קָרַח *Qoráh*, masc. Korhites, Korathites, Korahite, "the sons of Kore," Ex. 6. 24; Nu. 26. 58; 1 Ch. 9. 19, 31; 12. 6; 26. 1, 19; 2 Ch. 20. 19. (B.C. 1471.) Occurs Ex. 6. 21, 24; Nu. 16. 1, 5, 6, 8, 16, 19, 24, 27, 32, 42, 49; 26. 9, 10, 11; 27. 3; 1 Ch. 6. 22, 37; 9. 19; Ps. 42, 44, 45, 46, 47, 48, 49, 84, 85, 87, 88, *titles*.

**KORAHITE, KORATHITES**, vid. Korah, No. 3.

**KORE**, קֹרֵי *Qoré*, m. Κορέ, Core.

"Partridge" (*perdix* vel *gallinago*, Sim.); the same as the appell. קֹרֵי *qoré*, a partridge, prob. so called from its crying out, 1 Sa. 26. 20; Je. 17. 11, used but twice; from the root קָרַח *qaráh*, vid. En-hakkore.

(1) The father of Meshelemiah, in the days of David. (B.C. 1015.) Occurs 1 Ch. 26. 1.

(2) A son of Imnah the Levite, in the days of Hezekiah. He was over the freewill offerings of the house of God, and distributed the oblations of the Lord, and the most holy things. (B.C. 720.) Occurs 2 Ch. 31. 14.

(3) Father of Shallum, and son of Ebiasaph. (B.C. 470.) Occurs 1 Ch. 9. 19.

**KORHITE**, vid. Korah, No. 3.

**KOZ**, vid. Coz.

**KUSHAIAH**, vid. Kishi.

## L

**LAADAH**, לַעְדָּה *Ladáh*, m. Λααδά, Laada.

"Order," from לָעַד *laádh*, unused root, Arab. لَعَدَ *to put into order*.

The father of Mareshah, a descendant of Judah. (B.C. cir. 1400.) Occurs 1 Ch. 4. 21.

**LAADAN**, לַעְדָּן *Ladán*, m. Λααδάν, Laadan.

"Put into order;" from לָעַד *loddh*, vid. Laadah.

(1) A son of Tahan, a descendant of Ephraim. He was the grandfather of Elishama, the captain of the tribe of Ephraim in the wilderness. (B.C. 1540.) Occurs 1 Ch. 7. 26.

(2) A Gershonite. (B.C. 1015.) Occurs 1 Ch. 23. 7, 8, 9; 26. 21, 21, 21.

**LABAN**, לָבָן *Labhán*, m. Λαβάν, Laban.

"White," the same as the adj. לָבָן *labhán*, white, Ex. 16. 31, from the root לָבַן *labán*, to be white, to cleanse, Ps. 51. 9; Da. 12. 10.

(1) Son of Bethuel and brother of Rebekah, and the uncle of Jacob and Esau. He appears to have been subtle, exacting, and cruel. He deceived Jacob into a marriage with Leah his eldest daughter, after he had covenanted for seven years' servitude for Rachel, and thus forced upon him a plurality of wives. It is singular, that after Jacob had acted with such deceit, he should fall into the hands of one more subtle than himself, and devoid of that simplicity which generally marked his own character. Jacob had used deceit about spiritual things, but Laban about temporal; hence the nephew was punished for his fraud in his association with his uncle, and the uncle for his unrighteous conduct to his nephew and son-in-law, by the barrenness of his flocks. He so oppressed Jacob for twenty years,

that God at last commanded him to return to the land of his kindred; unawares to his uncle he obeyed the injunction, and took his wives and children, men-servants and women-servants, his flocks and herds, and fled. Three days after Laban heard of it, and pursued after him. He overtook him in Mount Gilead, and rebuked him for stealing away from him, charging him also with having stolen his gods. When he had searched in vain for his images, Jacob indignantly reproved him, and from the language employed we learn the character of this Syrian: "This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus was I; in the day the drougt consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six for thy cattle: and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen my affliction and the labour of my hands, and rebuked thee yesternight." Thus deterred from carrying out his unrighteous designs, he made a covenant with Jacob, of which a heap of stones was the witness, the Jegar-sahadutha of Laban, and the Galeed of Jacob. After this he departed and returned to his own place, to Haran.

There can be no doubt that he was unjust and deceitful (though many in our times would regard him as a clever man of business), nor can there be as to his idolatry. Theodoret, in his eighty-ninth question, asserts that Rachel, as a type of the church, stole her father's idols, in order to deliver him from idolatry; and Rabbi Solomon Jarchi says the same.

The Targum of Jonathan Ben-Uzziel gives a strange account of these images. A firstborn son having been murdered, his head was cut off and embalmed with salt and spices, a gold plate with divinations written on it was placed under the tongue, and then, being set against the wall, it conversed with them: this Laban worshipped. But this account is as absurd as most of the Talmudical glosses are. Bryant, however, conjectures, that these images, or Teraphim, were so named because invented by Terah; that they were worshipped by Laban, and were lunar amulets or types of the Ark, in the form of a crescent. The introduction of image-worship

is attributed to Terah and Serug. This idolatry consisted in the worship of the Labana or the Arkite moon, in honour of which planet Laban was named. His name is the same in meaning as these Latin names: *Argus, Argæus, Albius, Albinus, Albinus, Candidus, Candidius*, etc. (B. c. 1740.)

## OCCURRENCES.

Genesis 24. 29, 50 - 25. 20 - 27. 27, 34, 36, 40, 42 - 31. 1, 2, 12, 19, 20, 43 - 28. 2, 5 - 29. 5, 10, 10, 13, 13, 14, 22, 24, 25, 25, 26, 31, 33, 34, 36, 36, 43, 15, 16, 19, 21, 22, 24, 25, 26, 29 - 30. 25, 47, 48, 51, 55 - 32. 4 - 46. 18, 25.

(2) A place in the wilderness. Occurs De. 1. 1.

**LACHISH**, לָכִישׁ *Lakhiysh*, Λαχίς, Lachis.

"Obstinate, i. q. لَکِش i. e. hard to be captured," Ges. "Ad terrorem, scil. hostium," Sim.

A fenced town in the tribe of Judah, and anciently a stronghold of the Canaanites. It was one of the cities which was fortified by Rehoboam. Occurs Jos. 10. 3, 5, 23, 31, 32, 33, 34, 35; 12. 11; 15. 39; 2 Ki. 14. 19, 19; 18. 14, 17; 19. 8; 2 Ch. 11. 9; 25. 27, 27; 32. 9; Ne. 11. 30; Is. 36. 2; 37. 8; Je. 34. 7; Mi. 1. 13.

**LAEL**, לֵאֵל *Laél*, m. Λαήλ, Lael.

"By God," a comp. of the prefixed ל *lamedh*, to, by, towards, etc., and אל *El*, God, vid. Abdiel.

A Gershonite, father of Eliasaph. (B. c. 1510.) Occurs Nu. 3. 24.

**LAHAD**, לָהָד *Láhadh*, m. Λαάδ, Lael.

"In triumph or joy" (*in ovatum* s. *gaudium*, Sim.), a comp. of the prep. prefix ל *lamedh*, to, in, etc., and the appell. הָד *hadh*, for הֶד *hedh*, shout of joy, rejoicing, from הֶדֶד *hadhdh*, vid. En-haddi.

A son of Jahath, the son of Reaiah, the grandson of Judah. (B. c. 1600.) Occurs 1 Ch. 4. 2.

**LAHAI-ROI**, vid. Beer-lahai-roi.

**LAHMAM**, לַחְמָם *Lahhmás*, Μαχές and Λαμάς, Leheman.

"Because of violence" (*contra* vel *ob violentiam*, scil. *condita*, Sim.), a comp. of the prep. ל *lamedh*, to, because of, etc., and the appell. חָמָם *hhamás*, violence, oppression, wrong, Ge. 6. 11; Ps. 104. 2; Am. 3. 10, from the root חָמָם *hhamás*, to violate, to do violence to, to take by violence, Eze. 22. 26; Zep. 3. 4; La. 2. 6.

A town in the tribe of Judah. A great many Codices read לַחְמָם *Lahhmám*, which reading our Eng. Version has followed. Occurs Jos. 15. 40.

**LAHMI**, לַחְמִי *Lahhmíy*, Λαχμί, Bethlehemites.

"A warrior," "an eater," from the root לָחַם *lahám*, vid. Bethlehem.

A brother of Goliath of Gath, slain by Elhanan one of David's worthies. Gesenius has endeavoured to make him a fictitious person. He says: "The author of the Chronicles has taken up the words of 2 Sam. 21. 19, וַיַּךְ אֶלְחָנָן בֶּרֶדְעִיר אֲרָנִים בֵּית הַלְחָמִי אֶת־גִּלְיָת הַגִּתִּי 'Elhanan, the son of Jaare-oregim (this last word is doubtful, and has perhaps been inserted from the end of the verse), a Bethlehemite, slew Goliath of Gath;' and, mistaking the sense, has sought to reconcile it with the account of David having slain Goliath, and has thus written conjecturally, וַיַּךְ אֶלְחָנָן בֶּרֶדְעִיר אֶת־לַחְמִי אֶת־גִּלְיָת הַגִּתִּי 'Elhanan, the son of Jair, slew Lachmi the brother of Goliath of Gath.' *Lachmi*, therefore, the brother of Goliath, is a fictitious person." This article amounts to nothing. In opposition to the sure word of God, an inspired penman, the evidence of the LXX., the Vulgate, the English, and other versions, we have the mere conjecture of Gesenius. The sacred historian relates that, after David had destroyed the children of Ammon, thirty years after he had slain Goliath, there were three several battles between the Israelites and the Philistines at Gob; and, as the one in question was nearly half a century after David's battle with Goliath, there was no necessity to endeavour to reconcile these accounts. David slew Goliath, and Elhanan slew Lachmi his brother. The root from whence the name is derived, means to eat, and is used hyperbolically; fierce soldiers are said to devour their enemies, similar to the Persian *سردردن خور* *Anthropophagus*, "man eater;" and also compare the *πολέμοιο μέγα στόμα*, of Homer. (B. c. 1020.) Occurs 1 Ch. 20. 5.

**LAISH**, לַיִשׁ *Láyish*, m. Λαϊσά, Lais.

"Lion," the same as the appell. לַיִשׁ *láyish*, m. a lion, an old lion, Job 4. 11; Pr. 30. 30; Is. 30. 6 (used only in these places), from לַיִשׁ *liysh*, unused root, "i. q. لَاث, Med. Ye III. and V., to be strong, bold, strong; also لَيْسَ *leys* strength, strong, brave," Ges.

(1) The father of Phalti or Phaltiel. In 2 Sa. 3. 15, it is written לַיִשׁ *Lavish*. With all nations it is common for a man of great strength to be called metaphorically "a lion." The Greeks and Romans frequently gave names similar in meaning, as *Leon*, f. *Leo*, *Leontiscus*, *Leontichus*, *Leosthenes*, etc. So also the Turkish *Arslan*; the Pers. *Schir* or *Schira*;

Ethiop. *Aubasá*. (B. C. 1080.) Occurs 1 Sa. 25. 44; 2 Sa. 3. 15.

(2) A city at the foot of Mount Hermon, "in the valley that lieth by Beth-rehob." In Jos. 19. 47, it is called Leshem. The tribe of Dan, not having gained full possession of their territory, were cooped up in a little space; and, being too weak to dispossess the Amorites alone, they determined to look out elsewhere, and accordingly sent out spies in a northerly direction, and found this city insecure, without any one to control the people in any matter. On receiving this intelligence, "six hundred men, appointed with weapons of war," their wives, little ones, and household stuff, departed, and came to Laish; and they smote the people "with the edge of the sword, and burned their city." On its site "they built a city, and dwelt therein. And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel." When the Romans took possession of it, they called it Paneas, and made it the metropolis of Iturea and Trachonitis. Being in the tetrarchy of Philip, he beautified it very much, and called it Cæsarea Philippi, after himself and in honour of Tiberius Cæsar. Occurs Ju. 18. 7, 14, 27, 29; Is. 10. 30.

**LAKUM**, לָקוּם *Laqqûm*, Λωδάμ, Lecum.

"Stopping up the way," i. e. a fortified place, from לָקַם *laqâm*, unused root, Arab. لَقِم, *to stop the way*.

A city on the confines of Naphtali, and so named from its position, which, in a strategetical view, was a powerful check to the advancement of an enemy into the territory of that tribe. Occurs Jos. 19. 33.

**LAMECH**, לֶמֶךְ *Lémekkh*, m. Λάμεχ, Lamech.

"Powerful" (*validus, robustus*, Sim.), from לָמַךְ *lamákh*, unused root, the same as the Arab. تَمَكَّت, a strong and robust young man. Some conjecture, and very naturally, that it is merely by Metathesis for מֶלֶךְ *mélekh*, king, vid. Abimelech.

(1) A son of Methusael, and the father of Jabal, Jubal, and Tubal-Cain. He was the first transgressor of the law of marriage, by having a plurality of wives. His poetical address to his wives, though an obscure composition, contains a deep lamentation; and there is a Hebrew tradition, which St. Jerome mentions, that Lamech, being informed by a certain youth, as he was hunting, that there was a wild beast lurking in a secret place, went to it, and unawares killed Cain, who lay hid there; and then

in a rage at what he had done, fell upon the youth that had occasioned the mistake, and beat him to death. Onkelos, however, gives a different turn to it, reading it interrogatively: as if Lamech was comforting his wives, and saying that, as he had not injured any one, so no one would hurt him. There are, however, reasons which incline us to the belief, that misusing the weapons his son had invented, he was punished for his transgression of God's law, and hence bewailed it. (B. C. 3769.) Occurs Ge. 4. 18, 19, 23, 23, 24.

(2) A son of Methuselah, and the father of Noah. In naming his son Noah, he prophesied that a blessing would come upon the earth after it had long lain under the curse of God; and that he, by the invention of husbandry, would be the means of imparting the blessing of comfort and rest to labour. (B. C. 3000.) Occurs Ge. 5. 25, 26, 28, 30, 31; 1 Ch. 1. 3.

**LAPIDOTH**, לָפִידוֹת *Lappiydhóth*, m. Λαφιδώθ, Lapidoth.

"Torches," i. e. having eyes of fire (Da. 10. 6); plur. of the appell. לָפִיד *lappiydh*, m. a torch, a lamp, Ju. 7. 16; Na. 2. 5, from לָפַד *laphád*, unused root, *to flame, to shine*.

The husband of Deborah the prophetess. Some understand it as the name of a place, and translate this passage in reference to Deborah, אִשְׁתִּי לָפִידוֹת *ásheth Lappidhóth*, "woman of Lapidoth." Rabbi Solomon translates it "woman of splendours," i. e. an illustrious woman. (B. C. 1316.) Occurs Ju. 4. 4.

**LASHA**, לָשַׁע *Lésa*, Λασά, Lesa.

"Fissure," from לָשַׁע *lashá*, unused root, Arab. *to pierce*.

A city near Sodom. The Chald. and St. Jerome suppose it to be the same as *Callirrhoe*, on the east of the Dead Sea, a place abounding in *hot springs*. Occurs Ge. 10. 19.

**LEAH**, לֵאָה *Leáh*, f. Λεία, Lia.

"Wearied" (*defatigatio*, scil. matris; quod, cum ipsam eniteretur, admodum *debilitata* et *defatigata* sit genitrix, dicente Vitranga in Obs. S. P. Sim.), from the root לָאָה *laáh*, *to be wearied, to labour, to be exhausted*, Job 4. 5; Je. 9. 4; Ps. 68. 10.

The eldest daughter of Laban, and wife of Jacob. In Ge. 29. 17, Moses describes her as being יְעִיבֹת לְאָה—*v'ené Ledh rakóth*, "Leah was tender eyed." Some translate it, *had delicate eyes*. The Chald. thus interprets; hence the meaning involved

is, *all her beauty lay in her eyes*. But others translate, *weak or dull eyes*. Thus the LXX. οἱ δὲ δφθαλμοὶ Λείας ἀσθενεῖς. And the Vulg. "Sed Liappis erat oculis," *having running eyes*, or was *blear-eyed*. Jacob never loved her; his heart was with Rachel. She became his wife through the fraud practised upon him by Laban. But notwithstanding, she was his first wife: therefore "when the Lord saw that Leah was hated, he opened her womb, but Rachel was barren." She was the mother of "Reuben, Jacob's first-born, and Simeon, Levi, Judah, Issachar, and Zebulun." (B.C. 1730.) Occurs Ge. 29. 16, 17, 23, 24, 25, 30, 31, 32; 30. 9, 10, 11, 12, 13, 14, 14, 16, 17, 18, 19, 20; 31. 4, 14, 33, 33; 33. 1, 2, 7; 34. 1; 35. 23, 26; 46. 15, 18; 49. 31; Ru. 4. 11.

**LEBANAH**, לְבָנָה *L'bhandh*, Λαβανώ, Lebana.

"Moon;" the same as the appell. לְבָנָה *l'bhandh*, *white*, poet. for the moon, Ca. 6. 10; Is. 24. 23; 30. 26, used only in these three places; from the root לָבַן *labhán*, vid. Laban.

One of the Nethinim, whose children returned with Zerubbabel. The name had its origin, no doubt, from lunar worship. In Ne. 7. 48, it is written לְבָנָה *L'bhandh*. Occurs Ezr. 2. 45.

**LEBANON**, לְבָנוֹן *L'bhanón*, Ἀντιλίβανος, and Λίβανος, Libanus.

"Very white," "mountain of snow;" intens. from the root לָבַן *labhán*, *to be white*, vid. Laban.

A mountain, consisting of two ridges, on the borders of Syria and Palestine. Properly, this name denominates the eastern ridge, which is covered with perpetual snow,—hence its name. Gesenius compares this name with the "Ch. מִדְּבָרָא תִּלְיָנָא, Arab. جبال الثلج *the mountain of snow*." The southern ridge is called הַרְמוֹן *Hermon*, q.v. The two summits run north almost parallel, from lat. 33° 12', to 34° 32', and have a valley in the middle, which is called Coelosyria, κοίλη Συρία, חוּל הַלְבָנוֹן *Hhul hall'bhanón*, and בִּקְעָת לְבָנוֹן *Bigáth l'bhanón*, Ge. 10. 23; Jos. 11. 17. "These mountains begin to ascend about three miles north of the ancient Tyre, where the river Leontes, now called Kasnire, which flows from Coelosyria, or the valley between the mountains, empties itself into the sea. The western summit is denominated Libanus by the Greeks, and the eastern, Antilibanus; but the Hebrews do not make this distinction of names, denominating both summits by the common name of Lebanon, or Libanus. Libanus runs north from the mouth of the

Leontes, bending a little to the east; it leaves, on the borders of the sea, a plain of different degrees of breadth. Some promontories, notwithstanding (two at least), project into the sea; the one near the mouth of the Licus, now called Nahr el Khalb, lat. 33° 16', and the other, lat. 34° 50', called Θεοῦ πρόσωπον. Anciently, on these mountains there grew cedars, of which there remain to this day from twenty to forty, (though according to Aryda, only fourteen,) of great size and antiquity, together with many smaller ones. Antilibanus runs from the north of the Leontes, at first in an eastern direction, but soon alters its course, and runs north, parallel with Libanus. It is much higher than the latter, and is crowned with perpetual snows, Je. 18. 13. In the summer, snow is also found on Libanus, in the clefts and fissures which are exposed to the north; it is often brought down into the neighbouring cities, and mingled with the drink of the inhabitants, in order to render it more cool and refreshing, Pr. 25. 12. The height of these mountains is about 9000 feet. They exhibit a grand, imposing appearance. Many of the images which occur in the Scriptures are drawn from them, Is. 10. 34; 29. 17; 35. 2." Jahn, Bib. Antiq.

#### OCCURRENCES.

Deuteronomy 1. 7 - 3. 25 - 11. 24.	104. 16.
Joshua 1. 4 - 9. 1 - 11. 17 - 12. 7 - 13. 5, 6.	Canticles 3. 9 - 4. 8, 8, 11, 15 - 5. 15 - 7. 4.
Judges 3. 3 - 9. 15.	Isaiah 2. 13 - 10. 34 - 14. 8 - 29. 17 -
1 Kings 4. 33 - 5. 6, 9, 14, 14 - 7. 3 - 9. 19 - 10. 17, 21.	33. 9 - 35. 3 - 37. 34 - 40. 16 - 60. 13.
2 Kings 14. 9, 9, 9 - 19. 23.	Jeremiah 18. 14 - 22. 6, 20, 23.
2 Chronicles 2. 8, 8, 16 - 8. 6 - 9. 16, 20 - 25. 18, 18, 18.	Ezekiel 17. 3 - 27. 5 - 31. 3, 15, 16.
Ezra 3. 7.	Hosea 14. 5, 6, 7.
Psalms 29. 5, 6 - 72. 16 - 92. 13 -	Nahum 1. 4.
	Habakkuk 2. 17.
	Zechariah 10. 10 - 11. 1.

**LEBAOTH**, vid. Beth-Lebaoth.

**LEBONAH**, לְבוֹנָה *L'bhoneh*, Λεβώνα, Lebona.

"Frankincense;" the same as the appell. לְבוֹנָה *l'bhoneh*, *frankincense*, Le. 2. 1, 15; 5. 11, from the root לָבַן *labhán*, vid. Laban.

A town near Shiloh, and probably so called from the abundance of frankincense growing in the neighbourhood. Occurs Ju. 21. 19

**LECAH**, לֶכָּה *Lekháh*, Ληχάβ, and Ληχάδ, Lecha.

"Progress," for יִלְכָּה *y'lekháh*, from the root הָלַךְ *halákh*, *to go through, to go on, to go forward, to go about*, De. 1. 19; Ge. 26. 13; Ex. 21. 19.

A town in the tribe of Judah, which was founded by Er, the son of Judah. Occurs 1 Ch. 4. 21.

**LEHABIM**, לְהָבִים *L'habhiym*, Λαβείμ, Laabim

"Flames," "scorching heat" (*flamantes*, St. Jer.); plur. of לָהֵב *lahábh*, *a flame, glittering steel*,

Joel 2. 5; Job 41. 13; Na. 3. 3, from לָהֵב *lahábh*, unused root, "Arab. لَهَب; Ethi. ለሀን : *to burn, to flame*," Ges.

Descendants of Mizraim, and called Lehabæi, or Libyans, though not including all the Libyans, but only those who dwelt west of Thebais, in Africa, next to Egypt, and called by Bochartus, *Libyægyptii*, Libyo-Egyptians. They were so called from the nature of their country, which was sandy, and scorched by excessive heat. Occurs Ge. 10. 13; 1 Ch. 1. 11.

**LEHI**, לְחִי *L'hhiy*, Λεχί, Lechi, id est, maxilla.

"Jawbone;" the same as the appell. לְחִי *L'hhiy*, f. *the cheek, the jawbone*, Mi. 4. 14; Ju. 15. 15, from לָהֵב *lahábh*, unused root, *to be fresh coloured*.

A place on the borders of the land of the Philistines, so called from the slaughter Samson made of the Philistines at this place, with the jawbone of an ass. Three thousand men of Judah went up to the top of the rock Etam, where Samson dwelt for a time, and bound him with two new cords, under the conditions he imposed, and thus delivered him into the hands of the Philistines. When they saw him under their power, and in the midst of their camp, they shouted in triumph and exultation; but then "the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand and took it, and slew a thousand men therewith. And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men." What contempt does this fact throw upon that military nation, that with an ass's jawbone, God can achieve the most wondrous deeds,—"one man shall chase a thousand!" Some men, in profane history, are reported to have done wonderful feats of courage. Flavius Vopiscus relates, that Aurelian, in the Sarmatic war, slew forty-eight men with his own hands in one day, and during his life nine hundred and fifty; upon which the boys made a song, and shouted in their dances, after a military manner, "Mille, Mille, Mille, Mille, Mille, Mille, decollavimus, Unus homo, Mille, Mille, etc. Mille, Mille, vivat, qui Mille, Mille, occidit." Such deeds are wonderful in ordinary warfare; but when we consider the account of Samson's deed,—he was bound with new cords; he was in the midst of the enemy's camp; he was unarmed, and they rejoicing around

him,—we cannot but be struck with astonishment, nor refuse to believe, that "with God all things are possible." It is called also Ramath-lehi, i.e. the casting away of the jawbone, Ju. 15. 17, vid. En-hakkore. Occurs Ju. 15. 9, 14, 19.

**LEMUEL**, לֵמוּאֵל *L'muél*, m. ὑπὸ Θεοῦ, Lemuel.

"By God;" a comp., of לְמוֹ *l'mu*, for לְ *l'*, *to, by*, and אֵל *El*, God, vid. Abdiel.

It is generally taken for granted, both by Jewish and Christian writers, that king Lemuel was Solomon; but there is some probability that he was an Arabian king, whom his mother had early instructed in wisdom's ways, she being supposed to be a Jewess. Of course this matter is difficult to decide. It is also written לֵמוֹאֵל *L'moél*. (B.C. cir. 1000.) Occurs Pr. 31. 1, 4.

**LESHEM**, לֶשֶׁם *Léshem*, Λαχίς and Λασέμ, Lesem.

"Precious stone;" the same as the appell. לֶשֶׁם *léshem*, m. *a precious stone*, Ex. 28. 19 (Eng. Vers. *a ligure*; LXX. λιγύριον; Vulg. *ligurius*), from לָשָׂם *lashám*, unused root. A root of doubtful meaning.

This town is also called Laish, and Dan, q. v. Occurs Jos. 19. 47, 47.

**LETUSHIM**, לְטוּשִׁים *L'tushiyim*, Λατουσιέμ, Latusim.

"Artificers," "hammerers," "those who sharpen," "whetters" ("contusiones, hostium, ab Arab. *contudit*," Hill.; "malleatores, æris ferrique metalla cudentes," St. Jer.), from the root לָטַשׁ *latásh*, *to sharpen by hammering, to whet, to sharpen by instruction*, 1 Sa. 13. 20; Ps. 7. 13; Ge. 4. 22.

The son of Dedan, and head of an Arabian tribe bearing this name. Jonathan Ben Uzziel right'y denominates them "artificers." Tubal Cain was the first of the לְטוּשִׁים *L'tushiyim*, *artificers*, or *hammerers* in iron and brass; and was indeed their *instructor*, or, as the margin translates the word (Ge. 4. 22) לֹטֶשׁ *lotésh*, *whetter of every worker or artificer* in iron and brass. (B.C. 1800.) Occurs Ge. 25. 3.

**LEUMMIM**, לְאֻמִּים *L'ummiym*, Λαυμείμ, Loomim.

"Peoples," "nations," m. plur. of the appell. לְאֻמָּה *lom*, *a people, a nation*, Ge. 25. 23; 27. 29, from לָאָם *laám*, unused root, *to gather together*.

A son of Dedan, and an Arabian people bearing that name, probably the same as those whom Ptolemy calls Ἀλλουμαῖωται, a people who dwelt in the middle of Arabia. St. Jerome says of them, "*Laomim vero*

φύλαρχος, *id est, princeps multarum tribuum atque populorum;* so also interprets Jonathan Ben Uzziel. (B.C. 1800.) Occurs Ge. 25. 3.

**LEVI**, לֵוִי *Levi*, m. Λευί, Levi.

"Adhesion," "joined," from the root לָוָה *laváh*, to be joined, to cleave to, to lend, to borrow, Nu. 18. 4; Da. 11. 34; Pr. 19. 17; Ne. 5. 4.

The third son of Jacob by Leah, whom she thus denominated because she supposed that, on account of these children, Jacob would be joined unto her in affection as unto Rachel, Ge. 29. 34, אֶתָּה הַפָּעַם יִלְוֶהָ אִישִׁי אֵלַי בְּיִלְדוֹתַי לוֹ שְׁלִשָּׁה בָּנִים *Attáh hapdám yellavéh ishí elái ke-yaladhí lo shilsháh baaniým*, "Now this time will my husband be joined unto me, because I have borne him three sons;" therefore she called his name Levi: LXX. Ἐν τῷ νῦν καιρῷ πρὸς ἐμοῦ ἔσται ὁ ἀνὴρ μου, τέτοκα γὰρ αὐτῷ τρεῖς υἱούς. He appears to have been deceitful, vindictive, and cruel; and is always united with Simeon in deeds of ill. He conspired with Simeon in the slaughter of the Shechemites; and from this, and the deceit they practised towards them, they brought upon themselves the curse of their father. We may also conjecture that they were the prime movers in the persecution of Joseph. When Israel was about to die, and his children were assembled around him to receive his blessing, he forgot not the deeds of wickedness that these brethren had done in unison; and as they had been united in bad works, so they were united in the last words of their father.

"Simeon and Levi, brethren,  
Weapons of cruelty are their swords,  
Into their secret council my soul did not come;  
In their confederacy my honour was not united;  
For in their anger they slew a man (שׂם a noble),  
And in their pleasure they murdered a prince.  
Cursed was their anger, for it was fierce!  
And their excessive wrath, for it was inflexible!  
I will divide out in Jacob,  
And I will disperse them in Israel."

When the promised land was apportioned to each of the tribes, there was no inheritance allotted to the Levites; his posterity was divided in Israel. Though the sentence of their father was literally fulfilled, yet, because of their zeal in slaying the worshippers of the calf in the wilderness, the curse was turned into a blessing; for they were consecrated to God as the priestly tribe, and received a tenth of the produce of the land. Gen. Vallency, in his theory of the twelve signs of the Zodiac, makes Simeon and Levi to be Gemini, the twins. Levi lived one hundred and thirty seven years. (B. C.

1756 to 1619.) In the following occurrences some refer to himself, and others to his descendants.

Genesis 29. 34 - 34. 25, 30 - 35. 23 - 15 - 19. 1 - 20. 4.  
46. 11 - 49. 5. 1 Kings 12. 31.  
Exodus 1. 2 - 2. 1, 1 - 4. 14 - 6. 16, 16, 19 - 32. 26, 28. 1 Chronicles 2. 1 - 6. 1, 16, 19, 38, 43,  
Numbers 1. 49 - 3. 6, 15, 17, 20, 32 - 47 - 9. 18 - 12. 26 - 21. 6 - 23. 6, 14, 24,  
4. 2 - 16. 1, 7, 8, 10 - 17. 3, 8 - 18. 2, 21, 27 - 24. 6, 20 - 27. 17.  
23 - 26. 57, 58, 59, 59. 2 Chronicles 20. 14 - 31. 12, 14.  
Deuteronomy 10. 8, 9 - 12. 12, 18, 19. Ezra 8. 15, 18 - 10. 15.  
- 14. 27, 29 - 16. 11, 14 - 18. 1, 6 - 21. 5. Nehemiah 10. 39 - 12. 23.  
- 26. 11, 12, 13 - 27. 12 - 31. 9 - 33. 8. Psalms 135. 20.  
Joshua 13. 14, 33 - 21. 10. Ezekiel 40. 46 - 48. 31.  
Judges 17. 7, 9, 10, 11, 12, 13 - 18. 3. Zechariah 12. 13.  
Malachi 2. 4, 8 - 3. 3.

And in the following places the patron. occurs in the plural form, לְוִיִּים *L'viyyim*, Levites.

Exodus 6. 25 - 38. 21. 2 Chronicles 5. 4, 5, 12 - 7. 6 - 8. 14,  
Leviticus 25. 32, 33, 33, 33. 15 - 11. 13, 14 - 13. 9, 10 - 17. 8, 8 - 19.  
Numbers 1. 47, 50, 51, 51, 53, 53 - 2. 8, 11 - 20. 19 - 23. 2, 4, 6, 7, 8, 18 - 24. 5,  
17, 23 - 3. 9, 12, 12, 39, 41, 41, 45, 45, 45, 5, 6, 11 - 29. 4, 5, 12, 16, 25, 25, 30, 34, 34,  
46, 49 - 4. 18, 46 - 7. 5, 6 - 8. 6, 9, 10, 10, - 20. 15, 16, 17, 21, 22, 25, 27 - 31. 2, 2,  
11, 12, 13, 14, 14, 15, 18, 19, 20, 20, 21, 4, 9, 17, 19 - 34. 9, 12, 12, 13, 20 - 35. 3,  
22, 22, 34, 26 - 18. 6, 24, 26, 30 - 31. 30, 5, 8, 9, 10, 11, 14, 15, 18.  
47 - 35. 2, 2, 4, 6, 7, 8. Ezra 1. 5 - 2. 40, 70 - 3. 8, 8, 9, 10, 13  
Deuteronomy 17. 9, 18 - 18. 1, 7 - 6. 20 - 7. 7 - 8. 20, 29, 30, 33 - 9. 1 -  
24. 8 - 27. 9, 14 - 31. 25. 10. 5, 23.  
Joshua 3. 3 - 8. 23 - 14. 3, 4 - 18. 7 - Nehemiah 3. 17 - 7. 1, 43, 73 - 8. 7,  
21. 1, 3, 4, 8, 20, 27, 34, 40, 41. 9, 11, 13 - 9. 4, 5, 38 - 10. 9, 28, 34, 37,  
1 Samuel 6. 15. 37, 38, 38, 38 - 11. 3, 15, 16, 18, 20, 22,  
2 Samuel 15. 24. 26 - 12. 1, 8, 22, 24, 27, 30, 44, 44, 47, 47  
1 Kings 8. 4. - 13. 5, 10, 10, 13, 22, 29, 30.  
1 Chronicles 6. 48, 64 - 9. 2, 14, 26, Isaiah 66. 21.  
31, 33, 34 - 13. 2 - 15. 2, 4, 11, 13, 14, 15, Jeremiah 33. 18, 21, 22.  
16, 17, 22, 26, 27 - 16. 4 - 23. 2, 3, 26 - 24. Ezekiel 43. 19 - 44. 10, 15 - 45. 5 - 48.  
6, 30, 31 - 26. 17, 20 - 28. 13, 21. 11, 12, 13, 22.

And a Chald. m. plur. occurs, לְוַיָּה *Levayé*, Levites, in Ezr. 6. 16, 18; 7. 13, 24.

**LEVITE, LEVITES**, vid. Levi.

**LIBNAH**, לִבְנָה *Libhnáh*, Λιβωνά, Lebna.

"Whiteness," "transparency," the same as the appell. Ex. 24. 10, from the root לָבָן *labhán*, to be white, vid. Laban.

(1) The seventeenth mansio of the Israelites in the desert. "Decima septima mansio est, quam in laterem possumus vertere; licet quidam Lebbona transferentes, male candorem interpretati sint. Legimus Ægyptios lateres in Exodo, quos populus faciens ingemuit. Legimus in Malachia lateres, pro quibus Idumæa destructis politis lapides repone-re nititur. Et laterem in Ezechiele, in quo obsessæ Hierusalem pictura describitur. Ex quibus discimus, in itinere istius vitæ, et de alio aliud transitu, nunc nos crescere, nunc decrescere, et post ordinem ecclesiasticum sæpe ad laterum opere transmigrare." St. Jerome, *Fabulæ de 42 Mansionibus*, Ep. 127. Occurs Nu. 33. 20, 21.

(2) A city in the tribe of Judah, which was of old a Canaanitish city. It was situated in the plain country. In Jos. 21. 13, the LXX. have written Λευνά. So the *Interpres Habessinicus* have, in Jos. 12. 15; 15. 42, לִמְנָה : *Lemna*, and 21. 13, לִבְנָה :



**Lemona.** Bochartus, in *Canaan.*, 431, thinks the Isle of Lemnos was so called, either from its *whiteness*, or from some parts of it which were white. Similarly called were the following places, as the Arab. *بصرة* *lapides subalbi*; *Λευκή Κώμη*, a place of Arabia Felix; so *Leuca*, *Leuce*, *Leucas*, *Leucopolis*, *Argyrus*, *Alba Longa*, *Alba Græca*, *Alba Regalis*, *Alba Julia*, etc. Occurs Jos. 10. 29, 29, 31, 32, 39; 12. 15; 15. 42; 21. 13; 2 Ki. 8. 22; 19. 8; 23. 31; 24. 18; 1 Ch. 6. 57; 2 Ch. 21. 10; Is. 37. 8; Je. 52. 1.

**LIBNI**, לִבְנִי *Libhniy*, m. Λοβεναί, Lobni.

"White," from the root לָבָן *labhán*, vid. *Laban*.

A son of Gershom, born to him in Egypt. The patron. לִבְנִי *Libhniy*, Libnites, occurs in the following places: Nu. 3. 21; 26. 58. (B.C. 1491.) Occurs Ex. 6. 17; Nu. 3. 18; 1 Ch. 6. 17, 20, 29.

**LIBNITES**, vid. *Libni*.

**LIBYA, LIBYANS**, vid. *Put*.

**LIKHI**, לִקְחִי *Liqhhiy*, Λακίμ, Leci.

"Learned," from the appell. לָקַח *léqahh*, m. *learning, doctrine, knowledge*, which any one *receives*, Pr. 1. 5; 4. 2; 16. 23, from the root לָקַח *laqáhh*, to *take, to receive* anything, money or instruction, to *take away, to take a woman in marriage*, Ge. 3. 22; Nu. 23. 20; Pr. 1. 3; Ps. 31. 14; Ge. 34. 4.

A son of Shemidah. (B.C. 1400.) Occurs 1 Ch. 7. 19.

**LO-AMMI**, לֹא עַמִּי *Lo-ammiy*, m. Οὐ λαός μου, Non populus meus.

"Not of my people," a comp. of the negative adverb לֹא *lo*, *not, no, not in, without*, Ex. 20. 13; Ge. 19. 2; Le. 15. 25; 1 Ch. 2. 30, and עַם *am*, *people*, with the suffix, vid. *Amad*.

The mystical name of a son of the prophet Hosea. The reason of the name was this, that the Israelites had forsaken God, and worshipped idols, therefore God said to the prophet Hosea (1. 9), when his son was born, "Call his name Lo-ammi, לֹא עַמִּי *kiy attém Lo-ammiy*, "for ye are *not my people*, and I will not be your God." (B.C. 780.) Occurs Ho. 1. 9; 2. 23.

**LO-DEBAR**, לֹא דְבָר *Lo-dh'bhár*, Λωδαβάρ, Lodabar.

"Without pasture" (*sine ductu pecoris*, i. e. *pastuis carens*, Sim.), a comp. of לֹא *lo*, *without* (vid. *Lo-ammi*), and דְּבָר *dh'bhár*, from the root דָּבַר *dabhar*, vid. *Dabareh*.

A city of Gilead, where Ammiel, the father of Machir, dwelt. It is also written, 2 Sa. 9. 4, 5, לוֹ דְּבָר *Lo-dh'bhár*. Probably so called from the barrenness of the land around it. Occurs 2 Sa. 17. 27.

**LO-RUHAMAH**, לֹא רַחֲמָה *Lo-ruhamáh*, f.

Οὐκ ἠλεημένη, Absque misericordia.

"Without mercy," "not having obtained mercy" (*misericordia non est affecta*, Sim.), a comp. of לֹא *lo* (vid. *Lo-ammi*), and רַחֲמָה *ruhamáh*, in pause for רַחֲמָה *ruhamáh*, from the præter. Pual of the root רָחַם *rahham*, to *obtain mercy*, vid. *Jerahmeel*.

The mystical name of the daughter of the prophet Hosea. It was imposed upon her by God symbolically, for, as he said, Ho. 1. 6, לֹא אֶחָד עוֹד יִרְחַם אֶת-יִשְׂרָאֵל *lo oshyph odh arahhem eth-beyth Yishraél*, "I will no more have mercy upon Israel." (B.C. 783.) Occurs Ho. 1. 6, 8; 2. 23.

**LOD**, לֹד *Lodh*, Λώδ, Lod.

"Contention," from לָדָד *ladhádth*, unused root, Arab. to contend.

A town of Judea, built by Eber, Misham, and Shamed, sons of Elpaal. It was about three miles from Ono, and the same as Lydda of the New Testament, a large village near to Joppa, on the Mediterranean. Josephus says (Ant. 20. 6. 2), Λύδδα κώμη, πόλεις τοῦ μεγέθους οὐκ ἀποδέουσα. Occurs 1 Ch. 8. 12; Ezr. 2. 33; Ne. 7. 37; 11. 35.

**LOT**, לוֹט *Lot*, m. Λώτ, Lot.

"Covering," "veil," the same as the appell. לוֹט *lot*, a *covering, a veil*, Is. 25. 7 (*the covering which is spread over all nations*), used only once, from the root לוֹט *lut*, to *cast over, to wrap in*, Is. 25. 7; 1 Sa. 21. 10; 1 Ki. 19. 13.

A son of Haran, and the nephew of Abraham. When Abraham, at the command of God, left the land of Haran, to depart into the land of Canaan, Lot went with him. After a few years, there was strife between the herdmen of the uncle and nephew, and the latter restrained them not. "And Abraham said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Lot appears to have secretly desired to be separated from his uncle, though he had been greatly prospered while under his protection. He now begins to act for himself. He is gratified in being thus dealt with; and, in his

pride and vanity, he "lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other." He did not choose the right nor the left, but the plain of the Jordan, and the neighbourhood of the wicked. This was his first downward step,—his first radical error. This erroneous act led to a long train of others; indeed, we may trace to it the foundation of the two nations, who, in after ages, harassed the people of God. May we always be wary in taking the first step! We read that he "pitched his tent toward Sodom;" but, a few years later, we find him an inhabitant of that wicked city; and when that city resisted Chedorlaomer, and he came with three other kings against the Pentapolitan cities and their kings, Lot was taken prisoner, and all his goods were seized. But Abraham, as soon as he heard it, armed his trained servants, and with his confederates pursued and recovered Lot, and the women, and all his goods. Though he had chosen the habitation of the wicked, on account of its natural beauty and productiveness, yet we learn that it was at the sacrifice of his happiness; for St. Peter (2 Ep. 2. 8) says he was "vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)." But the time came when the cup of Sodom's iniquity was full, even to overflowing; and, when that time arrived, God poured down, as it were, hell out of heaven, fire and brimstone, storm and tempest. However, ere he did so, he sent his angels to rescue Lot and his family, that the righteous might not perish with the wicked. Of all the inhabitants of the cities of the plain, Lot and his two daughters alone escaped. What a cutting off of worldly hope was this to Lot! While stricken down with the sense of his misfortunes, the tempter comes in a new form, and, yielding to sin's seductive smiles, he committed his two most grievous sins—drunkenness and incest. And is it not worthy of remark, that it was for sins of this kind that Sodom was overthrown? During his sojourn in that wicked city, he bore witness against its sin; but when it was destroyed for it, and himself and daughters miraculously delivered, they all fell into the same offence against God. "Let him that standeth, take heed lest he fall."

Celsus made this fact, the incest of Lot and his daughters, one of his objections against our religion; but Origen makes excuse for the daughters of Lot, and says (Lib. iv. contra Celsum), "That these two maids having learned something of the conflagration of the world, and seeing their own city and country destroyed by fire, imagined, *ζώνυρον τοῦ γένους τῶν ἀνθρώπων*, that the seminary of mankind remained only in their father and them." Hence, for the preservation of the race of man, they made their father drunk and then lay with him. By this circumstance, he became the father of Moab by his firstborn, and of Ben-ammi by his younger daughter: these two sons founded the kingdoms of the Moabites and Ammonites, who are called (De. 2. 9, 19; Ps. 83. 8), *בְּנֵי-לוֹט* *B'ney-Lot*, "the children of Lot." (B. C. 1898.) Occurs Ge. 11. 27, 31; 12. 4, 5; 13. 1, 5, 7, 8, 10, 11, 11, 12, 14; 14. 12, 16; 19. 1, 1, 5, 6, 9, 10, 12, 14, 15, 18, 23, 29, 29, 30, 36.

**LOTAN**, *לוֹטָן* *Lotán*, m. *Λωτάν*, Lotan.

"Covering up" (*coopertus*, Hebr. Onomasticon), from *לוֹט* *lut*, to cover, vid. Lot.

A son of Seir, the Horite. (B. C. 1800.) Occurs Ge. 36. 20, 22, 22, 29; 1 Ch. 1. 38, 39, 39.

**LUBIM**, *לִּבִּים* *Lubhiym*, m. pl. *Λίβυες*, Libyes.

"Dwellers in a thirsty land," i. e. arid country; plur. from *לִּיב* *lubh*, unused root, Arab. *to thirst*.

A people of Lybia, a famous country of Africa, near to Egypt; and they are always mentioned with the Egyptians and Ethiopians. In Da. 11. 43, it is written *לִּבִּים* *Lubbiym*, Libyans. They are also called Lubins. The derivation is from a similar source to Lehabim, q. v. Occurs 2 Ch. 12. 3; 16. 8.

**LUBIMS**, vid. Lubim.

**LUD**, *לֹד* *Ludh*, m. *Λούδ*, Lud.

"Bending" (*declinans*, Ven. Bede); for, as Bochartus observes, this name is the same as *לֹז* *luz*, *bending*, *perverting*, vid. Luz; with the Phœnicians *z* and *d* being interchangeable.

A son of Shem, and founder of the Ludim or Ludims. There were two nations of this name according to Josephus (Antiq. i., 6. 4), the Lydians of Asia Minor, descendants of Shem, and an African people of Egyptian origin. In the Phœnician language, this name signified *bending* or *crooked*, and was given to the country of Lydia, which lay about the Mæander, because that river had more windings and turnings than any other river in the world. The

plur. לִיְדִים *Ludhiym*, *Ludim*, and *Lydians*, occurs in the following texts: Ge. 10. 13; 1 Ch. 1. 11; Je. 46. 9. The Jerusalem Targum asserts that the Ludim were the people of Mareotis, a canton of Egypt. (B.C. 2280.) Occurs Ge. 10. 22; 1 Ch. 1. 17; Is. 66. 19; Eze. 27. 10; 30. 5.

**LUDIM**, vid. *Lud*.

**LUHITH**, לִוְיִית *Luhhiyth*, Λουΐθ, *Luith*.

"Tables," "slabs" of stone, from the appell. לִוְיִית *luáhh*, *tables* of stone, *tables* of the heart, *boards* of a ship, Ex. 24. 12; Pr. 3. 3; Eze. 27. 5, from לִוְיִית *luáhh*, unused root, Arab. *to shine*.

A city of Moab, so called from the composition of its walls, i. e. slabs of stone. Occurs Is. 15. 5; Je. 48. 5.

**LUZ**, לֹז *Luz*, Λουζά, *Luza*.

"Almond tree" (*amygdalus*, al. *nux*, Sim.), the same as the appell. לֹז *luz*, *the almond tree*, Ge. 30. 37. Gesenius says its derivation is hardly to be sought for in the Phœnicio-Shemitic languages. The Heb. verb לֹז *luz*, has the meaning of *to bend*, *to pervert*, *to go back*, Pr. 3. 32; 2. 15; 4. 21.

(1) A town in the tribe of Benjamin, which was so called from the many almond trees which grew around it (Ge. 30. 37, Vulg.), beneath whose shades, Jacob, with a stone for his pillow, lay down to sleep; and which he called Bethel, from the manifestations of God to him there. Occurs Ge. 28. 19; 35. 6; 48. 3; Jos. 16. 2; 18. 13, 13; Ju. 1. 23.

(2) A town in the country of the Hittites, founded by an inhabitant of the former city, and so called from its almond trees. Occurs Ju. 1. 26.

**LYDIA, LYDIANS**, vid. *Lud*.

## M

**MAACHAH**, מַעֲכָה *Maakháh*, m. and f. Μοχά and Μααχά, *Maacha*.

"Oppression," from the root מַעֲכָה *maakh*, *to press*, *to press into*, *to bruise*, Eze. 23. 3; 1 Sa. 26. 7; Le. 22. 24. It occurs only in these three places, and of these twice in the part. pass. מְעֻכָּה *m'ukh*.

(1) It is generally supposed that this is of a doubtful gender, and that it is uncertain whether it is a son or daughter. Lightfoot, however, who is a great authority in Rabbinical literature, concludes this was a son of Nahor, by his concubine, and father of the Maachathites, called by the Rabbins מְעֻכָּה *Ephygerym*, Epikerites, from the place

where they dwelt of old in the time of the Targumists, who say, 'Επίκαρος ἄπ' Ἀνατολῶν ποταμοῦ Ἰορδάνου. "Epicarus, on the east of the river Jordan." The patron. מַעֲכָה *Maakhathiy*, m. Maachathite, occurs as follows: De. 3. 14; Jos. 12. 5; 13. 11, 13; 2 Sa. 23. 34; 2 Ki. 25. 23; 1 Ch. 4. 19; Je. 4. 8. It is also written מַעֲכָה *Maakháth*, Maachathites, Jos. 13. 13. (B.C. 1860.) Occurs Ge. 22. 24.

(2) Wife of Machir, and sister of Huppim and Shuppim. (B.C. 1630.) Occurs 1 Ch. 7. 15, 16.

(3) A concubine of Caleb the son of Hezron, and brother of Jerahmeel. (B.C. 1500.) Occurs 1 Ch. 2. 48.

(4) The wife of Jehiel, the father or founder of Gibeon. (B.C. 1250.) Occurs 1 Ch. 8. 29; 9. 35.

(5) A daughter of Talmai, king of Geshur, and mother of Absalom. (B.C. 1060.) Occurs 2 Sa. 3. 3; 1 Ch. 3. 2.

(6) Father of Hanan, one of the heroes of king David. (B.C. 1048.) Occurs 1 Ch. 11. 43.

(7) The father of Shephatiah, the ruler over the tribe of the Reubenites in the time of David. (B.C. 1038.) Occurs 1 Ch. 27. 16.

(8) Father of Achish, king of Gath. Called also מַעֲכָה *Maakh*, Maoch, 1 Sa. 27. 2, q.v. (B.C. 1038.) Occurs 1 Ki. 2. 39.

(9) A daughter of Absalom, and wife of Rehoboam, and beloved above all his wives and concubines; hence he made her son, Abijah, chief and ruler among his brethren. (B.C. 1000.) Occurs 2 Ch. 11. 20, 21, 22.

(10) A daughter of Abishalom, wife of king Abijah, and mother of king Asa. (B.C. 960.) Occurs 1 Ki. 15. 2, 10, 13; 2 Ch. 15. 16.

(11) A city and country near Mount Hermon, in Syria, and also called מַעֲכָה אֲרָם *Arám Maakháh*, Syria-Maachah, 1 Ch. 19. 6, vid. Aram. Occurs 2 Sa. 10. 6, 8; 1 Ch. 19. 6, 7.

**MAACHATHITE, MAACHATHITES**, vid. *Maachah*, No. 1.

**MAADAI**, מַעֲדָי *Maadháy*, m. Μοοδία, *Maaddi*.

"Ornament of the Lord" (*ornamentum Domini*, Sim.), a comp. of the root מַעֲדָי *adháh* (vid. Adah, and Jehoadah), and 'yodh, the sign of the Divine name for יְיָ *Yah* (vid. Jehovah), and which is fully written, vid. No. 1.

(1) A chief priest in the days of Jeshua. His name is fully written מַעֲדָי *Maadhýáh*, Maadiah; for which there is, Ne. 12. 17, מוֹעֲדָיָה *Moadhyáh*, Moadiah, "ornament of the Lord." (B.C. 536.) Occurs Ne. 12. 5.

(2) A son of Bani. (B.C. 456.) Occurs Ezr. 10. 34.

**MAADIAH**, vid. Maadai, No. 1.

**MAAI**, מַעֵי *Mady*, m. 'Aia, Maai.

"Compassion" ("perhaps σπλαγχνίζομενος," Ges.); from the appell. מַעֵה *méeh*, only in plur. מַעֵים *meiym*, m. *bowels, heart, womb, belly*, Ge. 15. 4; Ps. 40. 9; Ru. 1. 11; Jon. 2. 1, from מַעֵה *madh*, unused root, *to flow down, softness*.

A Levite, in the time of Nehemiah. (B.C. 445.) Occurs Ne. 12. 36.

**MAALEH ACRABBIM**, מַעֲלֵה עֲקָרִיִּים *Maaléh-ágrabbtym*, Τῆς προσαναβάσεως Ἀκραβίν, *Ascensum scorpionis*.

"The going up of scorpions," vid. Ascent of Akrabbim.

A chain of mountains in the south of Palestine, infested with scorpions. Bochartus imagines that Acrabatane had its name from Acrabbim. Occurs Jos. 15. 3.

**MAARATH**, מַעֲרָת *Maaráth*, Μαγαρώθ, *Mareth*.

"A place naked of trees" (*locus planus*, Sim.), the same as the appell. מַעֲרָה *maaréh*, f. *field, meadow*, occurs once, Ju. 20. 23; from the root מַעֲרָה *aráh*, *to be naked, to make naked, to pour out*, Is. 3. 17; Ps. 137. 7; Is. 53. 12.

A place in the mountains of Judah, probably so called because destitute of trees. Occurs Jos. 15. 59.

**MAASEIAH** (No. 1), מַחֲסִיָּה *Mahhseydh*, masc. *Maasaiou*, *Maasia*.

"Refuge of the Lord" (ex יְהוָה מַחֲסִיָּה *refugium Domini*, i.e. *refugium divinitus concessum*, vel *refugium tutissimum*, Sim.); a comp. of the appell. מַחֲסִיָּה *mahhséh*, *a refuge, a shelter, a hope*, Is. 25. 4; Ps. 61. 4; Joel 4. 16, from the root מַחֲסִיָּה *hhasdh* (vid. Hosah), and יְהוָה *Yah*, the Lord, vid. Jehovah.

Father of Neriah the father of Baruch, in the time of Zedekiah. (B.C. 650.) Occurs Je. 32. 12; 51. 59.

**MAASEIAH** (No. 2), מַעֲשֵׂיָה *Maaseydh*, masc. *Maasia*, *Maasia*.

"Work of the Lord;" a comp. of the appell. מַעֲשֵׂה *maaséh*, m. *work, labour*, Ge. 5. 29; Ex. 23. 16, from the root מַעֲשֵׂה *asáh*, *to work* (vid. Asahel), and יְהוָה *Yah*, vid. Jehovah.

(1) A Levite, who was appointed by David to play psalteries on Alamoth. It is written מַעֲשֵׂיָה *Maaseydh*. (B.C. 1015.) Occurs 1 Ch. 15. 18.

(2) The son of Adaiah, one of the captains of hundreds in the time of Jehoiada the high-priest. It is written מַעֲשֵׂיָה *Maaseydh*. (B.C. 878.) Occurs 2 Ch. 23. 1.

(3) The ruler of bands of fighting men and the hosts of war under king Uzziah. It is written מַעֲשֵׂיָה *Maaseydh*. (B.C. 810.) Occurs 2 Ch. 26. 11.

(4) A son of Ahaz, king of Judah, slain by Zichri, a mighty man of Ephraim, when Pekah king of Israel made war against Judah, and slew one hundred and fifty thousand men. It is written מַעֲשֵׂיָה *Maaseydh*. (B.C. 741.) Occurs 2 Ch. 28. 7.

(5) A priest, the father of Zephaniah. (B.C. 680.) Occurs Je. 21. 1; 29. 25; 37. 3.

(6) Governor of Jerusalem in the time of Josiah. It is written מַעֲשֵׂיָה *Maaseydh*. (B.C. 640.) Occurs 2 Ch. 34. 8.

(7) The father of Zedekiah, a false prophet. (B.C. 638.) Occurs Je. 29. 21.

(8) The son of Shallum, keeper of the door of the house of the Lord. It is written מַעֲשֵׂיָה *Maaseydh*. (B.C. 601.) Occurs Je. 35. 4.

(9) A son of Ithiel, a Benjamite. (B.C. 600.) Occurs Ne. 11. 7.

(10) The father of Azariah, a repairer of Jerusalem in the time of Ezra. (B.C. 470.) Occurs Ne. 3. 23.

(11) A priest of the sons of Jeshua in the time of Ezra, who had taken a foreign wife. (B.C. 456.) Occurs Ezr. 10. 18.

(12) A priest of the sons of Harim, who had taken a Gentile wife. (B.C. 456.) Occurs Ezr. 10. 21.

(13) A priest of the sons of Pashur. (B.C. 456.) Occurs Ezr. 10. 22.

(14) A son of Pahath-moab, who had espoused a foreign wife. (B.C. 456.) Occurs Ezr. 10. 30.

(15) A Levite who stood on the right hand of Ezra when he read publicly the law in the ears of the people. (B.C. 445.) Occurs Ne. 8. 4, 7.

(16) One of the covenanters in the time of Nehemiah, and a chief of the people. (B.C. 445.) Occurs Ne. 10. 25.

(17) A son of Baruch, a descendant of Perez. (B.C. 445.) Occurs Ne. 11. 5.

(18) A priest who blew a trumpet at the dedication of the second temple in the time of Nehemiah. (B.C. 445.) Occurs Ne. 12. 41.

(19) A priest who sung at the dedication, in the time of Nehemiah. (B.C. 445.) Occurs Ne. 12. 42.

(20) A son of Adiel. It is written מַעֲשֵׂיָה *Maasydh*,

Maasiai, which is a contraction of the above. (B. c. 445.) Occurs 1 Ch. 9. 12.

**MAASIAI**, vid. Maaseiah, No. 20.

**MAAZ**, מַאֲז *Máats*, m. *Maás*, Moos.

"Anger," from מַאֲז *maáts*, unused root, vid. Ahimaaz.

A son of Ram, the firstborn of Jerahmeel. (B. c. 1470.) Occurs 1 Ch. 2. 27.

**MAAZIAH**, מַאֲזִיָּה *Maazydh*, m. *MaaZIA*, Maazia.

"Consolation of the Lord" (*solatium Domini*, Sim.), a comp. of אָזָה *azáh*, unused root, עָזָה *to comfort*, and יָה *Yah*, vid. Jehovah.

(1) A priest of the twenty-fourth course. It is written מַאֲזִיָּה *Maazyáhu*. (B. c. 1015.) Occurs 1 Ch. 24. 18.

(2) One of the covenanters in the time of Nehemiah. (B. c. 445.) Occurs Ne. 10. 8.

**MACHBANAI**, מַכְבְּנַי *Makhbannáy*, m. Μελχαβαί, Machbanai.

"Bond of the Lord" (*vinculum Domini*, Sim.), a comp. from כָּבַן *kabhán*, unused root, and according to Sim. in the Talmudic, *to bind*, and 'yodh, for יָה *Yah*, vid. Jehovah.

The eleventh captain of the Gadites, who joined David at Ziklag. (B. c. 1058.) Occurs 1 Ch. 12. 13.

**MACHBANAH**, מַכְבְּנָה *Makhbená*, Μαχαβηνά, Machbena.

"Bond," from כָּבַן *kabhán*, unused root, *to bind*, vid. Machbanai.

Probably the name of a place founded by Sheva, who is said to be the father of it. Occurs 1 Ch. 2. 49.

**MACHI**, מַכִּי *Makhiy*, m. Μαχί, Machi.

"Decrease" (*attenuatio*, Sim.), from the root מָחַךְ *mukh*, *to pine away, to decrease, to become poor*, Le. 25. 25, 35, 39, 47.

The father of Geuel, one of the twelve men sent to spy out the land of promise; and of the tribe of Gad. This is omitted in Gesenius. (B. c. 1520.) Occurs Nu. 13. 15.

**MACHIR**, מַכִּיר *Makhiyr*, m. Μαχίρ, Machir.

"Sold" (*venditus*, Sim.), from the root מָכַר *makhár*, *to sell, to betroth a daughter, to sell oneself*, i. e. *to give oneself up*, Ge. 37. 27; 31. 15; 1 Ki. 21. 20.

(1) A son of Manasseh, grandson of Joseph, and probably so named because Joseph was *sold* by his

brethren. He was the father of Gilead, and also of a numerous offspring, whom Deborah celebrates in her song, designating them as *governors*. The patron. occurs Nu. 26. 29, מַכִּירֵי *Makhiyríy*. (B. c. 1635.) Occurs Ge. 50. 23; Nu. 26. 29, 29; 27. 1; 32. 39, 40; 36. 1; De. 3. 15; Jos. 13. 31, 31; 17. 1, 3; Ju. 5. 14; 1 Ch. 2. 21, 23; 7. 14, 15, 16, 17.

(2) The son of Ammiel, of Lo-debar, in whose house Mephibosheth lodged. (B. c. 1040.) Occurs 2 Sa. 9. 4, 5; 17. 27.

**MACHNADEBAI**, מַכְנַדְבַּי *Makhnadhbháy*, Μαχναδβαί, Mechnedebai.

"What is like the liberality of the Lord?" i. e. how great is the liberality of the Lord! (ex מַה־כֶּנֶּבֶה ה' *quid est sicut liberalitas Domini?* i. e. *quanta est liberalitas Domini!* Sim.), a comp. of the interrog. מַה *mah*, *what*, Is. 38. 15; the prep. כֶּ *k'*, *like as*; נָדַב *nadhábh*, *to give liberally* (vid. Abinadab); and ה' *hay*, for יְהוָה *Y'hováh*, vid. Jehovah.

One of the sons of Bani, who had married contrary to the law. (B. c. 445.) Occurs Ezr. 10. 40.

**MACHPELAH**, מַכְפֶּלֶה *Makhpeláh*, — τὸ διπλούν, —duplicem.

"Double," from the root כָּפַל *kaphál*, *to fold together, to double*, Ex. 26. 6; 28. 16.

A parcel of land which Abraham bought of Ephron the Hittite, wherein was a cave which gave name to the field. In this cave Abraham buried his dead. Men are by no means agreed how it was a double cave; whether they went through one cave into another, whether there was one above another, or whether it was so called from its double entrance. Salmasius says, this cave is said to be double in the same sense that the Greeks called theirs, σπήλαια ἀμφιδύμα, because they had a double entrance, so that one might go into them at both ends. And of this he says: "Non quærenda est alia duplicis speluncæ interpretatio:" "No other interpretation of this double cave ought to be sought for." But many do seek after other interpretations, and say that it was called from the pairs there buried, scil., Abraham, Isaac, and Jacob, and their wives. Tradition says that Adam was buried there, and not a few believe it; others affirm, according to Lightfoot, "that he was buried once and again. Adam said, say they, 'After my death they will come perhaps, and taking my bones will worship them; but I will hide my coffin very deep in the earth, in a cave within a cave.' Therefore it is called the cave of Machpelah, or the double cave." The LXX. and the Vulg. regarded it simply as an ap-

pellative. Occurs Ge. 23. 9, 17, 19; 25. 9; 49. 30; 50. 13.

**MADAI**, מַדַּי *Madháy*, Μαδοί, Madai.

"Extended of the Lord" (*extendit Dominus*, Sim.), a comp. of מָדָה *madháh*, unused root, *to measure*; kind. to מָדַד *madhád*, *to measure*; and הַי *hay*, from הָיָה *Y'hováh*, vid. Jehovah.

A son of Japheth, and father of the Medes. It is translated Medes and Media, as used metonymically of his descendants and country, in the following places: 2 Ki. 17. 6; 18. 11; Es. 1. 3, 14, 18, 19; 10. 2; Is. 13. 17; 21. 2; Je. 25. 25; 51. 11, 28; Da. 8. 20; 9. 1. It occurs also in Chald., in the same form, translated in Eng. Vers. Medes and Mede, Ezr. 6. 2; Da. 5. 28; 6. 8; 12. 15. Also, מַדְי *Madéy*, Mede, Da. 11. 1. Also, Da. 5. 31, מַדְיָא *Madhayá*, and מַדְחָא *Madhadh*, Median. Bede interprets it, "*Mensura mea*." Some say that he was the father of the Macedonians, who were called Mædi, and their country was called Æmathia, a name formed from אִי *an island*, and מַדַּי *Medai*; and they say he and his descendants inhabited the coasts of the sea of Ionia. (B. c. 2320.) Occurs Ge. 10. 2; 1 Ch. 1. 5.

**MADMEN**, מַדְמֵן *Madhmén*, om. LXX. and Vulg.

"Dunghill" (*locus stercoris*, s. *simeti*, Sim.), the same as the appell. מַדְמֵן *dómen*, *dung*, 2 Ki. 9. 37, from דָּמַן *damán*, unused root, vid. Dimnah.

(1) A town in the borders of Moab, which the Eng. Vers., Is. 25. 10, has translated as though an appellative. Occurs Je. 48. 2.

(2) A city in the tribe of Judah. It is written מַדְמַנָּה *Madhmannáh*, Madmannah. Occurs Jos. 15. 31; 1 Ch. 2. 49.

(3) A city in the tribe of Benjamin. It is the fem. of מַדְמֵן *Madmén*, namely, מַדְמַנָּה *Madhmenáh*, Madmenah. Occurs Is. 10. 31.

**MADMANNAH**, vid. Madmen, No. 2.

**MADMENAH**, vid. Madmen, No. 3.

**MADON**, מַדּוֹן *Madhón*, Μαδών, Μαδών, Madon.

"Contention," "strife," the same as the appell. מַדּוֹן *madhón*, m. *strife*, *contention*, *that which is contended for*, Ps. 80. 7; Pr. 15. 18, from the root דָּיַן *diyn*, vid. Dan.

A royal city of the Canaanites, which was, most probably, subject to Hazor, but was subdued by Joshua. Some consider it the same as Μαδωνιάς, mentioned by Ptolemy, which seems to be supported by the Septuagint. Vid. above. Occurs Jos. 11. 1; 12. 19.

**MAGBISH**, מַגְבִּישׁ *Maghblysh*, Μαγεβίς, Megbis.

"Congregating" (*congregatio*, Sim.), from גָּבַשׁ *gabhash*, unused root, *to congeal*.

Whose children returned from captivity with Zerubbabel. He is thought to be the same as Magpiash, Ne. 10. 20, but this is impossible, unless his life was as long as those beyond the flood. Occurs Ezr. 2. 30.

**MAGDIEL**, מַגְדִּיֵּאל *Maghdiyél*, m. Μαγεδιήλ, Magdiel.

"Prince of God" (*pretiositas Dei*, i. e. *donum Dei pretiosum*, Sim.), a comp. from the root מָגַד *magád*, unused root, Arab. *to excel in honour* (probably the same as נָגַד *naghád*, *to tell*, *to declare*, hence the Heb. Onomasticon says, "*annunciants vel evangelizans, sive pomum Dei*"), and אֵל *El*, God, vid. Abdiel.

One of the dukes of Edom that came of Esau (B. c. 1450.) Occurs Ge. 36. 43; 1 Ch. 1. 54.

**MAGOG**, מַגּוֹג *Maghógh*, m. Μαγώγ, Magog.

"Expansion," i. e. increase of family (*expansio*, *extensio*, i. e. *augmentatio familiae*, Sim.; "*Quod δῶμα, id est, tectum*," St. Jer.); perhaps the same as גֹּג *gog*, *the roof of a house, anything flat*, Jos. 2. 6; Ju. 16. 27.

(1) A son of Japheth, prince and father of the Scythians and Tartars. (B. c. 2340.) Occurs Ge. 10. 2; 1 Ch. 1. 5.

(2) A nation descended from the son of Japheth, inhabiting the extreme recesses of the north, who are at some time to invade the Holy Land. It is a most difficult matter to decide, what land or people is thus designated. Lowth on this place says: "The Mogul Tartars, a people of the Scythian race, are still called so by the Arabian writers, as Dr. Hyde informs us, in his epistle, *De Mensuris Synensibus*. By Gog and Magog may most probably be meant the Turks, who were originally natives of Tartary, called Turcheston by the eastern writers, and whose language is derived from that of the Tartars. The land of Canaan hath been for several years in the hands of the Turks; several texts in Ezekiel foretell the Jews' settlement in that country again; and some of the expressions in this and the following chapter intimate, that the people here called by the name of Gog, and their allies, will attempt to recover it again out of the hands of the Jews, its rightful owners: this may probably occasion the war and victory here spoken of. But this is what cannot possibly be affirmed; only thus much

one may venture to say, that since the whole strength of Europe was so unsuccessful in their attempts to recover that land out of the hands of the infidels in the holy war, it looks as if God had reserved that work to some farther time of his own appointment, when that country should be the scene of some extraordinary event of Providence."

Mr. Mede supposes that the Americans are to be understood, as they were originally colonies of the Scythians, the descendants of Magog the son of Japheth. Houbigant thinks that the Scythians are the people here referred to, whose neighbours were the people of Rosh, Meshech, and Tubal, that is, the Russians, Muscovites, and Tybureni or Cappadocians. D. Martin of Utrecht supposes Syria is meant, and the following extract from Pliny seems to support it; speaking of Cœle-Syria, he says (Hist. Nat., lib. 5, c. 23): "Cœli habet Apameam Marsyia amne divisam a Nazarenorum Tetrarchia. Bambycem quam alio nomine Hierapolis vocatur, Syris vero Magog." "Cœle-Syria has Apamea separated from the Tetrarchy of the Nazarenes by the river Marsyia; and Bambyce, otherwise called Hierapolis, but by the Syrians, Magog." But the most singular opinion is that put forth by Rabbi David Kimchi, who asserts that it is to be understood of the Christians and Turks. Now, when we ponder over the present state of things (1855), our alliance with the Turks, the oppressive rulers of the Holy Land, we may certainly conclude that it is not the fulfilment, and all that is meant by Gog and Magog; yet there is a fulfilment, and that Rabbi's opinion is not without a measure of truth. We do not in the present instance feel called upon to decide on this matter; for in the providence of God the nations, Gog and Magog, will be unmistakeably known, and that vast army of nations about to undergo the awful judgment of God, will be composed of all "them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." And may we, individually and nationally, pray always, that our God may count us worthy of his calling, and fulfil the good pleasure of his goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in us and by us, according to the grace of our God and the Lord Jesus Christ. See also Re. 20. 8. Occurs Eze. 38. 2; 39. 6.

**MAGOR-MISSABIB, מַגּוֹר-מִסַּבִּיב** *Maghór-missabhlybh*, — ἡ Μέτρικον, — pavorem undique.

"Fear round about," a comp. of the appell. מַגּוֹר *maghór*, m. *fear, terror*, Ps. 31. 14; Je. 20. 4 (from the root מַגַּר *maghár*, to terrify, to throw down, to cast on the ground, Eze. 21. 17; Ps. 89. 45, used only twice); and מִסַּבִּיב *missabhlybh*, from the appell. מִסַּב *mesdbb*, m. *round about, a compass about, seats set round, a triclinium*, 1 Ki. 6. 29; Ca. 1. 12, from the root סַבַּב *sabháb*, to turn round, to turn about, to surround, to enclose, Ps. 26. 14; Ca. 2. 17; Ge. 2. 11; Ex. 28. 11.

A son of Immer, ordinarily called Pashur, but called by this name by the prophet Jeremiah because he dealt wickedly towards him. The prophet had declared of the evil that God was about to bring upon the city of Jerusalem, because of the idolatry of its people; yea, that it should be defiled as Tophet. His prophecy was uttered in the house of the Lord, and when Pashur, who was the chief governor or chief captain of the temple (Acts 4. 1), heard the things he declared, he "smote the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord. And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks; then said Jeremiah unto him, The Lord hath not called thy name Pashur, but Magor-missabib. For thus saith the Lord, Behold, I will make thee a terror to thyself and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it;" and the king of Babylon shall take them captive and slay them by the sword. This name was imposed upon him by the prophet at the command of God, and had a prophetic reference to the fear and terror that would surround him, or possess him and the Jewish people, all of which was literally fulfilled. (B. C. 600.) Occurs Je. 20. 3.

**MAGPIASH, מַגְפִּיעַשׁ** *Maghpiyásh*, Μεγαφής, Megphias.

"Killer of moths;" a comp. of the appell. מַגְפָּה *magepháh*, f. *a slaughter, a plague*, 1 Sa. 4. 17; 6. 4 (from the root נָגַף *nagháph*, to smite, to strike, to defeat, Ex. 7. 27; Pr. 3. 23; Ju. 20. 36); and אֵשׁ *ash*, m. *a moth*, Job 4. 19, from the root אָשָׁה *asháh*, to fall away, to be moth-eaten, Ps. 6. 8; 31. 10.

One of the chief of the people, and a covenanter in the time of Nehemiah. (B. C. 445.) Occurs Ne. 10. 20.

**MAHALALEEL, מַהֲלֵלֵל** *Mahalalél*, m. Μαλελέλ, Malaleel.

"Praise of God" (*laudans Deum*, St. Jer.), a

comp. of the partic. Hiph. of the root **הלל** *halál*, to praise (vid. Hillel.), and **אל** *El*, God, vid. Abdiel.

(1) A son of Cainan, and the father of Jared. The Orientals have many traditions about him, one of which is, that he was the first who dug mines in the earth; also, that he was the same as Dondash, the antediluvian giant. (B.C. 3609 to 2714.) Occurs Ge. 5. 12, 13, 15, 16, 17; 1 Ch. 1. 2.

(2) A son of Shephatiah. (B.C. 566.) Occurs Ne. 11. 4.

**MAHALATH**, **מַחְלָת** *Mahhaláth*, f. **Μαελίθ**, *Maheleth*.

"Harp," "wind instrument;" the same as the appell. **מַחְלָת** *mahhaláth*, a harp, or wind instrument, Ps. 53. 1; 88. 1 (Eng. Vers. untranslated), from the root **הלל** *hhaláh*, to be sick (vid. Hali), also, in Piel, to be smooth, polished, to be adorned, after the Syr. and Arab. usage; and the Æthiop. **ሕለ** : to sing.

(1) A daughter of Ishmael and wife of Esau, and probably she was so named from being a sweet and pathetic singer. The word occurs twice, Ps. 53. 1, and 88. 1, **עַל־מַחְלָת** *al-mahhaláth*, upon-mahaláth, which the *Lyra Prophetica* (Bythneri) variously interprets; on the first it says, "Videtur esse nomen instrumenti musici; vel ab **לל** *perforavit*, ut sit instrumentum pneumaticum; vel à **לל** *torrens*, à murmure torrentis, quod imitari videbatur;" but St. Aug. understood it for one travelling in pain; and Bythner says, Ps. 88. 1, i. e. *infirmity*, and Arias Montan. *in infirmitate*. The first of Bythner is preferable; and it was in all probability an instrument of music, many commentators conceiving it to be a flute or pipe. No doubt it was well suited to the deep pathos of the above Psalm, and was also a suitable name for this sister of Nebajoth. (B.C. 1760.) Occurs Ge. 28. 9.

(2) A daughter of Jerimoth son of David, whom Rehoboam took to wife. (B.C. 974.) Occurs 2 Ch. 11. 18.

**MAHALAH**, vid. Mahlah, No. 2.

**MAHALI**, **מַחְלִי** *Mahhliy*, **Μοολεί**, *Moholi*.

"Infirmity" (*de infirmitate*, sive *chorus meus*, St. Jer.), from the appell. **מַחְלָה** *mahhaléh*, disease, infirmity, 2 Ch. 21. 15; Pr. 18. 14, from the root **הלל** *hhaláh*, vid. Hali.

(1) A son of Merari, whose descendants were famous singers; one of the most celebrated was Heman, the composer of the 88th Psalm. It is written, in the Eng. Version, Mahli, in some places. The gent. n. is the same form in Heb., but in Eng.

Vers. is Mahlites, Nu. 3. 33; 26. 58. (B.C. 1490.) Occurs Ex. 6. 19; Nu. 3. 20; 1 Ch. 6. 19; 23. 21, 21; Ezr. 8. 18.

(2) A son of Mushi, the son of Merari. (B.C. 1490.) Occurs 1 Ch. 6. 47; 23. 23; 24. 28.

(3) A descendant of the above-named (No. 1), in the time of David. (B.C. 1015.) Occurs 1 Ch. 6. 29; 24. 26, 28.

**MAHANAIM**, **מַחְנֵיִם** *Mahhandáyim*, **Παρεμβολαί**,

**Μαναιίμ**, Mahanaim, id est, Castra.

"Two hosts," "two camps" (*castra duo*, Sim.), the dual of the appell. **מַחְנֵה** *mahhanéh*, a camp, a host, an encampment, Jos. 6. 11; Ex. 14. 24; Nu. 13. 19, from the root **הנח** *hhandh*, to bow down, to pitch one's tent, to encamp, Ju. 19. 9; Ge. 26. 17; Ex. 13. 20.

A place beyond Jordan, situated on the borders of Gad and Manasseh. This city was so named by Jacob, because of the host of that patriarch and of the angels of God which met him: when he saw the heavenly visitants, he said, **מַחְנֵה אֱלֹהִים הוּא הַמָּקוֹם הַזֶּה** *Mahhanéh Elohim ze vayyigrá shem-hammaqóm hahú Mahhandáyim*, "This is God's host: and he called the name of that place Mahanaim." LXX. **Παρεμβολή Θεοῦ αὐτῆς καὶ ἐκάλεσε τὸ ὄνομα τοῦ τόπου ἐκείνου, Παρεμβολαί**. To use the Greek word **παρεμβολή** for an army is purely Hellenistical. The LXX. have done so in various places. Vulg. "Castra Dei sunt hæc: et appellavit nomen loci illius Mahanaim, id est, Castra." St. Jerome says here, "Ubi hic castra posita sunt, in Hebræo habet **מַחְנֵיִם**, ut sciamus, si quando interpretatum in alio loco ponitur, quem locum significet, et pulchre ad fratrem iturus inimicum, angelorum sibi comitantium excipitur choris." There was a town afterwards built here bearing this name, which became the property of the Levites. There are many places in profane history named from the circumstance of armies encamping, as **Στρατός**, the metropolis of Acarnania; *Castra Cyri*, a place of Cilicia; *Castra Alexandri*, *Castra Tyrionum*, *Castra Judæorum*, of Egypt; and *Castra Cornelia*, a place in Africa. So also the following name. Occurs Ge. 32. 2; Jos. 13. 26, 30; 21. 38; 2 Sa. 2. 8, 12, 29; 17. 24, 27; 19. 32; 1 Ki. 2. 8; 4. 14; 1 Ch. 6. 80.

**MAHANEH DAN**, **מַחְנֵה דָן** *Mahhanéh-Dhan*,

**Παρεμβολή Δάν**, *Castorum Dan*.

"Camp of Dan," a comp. of the appell. **מַחְנֵה** *mahhanéh* (vid. Mahanaim), and **דָן** *Dan*, vid. Dan.

A place near Kirjath-jearim, in the tribe of Judah,



and so named because six hundred Danite men of war encamped there. Occurs Ju. 18. 12.

**MAHARAI, מַהָרַי** *Maharáy*, m. Noépé, and *Mapat*, Maharai.

"Impetuosity of the Lord" (*festinatio Domini*, Sim.), a comp. of the adj. מַהֵר *mahér*, *haste*, Zep. 1. 14, only once used (from the root מָהַר *mahár*, *to hasten, to be quick, to be impetuous*, Ps. 16. 4; Is. 5. 19; Hab. 1. 6), and 'yodh, the sign of the Divine name, vid. Jehovah.

One of the heroes of David, who was so named from his wonderful impetuosity in war. Compare the Punic name *Meherbal*, or *Merbalus*, i. e. impetuosity of Baal, or lord of impetuosity. (B. c. 1048.) Occurs 2 Sa. 23. 28; 1 Ch. 11. 30; 27. 13.

**MAHATH, מַחַת** *Máhhath*, m. Μαάθ, Mahath.

"Seizing," abbreviated from מַחֲטֵחַ *mahhtéh*, from the root חָטַח *hhatháh*, *to take hold of, to seize, to take away*, Ps. 52. 7; Is. 30. 14; Pr. 6. 27.

(1) The son of Amasai, and father of Elkanah. (B. c. 1380.) Occurs 1 Ch. 6. 35.

(2) A Levite chief in the days of Hezekiah. (B. c. 726.) Occurs 2 Ch. 29. 12; 31. 13.

**MAHAVITE, מַחַוִּים** *Mahhavíym*, Μαωί, Mahumites.

"Places of assembly," "מַחֲוֵה *locus congregationis*, a rad. Arab. حَوِيَ *collegit, congregavit*, unde et appell. حَوِي *vicus*. Hinc plur. مَحَاوِي *loca congregationis*," Sim.

The name of an obscure place, from whence came Eliel, one of David's valiant men. The plural is used where we should expect the singular. Occurs 1 Ch. 11. 46.

**MAHAZIOTH, מַחֲזִיאוֹת** *Mahhaziyóth*, m. Μεαζώθ, Mahazioth.

"Visions" (*visiones*, Sim.), plur. from the appell. מַחֲזֵה *mahhazéh*, m. *a vision*, Ge. 15. 1; Nu. 24. 4, 16, only used thrice, from the root חָזָה *hhazáh*, *to contemplate, to see*, vid. Colhozeh.

A son of Heman, and famous as a musician under David. (B. c. 1015.) Occurs 1 Ch. 25. 4, 30.

**MAHER-SHALAL-HASH-BAZ, מַהֵר שָׁלַל חָשׁ בָּז**

*Mahér-shalál-hhash-baz*, m. Ταχέως σκυλευσον, δέξεως προνόμεισον, *Accelera spolia detrahare: Festina prædari*.

"Haste to the spoil, Quick to the prey" (*festinando* (*festinavit*) *spolium, properavit præda*, Sim.), a comp. of the appell. מַהֵר *mahér*, *haste* (vid. Maha-

rai), שָׁלַל *shaldál*, m. *spoil, booty, prey*, Ge. 49. 27; Ex. 15. 9 (from the root שָׁלַל *shalál*, *to spoil, to take prey*, Eze. 26. 12; Is. 10. 6), חָשׁ *hhash*, from the root חָשׁ *hhush*, *to make haste* (vid. Hushah), and בָּז *baz*, *prey, spoil*, Nu. 14. 3; Je. 15. 13, from the root בָּזַז *bazáz*, *to take a prey*, vid. Ezbai.

A prophetic name of a son of the prophet Isaiah, imposed by the command of God. The Lord having decreed the destruction of Damascus and Samaria by the Assyrians, the prophecy of it is expressed with great brevity in four words, *Maher-shalal-hash-baz*, i. e. "to hasten the spoil, to take quickly the prey;" and as a sign of the speedy fulfilment of it, the words were given as a name to the prophet's son. "For before the child shall have knowledge to cry, My father and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria." In less than three years the prophecy was fulfilled. (B. c. 741.) Occurs Is. 8. 3.

**MAHLAH, מַחְלָה** *Mahhláh*, f. Μαλά, Maala.

"Disease," fem. of Mahali, q. v.

(1) One of the five daughters of Zelophehad, who all married their father's brother's sons, of the tribe of Manasseh. (B. c. 1452.) Occurs Nu. 26. 33; 27. 1; 36. 11; Jos. 17. 3.

(2) A son or daughter of Hammoleketh. In Eng. Vers. it is Mahalah. (B. c. 1400.) Occurs 1 Ch. 7. 18.

**MAHLI, MAHLITES**, vid. Mahali, No. 1.

**MAHLON, מַחְלוֹן** *Mahhlón*, m. Μααλών, Mahalon.

"Great infirmity," the same as Mahali, q. v., with ך׃ *on*, as an intensive termination.

A son of Elimelech by Naomi, and husband of Ruth the Moabitess. He died in the land of Moab without offspring; but Boaz, of Bethlehem, performed the part of his nearest kinsman, and raised up children to him. (B. c. 1312.) Occurs Ru. 1. 2, 5; 4. 9, 10.

**MAHOL, מַחֹל** *Mahhól*, m. Μάλ, Mahol.

"Exultation," "dancing," the same as the appell. מַחֹל *mahhól*, *dance, dancing*, Ps. 30. 12; 149. 3, from the root חָלַל *hhul*, *to turn round*, vid. Halhul.

The father of Chalcol and Darda, men famous for their wisdom, so much so that they were inferior only to Solomon. (B. c. 1015.) Occurs 1 Ki. 4. 31.

**MAKAZ, מַקֵּץ** *Maqáts*, Μακές, Macces.

"End," "extremity," i. e. land's end (*locus extre-*

*mus*, Sim.), from the root קָצַץ *qatsáts*, to cut off, vid. *Keziz*.

A place in Palestine, not mentioned any where else, and it is uncertain in what part it was situated. Occurs 1 Ki. 4. 9.

**MAKHELOTH**, מַקְהֵלוֹת *Maqhelóth*, Μακηλώθ, Maceloth.

"Congregations," "choirs," the same as the appell. מַקְהֵלוֹת *maqhelóth*, plur. fem. of קָהֵל *qahel*, a congregation, from the root קָהַל *qahál*, vid. *Kehelah*.

A station of the Israelites in the wilderness, and so called from the congregation being formed into separate choirs for the purpose of rendering praise to God. "Vicesimasecunda mansio in cætus veritit, in hac enim constitit multitudo credentium Ecclesiæ, primitivorum virtutem omnium consonantia," St. Jer. Occurs Nu. 33. 25, 26.

**MAKKEDAH**, מַקְדָּה *Maqqedháh*, Μακκδά, Maccada.

"A place of shepherds" (pro מַקְדָּה, *locus tōw* נִקְרִים *pecuariorum*, Sim.), from the root נָקַד *naqád*, unused root, to mark, to select.

A city in the plains of Judah, to which Joshua pursued the armies of the Canaanites who had gone up against Gibeon. As they fled to Beth-horon, a storm of hail-stones of great size forced them back again to Azekah and Makkedah. Occurs Jos. 10. 10, 16, 17, 21, 28, 28, 29; 12. 16; 15. 41.

**MAKTESH**, מַכְתֵּשׁ *Makhtésh*, —κατακεκομμένην, Pila.

"Mortar," i. e. a hollow place, like the socket of a tooth, the same as the appell. מַכְתֵּשׁ *makhtésh*, m. a mortar, a hollow place, Ju. 15. 19; Pr. 27. 22, from the root כָּתַשׁ *kathásh*, to bray, to pound in a mortar, Pr. 27. 22.

A valley near Jerusalem, which was so called from its being after the figure of a mortar. The Cod. Theod. reads, ἐν βάθει, concerning which Schleusner says, "Hebr. vox omnem locum profundum et excavatum notat, coll. Ju. 15. 19, ubi est crater quem sibi scaturigines excaverunt." Occurs Zep. 1. 11.

**MALACHI**, מַלְאכִי *Malakhiy*, m. Μαλαχίας et Ἄγγελος, Malachias.

"Angel or messenger of the Lord" (*nuncius Domini*, Hil.), from the root מַלְאכִי *malakhiyá*, a comp. of the appell. מַלְאָךְ *malákh*, a messenger of God, i. e. an angel, one sent, Ex. 23. 20; 33. 2; 1 Ki. 19. 2,

from the root מַלְאָךְ *malákh*, unused root, "Arab. لَلَّك Conj. iv. Æthiop. ለለከ : to depute, to send a messenger," Ges.

The last of the Old Testament prophets. His name occurs in the first verse of the book bearing his name, "The burden of the word of the Lord, מַלְאכִי בְיַד מַלְאָךְ *b'yád* Malakhiy, by Malachi;" LXX. ἐν χειρὶ ἀγγέλου αὐτοῦ (to which is added, Θέσθε δὲ ἐπὶ τὰς καρδίας ὑμῶν; and this in the Targ. of Jonath. Ben Uzziel, שְׁמִיָּה עוֹרָא סְפָרָא (דִּיתִיקִרִי) Vulg. "in manu Malachiae." He was most probably contemporary with Nehemiah, or a little later; and as he draws his prophecy to a close, he plainly intimates that, after him, no prophet would arise till Elias, the forerunner of Christ, should come. (B. C. 400.) Occurs Mal. 1. 1.

**MALCHAM**, מַלְכָּם *Malkám*, Μελάχας, Molchom.

"Most high king" (*rex summus*, Sim.), intensive from the root מָלַךְ *mélakh*, vid. Abimelech.

A son of Shaharaim, by his wife Hodesh. This name is the same as Milcom and Molech, an idol of the Moabites; and no doubt he was named after that monster. (B. C. 1350.) Occurs 1 Ch. 8. 9.

**MALCHI-SHUA**, מַלְכִּי שׁוּעַ *Malkiy-Shuá*, m.

Μελχισουέ, Melchisua.

"King of help," a comp. of the appell., with the suffix מַלְכִּי *mélakh*, king (vid. Abimelech), and the appell. שׁוּעַ *shuá*, cry for help, wealth, riches, vid. Shua.

A son of Saul, slain with his father and brethren on the mount of Gilboa. In 1 Sa. 14. 49; 31. 2, it is written מַלְכִּי שׁוּעַ *Malkiyshúa*, m. Eng. Version, Melchi-shua. (B. C. 1056.) Occurs 1 Ch. 8. 33; 9. 39; 10. 2.

**MALCHIAH**, מַלְכִּיָּה *Malkiyáh*, m. Μελχία, and Μαλχία, Melchia.

"King of the Lord," i. e. appointed of the Lord (*rex* (est) *Dominus*, Sim.); a comp. of the appell. מַלְכִּי *mélakh*, king (vid. Abimelech), and יְהוָה *Yah*, abbreviated from יְהוָה *Y'hováh*, vid. Jehovah.

(1) A Levite, and son of Ethni. (B. C. 1120.) Occurs 1 Ch. 6. 40.

(2) To whom pertained the sixth course in the worship of the temple. Eng. Version, Malchijah. (B. C. 1015.) Occurs 1 Ch. 24. 9.

(3) A priest, the father of Pashur. He is called in the Eng. Vers. sometimes, Malchijah. It is also written מַלְכִּיָּהוּ *Malkiyáhu*, Je. 38. 6. (B. C. 630.) Occurs 1 Ch. 9. 12; Ne. 11. 12; Je. 21. 1; 38. 1.

(4) A transgressor in the time of Ezra. (B.C. 456.) Occurs Ezr. 10. 25.

(5) A transgressor in taking a foreign wife. Eng. Vers., Melchijah. (B.C. 456.) Occurs Ezr. 10. 25.

(6) A son of Harim, a transgressor in taking a foreign wife. Written Malchijah. (B.C. 456.) Occurs Ezr. 10. 31; Ne. 3. 11.

(7) A son of Rechab. (B.C. 445.) Occurs Ne. 3. 14.

(8) A goldsmith's son, who assisted to repair the wall of Jerusalem. (B.C. 445.) Occurs Ne. 3. 31.

(9) A priest who stood up with Ezra in the public reading of the law. Written also Malchijah. (B.C. 445.) Occurs Ne. 8. 4; 10. 3; 12. 42.

**MALCHIEL**, מַלְכִּיֵּאל *Malkiyél*, m. Μελχιᾶλ, Melchiel.

"King of God," i.e. appointed of God; a comp. of the appell. מֶלֶךְ *mélekh*, king (vid. Abimelech), and אֱלֹהִים *El*, God, vid. Abdiel.

A son of Beriah, the son of Asher. He was the founder of the מַלְכִּיֵּאֵל *Malkiely*, m. Malchielites, Nu. 26. 45. (B.C. 1660.) Occurs Ge. 46. 17; Nu. 26. 45; 1 Ch. 7. 31.

**MALCHIELITES**, vid. Malchiel.

**MALCHIJAH**, vid. Malchiah.

**MALCHIRAM**, מַלְכִּירָם *Malkiyram*, m. Μελχιράμ, Mechiram.

"King of height;" a comp. of the appell. מֶלֶךְ *mélekh*, king, and רָם *ram*, to be high, vid. Abiram.

A descendant of David. (B.C. 580.) Occurs 1 Ch. 3. 18.

**MALLOTHI**, מַלְלוּתִי *Mallothiy*, masc. Μαλλυθί, Mellothi.

"I speak" (*dixi*, Sim.), from the præter. Piel of the root מָלַל *malâl*, to speak, to utter, Job 8. 2; 33. 3; Ps. 106. 2.

A son of Heman, to whom appertained the duty of the nineteenth course in the worship of God. (B.C. 1015.) Occurs 1 Ch. 25. 4, 26.

**MALLUCH**, מַלְלוּךְ *Mallúkh*, m. Μαλώχ, Maloch.

"Reigning;" from the root מָלַךְ *malákh*, to be king, vid. Abimelech.

(1) The son of Hashabiah. (B.C. 1130.) Occurs 1 Ch. 6. 44.

(2) A priest who returned from Babylon with Zerubbabel. It is written מַלְיָכִי *M'lykhiy*, and in כְּתִיב it is מַלְיָכִי, m. Melicu, of the same meaning. (B.C. 536.) Occurs Ne. 12. 2.

(3) A son of Bani. (B.C. 456.) Occurs Ezr. 10. 29.

(4) A son of Harim. (B.C. 456.) Occurs Ezr. 10. 32.

(5) One of the covenanters. (B.C. 445.) Occurs Ne. 10. 4.

(6) A chief man and a covenanter. (B.C. 445.) Occurs Ne. 10. 27.

**MAMRE**, מַמְרֵי *Mamré*, Μαμβρη, Mambre.

"From seeing," "from the vision" (ἀπὸ ὁράσεως, Montfauconius), a comp. of the partitive prep. מִן *min*, from, out of, etc.; and the root רָאָה *radh*, to see, vid. Beer-lahai-roi.

(1) A brother of Eshcol and Aner. (B.C. 1913.) Occurs Ge. 14. 13, 24.

(2) The plains of Mamre; or, as the LXX. have it, ἡ δρὺς ἡ Μαμβρη, —the oaks of Mamre were near to Hebron. Ges. interprets the name "fatness," from the root מָרַד *mará*, to be fat; but the interpretation given above is well supported. Philo adopted it, and also St. Jerome, "de Visione." In the Catena Niceph. p. 194, it is interpreted the same, —Μαμβρη ἐρμηνεύεται ἀπὸ ὁράσεως, "Mamre was so called 'from seeing,'" which we may easily conceive, when we consider Ge. 13. 15, "For all the land which thou seest, to thee will I give it." The land was his "from seeing" it; or so called from the vision of the Divine presence which he saw there. This place was famous in the time of Constantine, and was a place of meeting for religious purposes both by Jews, Gentiles, and Christians. In his time there was a heathen altar here, which he destroyed, and built on its site a Christian church. Occurs Ge. 13. 18; 18. 1; 23. 17, 19; 25. 9; 35. 27; 49. 30; 50. 13.

**MANAHATH**, מַנַּחַת *Manahhath*, Μαναχάθ, Manahat.

"Gift," from מָנַח *manhhath*, from מָנַח *mandhh*, unused root, Arab. to give, to distribute.

(1) A son of Shobal, the son of Seir. The irregular patron. מַנַּחֲתִי *M'nuhhóth*, Manahethites, 1 Ch. 2. 52, descended from another Shobal. (B.C. 1760.) Occurs Ge. 36. 23; 1 Ch. 1. 40.

(2) A region unknown. Occurs 1 Ch. 8. 6.

**MANAHETHITES**, vid. Manahath.

**MANASSEH**, מְנַשֶּׁה *M'nashshéh*, m. Μανασσῆς, Manasses.

"Forgetting," "forgetfulness" (*oblitus* vel *necessitas*, St. Jer.); the partic. act. Piel of the root נָשָׁח *nasháh*, to forget, to be forgotten, to cause to forget, Je. 23. 39; Is. 44. 21; Ge. 41. 51.

(1) The firstborn son of Joseph, whom he so

named because, as he said, Ge. 41. 51, *כִּי־נָשִׁיתִי לְאֱלֹהִים* *Kiy-nashshániy Elohiym eth-kol-amality*, "For God, said he, hath made me forget all my toil." LXX. *ὅτι ἐπιλαθῆσθαι με ἐποίησεν ὁ Θεὸς πάντων τῶν πόνων μου*. Vulg. "Oblivisci me fecit Deus omnium laborum meorum." Jacob adopted him, and made him as his other children. Though he was the firstborn of Joseph, yet in blessing him, he placed his left hand on his head, and his right upon Ephraim's. But Joseph was displeased when he saw it, and sought to remove the right hand from Ephraim to Manasseh, but Israel refused. "And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh, and he set Ephraim before Manasseh." It is observed by Theodoret, on 1 Sa. xvi., that God was wont from the beginning to prefer the younger before the elder, as Abel before Cain, Shem before Japheth, Isaac before Ishmael, Jacob before Esau, Judah and Joseph before Reuben, Ephraim before Manasseh, Moses before Aaron, and David, the youngest of all, before his elder brethren. His descendants, however, had an equal lot given to them, but they were divided; half of his posterity were settled on the east of the Jordan, and had Gilead and Bashan, and the other half on the coast of the Mediterranean sea, in the land of Tappuah. The patron. *מְנַשְׁשִׁי* *M'nashshiy*, Manassites, and "of Manasseh," occurs in the following places: De. 4. 43; 29. 8; 2 Ki. 10. 23; 1 Ch. 26. 32. (B.C. 1700.)

## OCCURRENCES.

Genesis 41. 51 - 46. 20 - 48. 1, 5, 13, 14, 14, 17, 30, 30 - 50. 23.	Judges 1. 27 - 6. 15, 35 - 7. 23 - 11. 29 - 12. 4.
Numbers 1. 10, 34, 35 - 2. 20, 20 - 7. 54 - 10. 23 - 13. 11 - 26. 26, 29, 34 - 27. 1, 1 - 32. 33, 39, 40, 41 - 34. 14, 23 - 36. 1, 12.	1 Kings 4. 13.
Deuteronomy 8. 13, 14 - 33. 17 - 34. 2.	1 Chronicles 5. 18, 23, 26 - 6. 61, 62, 70, 71 - 7. 14, 17, 29 - 9. 8 - 12. 19, 20, 20, 31, 37 - 27. 20, 21.
Joshua 1. 12 - 4. 12 - 12. 6 - 13. 7, 29, 29, 31 - 14. 4 - 16. 4, 9 - 17. 1, 1, 2, 2, 3, 5, 6, 6, 7, 8, 8, 9, 9, 10, 11, 12, 17 - 18. 7 - 20. 8 - 21. 5, 6, 25, 27 - 22. 1, 7, 9, 10, 11, 13, 15, 21, 30, 31.	2 Chronicles 15. 9 - 30. 1, 10, 11, 18 - 31. 1 - 34. 6, 9.
	Ezra 10. 30, 33.
	Psalms 60. 7 - 80. 2 - 108. 8.
	Isaiah 9. 21, 21.
	Ezekiel 48. 4, 5.

(2) The father of Gershom, and grandfather of Jonathan, the priest of the Danites. The Vulgate reads here "Moses," according to an idle conceit of the rabbins, who say, the letter *nun*, in the middle of the word, is not written with the rest, but suspended above the rest of the letters, to show, indeed, that he was the son of Moses, but should rather be called the son of Manasseh, because he did the works of Manasseh and not of Moses,—that is, he was an idolater. (B.C. 1450.) Occurs Ju. 18. 30.

(3) A king of Jerusalem. He was a son of Hezekiah, and his mother's name was Hephzi-bah.

He was one of the most wicked kings of Judah, if not the worst. His father had commenced a regenerating work in his kingdom; but all the reforms his father made he again destroyed. Altars which his father levelled to the ground he restored. He took the wicked king Ahab as his model. He worshipped the sun, moon, and stars, and "built altars for them in the two courts of the house of the Lord. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord to provoke him to anger." And besides this, "he shed innocent blood very much, till he had filled Jerusalem from one end to another." He put to death all those who bore witness against his impiety. It is said, he caused the prophet Isaiah to be sawn asunder. Because of his great wickedness, the Lord brought against him the hosts of Assyria, and they "took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem." But though his repentance was genuine, and his acceptance with God consequently certain, the Jewish doctors say that he has no portion in eternal life. They say, "there were three kings and four private men, who have no portion in eternal life: the three kings are Jeroboam, Ahab, and Manasseh; the four private men, Balaam, Doeg, Ahithophel, and Gehazi." But they have no grounds for such a judgment upon Manasseh. We may most certainly regard him as a remarkable instance of the forbearance, long suffering, and gracious forgiveness of God. (B.C. 680.) Occurs 2 Ki. 20. 21; 21. 1, 9, 11, 16, 17, 18, 20; 23. 12, 26; 24. 3; 1 Ch. 3. 13; 2 Ch. 32. 33; 33. 1, 9, 10, 11, 13, 18, 20, 22, 22, 23; Je. 15. 4.

(4) A son of Pahath-moab, one of the transgressors of the law in the matter of a foreign wife. (B.C. 456.) Occurs Ezr. 10. 30.

(5) A son of Hushim, who had married a foreign wife. (B.C. 456.) Occurs Ezr. 10. 33.

**MANASSITES**, vid. Manasseh, No. 1.

**MANOAH**, *מָנוֹחַ* *Manóahh*, m. *Marwé*, Manue.

"Rest," i.e. recreation, consolation of parents; the same as the appell. *מָנוֹחַ* *manóahh*, *rest*, to seek rest for a wife (*conditionem*, Liv.), a place of rest,

La. 1. 3; Ru. 3. 1; Ge. 8. 9; from the root מָנַח *núahh*, to rest, to sit down, to be quiet, Is. 28. 12; Eze. 37. 14; Ec. 10. 4.

The father of Samson, a Danite, a native of the town of Zorah. His wife was barren, as Sarah, and Hannah, and Elizabeth; but an angel of the Lord appeared unto him and his wife, and foretold the birth of Samson, and showed them how he was to be brought up: and in proof that it would come to pass as he had said, and that he was more than man, he ascended to heaven in the flame from off the altar. (b. c. 1150.) Occurs Ju. 13. 2, 8, 9, 9, 11, 12, 13, 15, 16, 16, 17, 19, 19, 20, 21, 21, 22; 16. 31.

**MAOCH**, vid. Maachah, No. 7.

**MAON**, מָעוֹן *Maón*, Μαώρ, and Μαών, Maon.

"Place of habitation;" the same as the appell. מָעוֹן *maón*, a dwelling, a refuge, Ps. 26. 8; 90. 1; from עוֹן *un*, unused root, to rest, to dwell.

(1) A son of Shammai, the father of Bethzur, a descendant of Caleb. (b. c. 1400.) Occurs 1 Ch. 2. 45, 45.

(2) A city in the tribe of Judah, the residence of Nabal, which denominated the desert near it, called מִדְּבַר־מָעוֹן *Midhbhar-maón*, "the wilderness of Maon." Occurs Jos. 15. 55; 1 Sa. 23. 24, 25, 25; 25. 2.

(3) A place in Arabia, whose inhabitants were called מְעֻנִי *M'uníy*, Maonites, and also, plur. מְעֻנִיִּים *M'uníym*, Mehunims, 1 Ch. 26. 7. Some say it is the same as Ma'in, a place in the south of Judah. Bishop Patrick says it is the name of a nation, who, in 2 Ch. 26. 6, 7, are called Μιναιῖοι, a people in Arabia. Occurs Ju. 10. 12.

(4) A man whose children returned from Babylon with Zerubbabel. It is in the plur. מְעֻנִיִּים *M'uníym*, Mehunim, Meunim. Occurs Ezr. 2. 50; Ne. 7. 52.

**MAONITES**, vid. Maon, No. 3.

**MARA**, מָרָא *Mará*, f. Μαρὰν and Μαρὰν, Mara (id est, amaram).

"Bitterness," i. q. מָרָה *Marah*, vid. Marah.

The wife of Elimelech and mother-in-law of Ruth. The reason of the name is as follows: Her husband took her and his two sons, in the days of the judges, and settled in the land of Moab; but while they dwelt there her husband and her two sons died, and she was left alone with her two daughters-in-law, women of Moab. Being thus bereft, she determined to return to her own people, and her own native place, Bethlehem Judah. And it was so, that when

she came to Bethlehem all the city was moved, and they said, "Is this Naomi?" And she said unto them, "Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home empty." (b. c. 1320.) Occurs Ruth 1. 20.

**MARAH**, מָרָה *Maráh*, Μερρά and Μαρρία, Mara.

"Bitterness" (*amaritudo*, St. Jer.), from the root מָרַר *marár*, vid. Ithamar.

A station of the Israelites in the wilderness; so called from the bitterness of its waters, which we learn from Ex. 15. 23: "When they came to Marah," וְלֹא יָכְלוּ לִשְׁתּוֹת מִמֶּן מַרְרָה כִּי מָרִים הֵם *v'lo yokhlú lishtóth mayim mimmaráh ki mariym hem*, "they could not drink of the waters of Marah, for they were bitter;" LXX., καὶ οὐκ ἠδύναντο πινῆν ἐκ Μερρᾶς· πικρὸν γὰρ ἦν· "therefore the name of it was called Marah." Vulg. id est, *amaritudinem*, and the LXX. Μαρρία. Dr. Shaw conjectures that *Wady Gharandel* is the same place, whose waters, if not diluted with dews or rains, are quite salt. St. Jerome says under this: "— si post victoriam venias ad amaritudinem: quia verum pascha facientes, azyma cum amaritudinibus comedunt; et tentatio probationem, probatio spem parit, spes parit salutem. Apud medicos quoque quædam antidotus, noxios humores temperans, ex amaritudine nuncupatur, quæ dulcis ostenditur, restituens sanitatem: sicut e contrario voluptas atque luxuria amaritudine terminatur, dicente scriptura, Quæ ad tempus pinguefacit fauces tuas, novissimè verò amarius felle invenies." De Mans. 42. Occurs Ex. 15. 23, 23, 23; Nu. 33. 8, 9.

**MARALAH**, מָרְעָלָה *Maraláh*, Μαρελδά and Μαράλα, Marala.

"Place of concussions," i. e. a place obnoxious or subject to earthquakes (*locus concussionis*, Sim.), from the root רָעַל *radl*, to tremble, once used, in præter. Hoph. Na. 2. 4, וְהַבְּרֹשִׁים הָרָעֵלִי *v'hab'roshíym haralú*, "and the fir trees shall be terribly shaken."

A city in the tribe of Zebulun, situated on its western borders, which may have been so called from frequent earthquakes. Simonis says: "sic 'Poàs f. 'Poíās, vocata est *Laodicea*, ob frequentes *terræ motus*, uti observat Salmasius ad Solin." Occurs Jos. 19. 11.

**MARESHA**, vid. Mareshah, No. 2.

**MARESHAH**, מְרֵאשָׁה *Maresháh*, Μεζήβ, Μαρησα, Maresa.

"That which is at the head" (*locus prin-*

*cipalis*, Sim.), the same as the plural f. מְרָאֲשׁוֹת *m'raashóth*, that which is at any one's head, 1 Sa. 19. 13; 26. 7, from the root מֵאֵשׁ *rosh*, vid. *Rosh*.

(1) The father of Hebron, a descendant of Caleb. It is contracted into מְרֵשָׁה *Maresháh*, Maresha. (B. C. 1400.) Occurs 1 Ch. 2. 47; 4. 21.

(2) A fortified town in the plain country of Judah. Josephus calls it πόλιν δυνατήν, Ant. xiv. 27; contracted מְרֵשָׁה *Maresháh*, Maresha, 2 Ch. 11. 8; 14. 9, 10; 20. 37; Mi. 1. 15. Occurs Jos. 15. 44.

**MAROTH**, מְרוֹת *Maróth*, —δύνας, —in amari-tudinibus.

"Bitternesses," "bitter fountains," plur. of מְרָה *maráh*, vid. *Marah*.

A city in Palestine, and by Hillerus conjectured to be the same with Jarmuth. Occurs Mi. 1. 12.

**MARSENA**, מְרִסְנָה *Mars'ná*, m. LXX. om., Marsana.

"Lofty," the same as מְרֵס *Méres*, vid. *Meres*.

The name of a Persian prince in the time of queen Esther. (B. C. 519.) Occurs Es. 1. 14.

**MASH**, מָשׁ *Mash*, Μοσόχ, Mes.

"Drawn out," from the root מָשָׁה *masháh*, vid. *Moses*.

A son of Aram. He is called also מֵשֶׁכֶּךְ *Méshekkh*, 1 Ch. 1. 17, Meshech, q. v. The LXX. translate it Μοσόχ, the Vulg. *Mosoch*, and the Sam. מֹשֶׁכֶּךְ, *Mosok*. He was the father of the Moschi, a barbarous people inhabiting the Moschian mountains, between Iberia, Armenia, and Colchis. Jos., Antiq. 1. 6. 4, says: He was the father of the Μησαναῖοι; Σπασίνον Χάραξ ἐν τοῖς νῦν καλεῖται. Occurs Ge. 10. 23.

**MASHAL**, vid. *Mishal*.

**MASREKAH**, מִשְׁרֵקָה *Masreqáh*, Μασσεκκάς, Masreca.

"Vineyard" (according to Ges.), from the root שָׂרַק *saráq*, to intertwine, Is. 19. 9; whence שָׂרֵק *sorék*, m. and שֹׁרֵקָה *soreqáh*, f. Is. 5. 2; Ge. 49. 11.

The royal city of Samlah, a king of the Edomites. It was probably famous for the choice vine, Sorek, which Abulwalid says grows in Syria. In Morocco it is called Serki. Occurs Ge. 36. 36; 1 Ch. 1. 47.

**MASSA**, מַסָּה *Massá*, m. Μασση, Massa.

"Bearing patiently," a verbal infin. of the root נָסָה *nasá*, to bear, to suffer, to lift up, to take up, to carry, Le. 22. 16; 19. 17; Ge. 33. 1; Jon. 1. 12; Eze. 38. 13.

One of the sons of Ishmael. The names of the three sons of Ishmael contain an ancient proverb, vid. *Dumah*. Occurs Ge. 25. 14; 1 Ch. 1. 30.

**MASSAH**, מַסָּה *Massáh*, Πειρασμός, Tentatio.

"Temptation," the same as the fem. appell. מַסָּה *massáh*, temptation, trial, calamity, De. 4. 34; 29. 2; Job 9. 23, from the root נָסָה *nassáh*, to prove, to try, to venture, Da. 1. 12; Ex. 16. 4; 1 Sa. 17. 39.

A place in the desert. No doubt the Psalmist had this in mind when he wrote, Ps. 95. 8, כִּי־יֹמַם בְּמִדְבָּר *k'yom Massáh bammidhbár*, "As in the day of temptation in the wilderness." LXX., κατὰ τὴν ἡμέραν τοῦ πικρασμοῦ ἐν τῇ ἐρήμῳ. Vulg. "Secundum diem tentationis in deserto." This name was imposed because of the temptation; and this place, formerly called Rephidim, was afterward called Massah and Meribah. Occurs Ex. 17. 7; De. 6. 16; 9. 22; 33. 8.

**MATRED**, מַטְרֵד *Matredh*, f. Ματράθ, Matred.

"Thrusting forward," from the root מָרַד *tarádh*, a continual dropping, a thrusting dropping, used twice, Pr. 19. 13; 27. 15. In the Chald., מַרְדָּה *l'radh*, it has the sense of driving, or being driven, Da. 4. 22, 30.

The mother of Mehetabel. Heb. Onomas., following St. Jer., says: "Virgo descendens, aut virgo imperantis," etc. We may interpret, "downward descending," from מַט *mat*, the shortened form from מַטָּה *mattáh*, downward, and יָרַד *yarádh*, to descend; but we cannot get from it virgin. It may, however, be only a misprint, and *vergo* have been the original, which would agree with the last interpretation and derivation, and may be then "inclining downward," vid. above. (B. C. 1500.) Occurs Ge. 36. 39; 1 Ch. 1. 50.

**MATRI**, מַטְרִי *Matriy*, f. Ματράί, Metri.

"Rainy," from the root מָטַר *matár*, to rain, to pour down rain, to be watered with rain, Ge. 2. 5; 7. 4; Am. 4. 7.

A man of the tribe of Benjamin, whose family was taken in the first election of a king among the Jews. Occurs 1 Sa. 10. 21.

**MATTAN**, מַתָּן *Mattán*, m. Μαθάν, Mathan.

"Gift," the same as the appell. מַתָּן *mattán*, m. a gift, bountiful, Nu. 18. 11; Pr. 21. 14 (used only five times), from נָתַן *nathán*, to give, vid. *Elnathan*.

(1) A priest of Baal, whom Jehoiada slew before the altars of Baal. (B. C. 878.) Occurs 2 Ki. 11. 18; 2 Ch. 23. 17.

(2) The father of Shephatiah, who, with others, heard the words of Jeremiah. (B. C. 630.) Occurs Je. 38. 1.

**MATTANAH**, מַתָּנָה *Mattanáh*, Μαθαναήν, Matthana.

"Gift," the same as the appell. מַתָּנָה *mattanáh*, a gift, a present, Ge. 25. 6, fem. of מַתָּן *mattán*, vid. Mattan.

This place was so called from the waters here given by God to the Israelites. Fagius says on this place, "Nomen loci, ab eventu aquarum quas Dominus ibi dedit, sic appellati, מַתָּנָה nam significat donum." This place was on the borders of Moab; but, though the Eng. Version appears to make it an Israelitish station, there is every reason to regard it merely as a place through which they passed. Occurs Nu. 21. 18, 19.

**MATTANIAH**, מַתָּנְיָה *Mattanyáh*, m. Βαρθανίαν and Μεθανίαν, Matthaniam.

"Gift of the Lord," a comp. of the appell. מַתָּן *mattán*, gift (vid. Mattan), and יָה *Yah*, abbreviated from יְהוָה *Y'hováh*, vid. Jehovah.

(1) A Levite, of the sons of Asaph, whose descendant Jahaziel prophesied in the time of Jehoshaphat. The Punic name *Mattambales*, from מַתָּן בַּעַל *Mattán Báal*, is the same. (B. C. 1015.) Occurs 2 Ch. 20. 14.

(2) To whom pertained the ninth lot in the temple service. It is written מַתָּנְיָה *Mattanyáhu*. (B. C. 1015.) Occurs 1 Ch. 25. 4, 16.

(3) A descendant of Asaph, a Levite in the time of Hezekiah. It is written מַתָּנְיָה *Mattanyáhu*. (B. C. 726.) Occurs 2 Ch. 29. 13.

(4) The uncle of Jehoiachin king of Judah, whom the king of Babylon set on the throne of David, and called him Zedekiah, q. v. The last of Judah's kings. (B. C. 590.) Occurs 2 Ki. 24. 17.

(5) A son of Micah, a descendant of Asaph. (B. C. 536.) Occurs 1 Ch. 9. 15; Ne. 11. 17, 22; 12. 8, 25, 35; 13. 13.

(6) A son of Elam. (B. C. 436.) Occurs Ezr. 10. 26.

(7) A son of Zattu. (B. C. 436.) Occurs Ezr. 10. 27.

(8) A son of Pahath-moab. (B. C. 436.) Occurs Ezr. 10. 30.

(9) A son of Bani. (B. C. 436.) Occurs Ezr. 10. 37.

**MATTATHAH**, vid. Mattithiah, No. 3.

**MATTENAI**, מַתְנִי *Matt'náy*, m. Μεθανία, Matthanai.

"Gift of the Lord," shortened from מַתָּנְיָה *Mattanyáh*, vid. Mattaniah.

(1) A priest, a son of Joarib. (B. C. 500.) Occurs Ne. 12. 19.

(2) A son of Hushim. (B. C. 456.) Occurs Ezr. 10. 33.

(3) A son of Bani. (B. C. 456.) Occurs Ezr. 10. 37.

**MATTITHIAH**, מַתִּיתְיָה *Mattathyáh*, m. Μαθαθίας and Ματθαθίας, Mathathias.

"Gift of the Lord," a comp. of מַתָּת *mdttath*, a gift, Pr. 25. 14, construct from מַתָּנֶת *matténeth*, from the appell. מַתָּן *mattán*, a gift (vid. Mattan), and יָה *Yah*, vid. Jehovah.

(1) A Levite, and one of those who excelled on the harp and the sheminith. It is also written מַתִּיתְיָה *Mattathyáhu*, 1 Ch. 15. 18, 21. (B. C. 1015.) Occurs 1 Ch. 16. 5.

(2) A son of Jeduthun, a singer in the temple. It is written מַתִּיתְיָה *Mattathyáhu*. (B. C. 1015.) Occurs 1 Ch. 25. 3, 21.

(3) A son of Hushim; shortened to מַתָּת *Mat-tattáh*, m. Mattathah. (B. C. 456.) Occurs Ezr. 10. 33.

(4) A son of Nebo. (B. C. 456.) Occurs Ezr. 10. 43.

(5) A man who stood next to Ezra on the pulpit when he read publicly the Scriptures. (B. C. 445.) Occurs Ne. 8. 4.

**MEAH**, מֵאָה *Meáh*, —ἐκατόν, —centum cubitorum.

"A hundred," the same as the appell. מֵאָה *meáh*, fem. *one hundred*, Ge. 17. 17 (adv. *a hundred times*, Pr. 17. 10), "Arab. مِائَة, Æth. ἑκατὶ : Syr. ܡܝܐ," Ges. and Treg.

A tower of Jerusalem. The LXX. and the Vulgate considered it merely an appellative. Pellicanus also regarded it as such, and thought it signified that Eliashib and his brethren built the sheep gate, and a hundred cubits of the wall from it; but Meah is most probably a prop. name, and is put in apposition to the tower of Hananeel. Occurs Ne. 3. 1; 12. 39.

**MEARAH**, מְעָרָה *M'aaráh*, f. LXX. om., Maara.

"A cave," the same as the appell. מְעָרָה *m'aaráh*, fem. *a cave*, Ge. 19. 30; 23. 9, from the unused root מַעַר *ur*, cognate with חָרַר *hhur*, to dig, vid. Hur.

A place denominated from a cave, or the cave

itself, in the neighbourhood of the Sidonians. Occurs Jos. 13. 4.

**MEBUNNAI**, מְבֻנַּי *M'bhunnáy*, — εκ τῶν σιδων, Mobonnai.

"Building of the Lord," from מְבֻנָּה *m'bhunneh-hay*, a comp. from מִבְּנֶה *mibhnéh*, building, Eze. 40. 2 (from the root בָּנָה *banáh*, vid. Bani), and הַי *hay*, abbreviated from הוֹיָה *Y'hováh*, vid. Jehovah.

One of the thirty-seven heroes of David; called also סִיבְכַי *Sibb'kháy*, Sibbecai, 1 Ch. 11. 29, a Hushathite. (B.C. 1048.) Occurs 2 Sa. 23. 27.

**MECHERATHITE**, מְכֶרֶתִי *M'kherathty*, masc.

Μεχωραθρί, Mecherathites.

"Swordite," i. e. a soldier, from the appell. מְכֶרֶה *m'kheráh*, fem. used once only, and in plur. מְכֶרֶת *m'kheróth*, Ge. 49. 5, כְּלֵי הַמָּוֶת מְכֶרֶתֵיהֶם *k'liy hhamás m'kherothéyhem*, "Instruments of cruelty are in their habitations;" Vulg. "vasa iniquitatis bellantia;" St. Jer. also, *arma eorum*; Rabbi Eliezer, in Pirke Avoth, c. 38, יַעֲקֹב קָלַל אֶת חֶרְבָּם בְּלִשׁוֹן יוֹנִית, "Jacob cursed their swords (μάχαρας) in the Greek language." Gesenius says, "we must not, however, condemn the opinions of L. de Dieu, in Critica Sacra ad h. l., and of Ludolf, in Lex. Æth. p. 87, who translate the word *wicked counsels, devices*." It is probably from כּוּר *kur*, vid. Beth-car.

A name describing Hephher, one of the thirty-seven heroes of David. It is generally supposed to imply a place, though unknown. Occurs 1 Ch. 11. 36.

**MEDAD**, מֵידָד *Meydhádh*, m. Μωδάδ, Medad.

"Love," from יָדַד *yadhádh*, unused root, *to love*, from דָּדַד *dudh*, vid. David.

One of the two men included in the seventy elders that remained in the camp and prophesied, instead of being with the other elders about the tabernacle. Jewish tradition says, that Eldad and Medad were brothers of Moses on the mother's side, vid. Eldad. (B.C. 1492.) Occurs Nu. 11. 26, 27.

**MEDAN**, מֵדָן *M'dhán*, Μαδάλ, Madan.

"Strife," the same as the appell. מֵדָן *m'dhán*, *strife, contention*, used only in plur., and only in the book of Proverbs, where it occurs nine times, Pr. 18. 18, from the root דָּיַן *diyn*, vid. Dan.

A son of Abraham by Keturah, vid. Midian. It is probable that Mediana, a country in the southern part of Arabia Felix, derived its name from him. (B.C. 1844.) Occurs Ge. 25. 2; 1 Ch. 1. 32.

**MEDE**, vid. Madai.

**MEDEBA**, מֵידְבָּא *Meydh'bhá*, Μαδαβάν, Medaba.

"Water of rest," "water of strength" (*aqua quietis*, s. *silentii*, i. e. *aqua leniter fluens*, Sim.); a comp. of the constr. of מַי *may*, water (vid. Ahumai), and דָּבָה *dh'bhá*, from דָּבָה *dabhá*, unused root, Arab. *to be quiet*. Hence the appell. דֹּבְהֵ *dobhé*, once used, De. 33. 25, יָמֶיךָ דֹּבְהֵי *k'yameykhá dabhekhá*, "As thy days, so shall thy strength be." LXX. ὥς αἱ ἡμέραι σου, ἡ ἰσχὺς σου. If we interpret according to the LXX. and the English Version (and Dr. Lee conceives them to be correct), we must say "water of strength." Gesenius translates the above text, "magnificentia tua," which is akin to St. Jerome's interp. of the proper name, "aquæ eminentes." He objects to the "senectus" of the Vulgate, because he says this word can form no opposition to יָמֶיךָ; and Dr. Lee says, he with equal impropriety proposes *langor, quies*, poet. *mons tua* to this word.

A town (also a district) in the territory of Reuben, which was afterwards reckoned as a city of Moab (Is. 15. 2); and no doubt the ruins discovered by Seitzen and Burckhardt, called Madaba, were the ruins of this city. St. Jerome says there was a city of Arabia, near Esebon, of this name, in his time. Occurs Nu. 21. 30; Jos. 13. 9, 16; 1 Ch. 19. 7; Is. 15. 2.

**MEDES, MEDIA, MEDIAN**, vid. Mada

**MEGIDDO**, מִגְדּוֹ *M'ghiddó*, Μαγεδώθ, and Μαγεδδών, Megeddo.

"Place of multitudes;" from the root גָּדַד *gad-hádh*, to crowd in great numbers into one place, Je. 5. 7, vid. also Gad.

A fortified city of the tribe of Manasseh, in the boundary of Issachar, formerly a royal city of the Canaanites. It was situated in a valley in the plain of Esdraelon; and certainly that plain has been *locus turmæ magnæ*, i. e. *ubi turmæ militares* convenire solent, e. g. Gideon with the Midianites, Saul with the Philistines, Josiah with Pharaoh, and in later times, the Tartars with the Saracens. There are still great events to transpire in that place. Probably now called Lejjûn. Also written מִגְדִּדֹן *M'ghiddón*, Megiddon, Zec. 12. 11. (See the Rev. Dr. Wordsworth's Apocalypse, p. 444, seventh edit.) Occurs Jos. 12. 21; 17. 11; Ju. 1. 27; 5. 19; 1 Ki. 4. 12; 9. 15; 2 Ki. 9. 27; 23. 29, 30; 1 Ch. 7. 29; 2 Ch. 35. 22.

**MEGIDDON**, vid. Megiddo.

**MEHETABEEL**, מְהֵיטָבֵאל *M'heytabhél*, m. and f. Μερεβήλ, Meetabel.



"Benefited of God;" a comp. of the Chald. partic. Hiph. of the root יָטַב *yatábh*, to do good to any one (vid. Jotbah), and אֱלֹהִים *El*, God, vid. Abdiel.

(1) The wife of Hadar, king of Edom. She is the only wife mentioned of these kings, and probably she was a famous woman of that period, either for wisdom, or some characteristics unrecorded. In the Eng. Vers. it is written Mehetabel. (B.C. cir. 1500.) Occurs Ge. 36. 39; 1 Ch. 1. 50.

(2) The father of Delaiah, the father of Shemaiah. (B.C. 490.) Occurs Ne. 6. 10.

**MEHETABEL**, vid. Mehetabeel, No. 1.

**MEHIDA**, מְחִידָא *M'hhiydhá*, Μαουδά, Mahida.

"A joining together" (pro מְחִידָא [*m'hhiydháh*] *vinculum, conjunctionis* medium, a rad. Syr. مَحْمَح *univit*, etc., Sim.), from the root חָוַד *hhudh*, Pa. חָוַד *to join together*, Eze. 17. 2; Ju. 14. 12, 16.

Whose children returned with Zerubbabel. Occurs Ezr. 2. 52; Ne. 7. 54.

**MEHIR**, מְחִיר *M'hhiyr*, Μαχίρ, Mahir.

"Price," "wages;" the same as the appell. מְחִיר *m'hhiyr*, price, wages, reward, Pr. 17. 16; Mi. 3. 11; De. 23. 19, from the root מָחַר *mahhár*, unused root, to buy, to sell.

A son of Chelub, the brother of Shuah. He was the father of Eshton. (B.C. 1420.) Occurs 1 Ch. 4. 11.

**MEHOLATHITE**, vid. Abel-meholah.

**MEHUJAEI**, מְחַיֵּאֵל *M'hhiyayél*, m. Μαλελεήλ, and Μαῖήλ, Mauiael.

"Destroyed of God;" a comp. of the root מָחָה *mahháh*, to destroy, to wipe, to blot out, to abolish, Ge. 7. 4; 2 Ki. 21. 13; Is. 44. 22; Eze. 6. 6; and אֱלֹהִים *El*, God, vid. Abdiel.

The son of Irad, and father of Methusael. He was of the race of Cain. It is also written, Ge. 4. 18, מְחַיֵּאֵל *M'hhiyayél*, hence St. Jer. interprets it, "ex vita Deus." (B.C. 3700.) Occurs Ge. 4. 18.

**MEHUMAN**, מְחֻמָּן *M'humán*, m. 'Αμάν, Mau-man.

"Faithful" (*fidelis habitus, cui fides habetur*, Sim.); partic. Hoph. from the root אָמַן *amán*, vid. Amana.

A eunuch in the court of Xerxes, and one of the men who had principal authority there. This name is similar to the Syriac מַסְמִי *masmí* "faithful;" also "eunuch," as being faithful to his master. "Sic

Arab. صامرن i.e. *cui fides habetur, constans; est quoque nomen propr.*" Sim. Occurs Est. 1. 10.

**MEHUNIM**, vid. Maon, No. 4.

**MEHUNIMS**, vid. Maon, No. 3.

**ME-JARKON**, מֵי הַיָּרְקֹן *Mey-Hayyargón*, —ἀπὸ θαλάσσης Ἱεράκων, Mejarcon.

"Water of great greenness," a comp. of מֵי *mey*, construct of מַי *may*, water (vid. Ahumai), and הַיָּרְקֹן *Hayyargón*, from the appell. (with the art. הַ *ha*, the,) יָרֵקֶן *yeraqón*, paleness, greenness, vid. Jorkeam.

A city in the tribe of Dan, but its locality cannot be decided with any certainty. Simonis interprets it, "*aqua viriditatis magnæ, i. e. aqua valde viridis;*" adding also in a note, "*Qualis esse solet, quæ musco aquatico, lentibus palustribus, alga et ulva abundat.*" Occurs Jos. 19. 46.

**MEKONAH**, מְכוֹנָה *M'khonáh*, fem. LXX. om., Machona.

"Base," i.e. foundation; the fem. appell. מְכוֹנָה *m'khonáh*, base, a pedestal, the bottom of anything, 1 Ki. 7. 27; Ezr. 3. 3, from the root כָּוַן *kun*, to stand upright, vid. Chun.

A city in the tribe of Judah. Occurs Ne. 11. 28.

**MELATIAH**, מֶלְטִיָּה *M'latyáh*, masc. Μαλτίας, Meltias.

"Delivered of the Lord;" a comp. from the root מָלַט *malát*, to deliver, to escape, to leap out, Pr. 11. 21; Ju. 3. 26; Job 41. 11.

A Gibeonite, who was so named from a providential deliverance. He was one of those who repaired the city as far as to the wall of the broad street. (B.C. 445.) Occurs Ne. 3. 7.

**MELCHI-SHUA**, vid. Malchishua.

**MELCHIZEDEK**, מֶלְכִּי-צֶדֶק *Malkiy-tsédheq*, m. Μελχισεδέκ, Melchisedech.

"King of righteousness;" a comp. of the two segholite appell. מֶלֶךְ *mélekh*, king (vid. Abimelech), and צֶדֶק *tsédheq*, righteousness, rectitude, justice, Ps. 15. 2; 7. 9; Is. 11. 4, from the root צָדַק *tsadháq*, to be right, to be just, to justify, Ps. 51. 6; Job 9. 15; Eze. 16. 15.

King of Salem. There are various opinions held as to who this high personage was. The Jews generally say, that he was Shem, the son of Noah; and it is asserted that they held this notion from vanity, because they did not wish it to be thought that Abraham had a greater than himself on earth,

belonging to any other nation. Hence they say he was blessed by his great ancestor. But this the Apostle Paul refutes, He. 7. 6, 'Ο δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν,—“But he whose pedigree is not counted from them,” which is not true of Shem. Nor could Shem be said to be without father or mother, since his genealogy is evidently from Adam. Nor could Abraham be said to be a sojourner in a strange land, if his great ancestor had been a king in that country. This opinion of the Jews was not held by Josephus, for he says (de Bello Jud. vii. 11), he was *Χανααίων δυνάστης*, “a potentate of the Canaanites.” There were, however, some Christians who took him for the Son of God himself, who thus appeared to Abraham ἐν ἰδέᾳ ἀνθρώπου—“in the form of a man.” And no doubt they so concluded from the words of the Apostle (He. 7. 3), that Melchizedek was “without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually.” Stuart endeavours to explain this,—“having neither father nor mother, i.e. recorded in the sacred genealogies; or, perhaps, whose father and mother were not of kingly rank. These words were applied *literally*, by the Greeks, to some of their gods; then *figuratively*, to those who were orphans, and to those whose parents were obscure and of low origin. Thus Livy, iv. 3, ‘nullo patre natus,’ respecting a person of ignoble descent. So Horace, Sermon. i. 6, 10, ‘nullis majoribus ortos.’ Philo calls Sarah, ἀμήτορα, probably because her mother is not mentioned in the sacred records. And in such a sense, the Apostle appears to call Melchisedec, ἀπάτωρ and ἀμήτωρ. The explanation of those words is to be found, (as one will easily believe,) in the word ἀγενεαλόγητος, *without any genealogy*, viz., of whose genealogy no mention is made in Scripture.”

“The Arabians say of a man who has by his own efforts procured an exalted place of honour, and who is descended from ignoble parents, *له أباً له* *he has no father*, i.e. he is not named from his father, or, derives not his titles and honours from his father.”

Notwithstanding, there appear to be many things requiring explanation, before we can conclude that he was a king of Canaan. From the titles with which Scripture dignifies him, and the fact that he was a most eminent type of Christ, we conclude that he was more than the above disquisition would make him. His being is as mysterious as his ap-

pearance, though he was all that his name and his offices declared him to be.

Concerning the opinions of the Jews, St. Jerome says: “Aiunt hunc esse Sem filium Noe, et supputantes annos vitæ ipsius, ostendunt eum ad Isaac usque vixisse; omnesque primogenitos Noe, donec sacerdotio fungeretur Aaron, fuisse pontifices. Porro Salem, rex Hierusalem dicitur, quæ prius Salem appellatur. Melkesedec autem Apostolus ad Hebræos, sine patre et matre commemorans, ad Christum refert: et per Christum ad gentium Ecclesiam: omnis enim capitis gloria refertur ad membra: eo quod præputium habens, Abrahæ benedixerit circumciso, et in Abraham Levi, et per Levi Aaron, de quo postea sacerdotium. Ex quo colligi vult sacerdotium Ecclesiæ habentis præputium, benedixisse circumciso sacerdotio synagogæ. Quod autem ait: Tu es sacerdos in æternum secundum ordinem Melkesedec; mysterium nostrum in verbo ordinis, significatur, nequaquam per Aaron, irrationalibus victimis immolandis, sed oblato pane et vino, id est, corpore et sanguine Domini Jesu.” Occurs Ge. 14. 8; Ps. 110. 4.

**MELECH**, מֶלֶךְ *Mélech*, m. Μελάχ, Melech.

“King;” the same as the appell. מֶלֶךְ *mélékh*, king, vid. Abimelech.

The son of Micah, the son of Meribbaal, the son of Jonathan, the son of Saul. (B.C. 970.) Occurs 1 Ch. 8. 35; 9. 41.

**MELICU**, vid. Malluch.

**MEMPHIS**, מִמְפִּיִּם *Moph*, Μέμφις, Memphis.

“Haven of good men,” “the gate of the blessed.” It is uncertain how the Hebrew form of this name is derived; some say it is from מִמְפִּיִּם *menoph*, which is something of the form of the name of this city in hieroglyphics, Menofri; in the Coptic, Memfi, Manfi, Membe, Panoufi, or Mefi, the last of which is supposed to be a corruption of Man-nofi, “the abode of the good.” From the Coptic *μεμφι*, and *μεβνοϥφι*, the Greek Μέμφις, and Arab. مَمنف, are easily explained, i.e. *μεβ* full, *νοϥφι* good. Hence, no doubt, Plutarch derived his own interpretation. He says (De Iside et Osiride, p. 369), τὴν μὲν πόλιν Μέμφιν οἱ μὲν ὄρμον ἀγαθῶν ἐρμηνεύουσιν, οἱ δ' ὡς τάφον Ὀσίριδος “(compare *μεβ* sepulchre, and *ομφι* = *ἐνεργέτης*, an epithet of Osiris), both of which are applicable to Memphis, the sepulchre of Osiris, and the necropolis of the

Egyptians; and hence, also, the gate of the blessed, since burial was only allowed to the good." Ges.

A royal city of Egypt, situated near one of the pyramids, but in total ruin. The site of Memphis was first accurately fixed by our learned countryman Pococke, at the village of Met-rahenny. It is generally said, that Menes, or Menas, the first king of Egypt, was the founder of this city, which he built in the bed of the river Nile. "Having diverted the course of the Nile, which formerly washed the foot of the sandy mountains of the Libyan chain, he obliged it to run in the centre of the valley, nearly at an equal distance between the two parallel ridges of the mountains which border it on the east and west; and built the city of Memphis in the bed of the ancient channel. This change was effected by constructing a dyke, about one hundred stadia above the site of the projected city, whose lofty mounds and strong embankments turned the water to the eastward, and effectually confined the river to its new bed" (Wilk. Egypt, i. 89). This city was anciently famous for its glass, some of which, presented by an Egyptian priest to the emperor Hadrian, was considered so curious and valuable, that it was only used on grand occasions. Strabo informs us, lib. 17, that after the decline of Memphis Rome was supplied from Alexandria. It was at this city that the Egyptian god Apis was kept, and his worship particularly observed. The festivals in his honour were held here, and lasted seven days; and on these occasions large multitudes of people used to assemble within its walls, and as the priests led the sacred bull in solemn procession, the people came out of their houses to welcome him as he passed. When Apis died, those priests who were chosen for that duty went in search of another, who was known from the signs mentioned in their sacred books. When they discovered the object of their search, he was taken to the city of the Nile, preparatory to his removal to Memphis, where he was kept for forty days, and women alone were allowed to see him; at the expiration of that time, he was placed in a boat with a golden cabin, prepared to receive him, and was conducted down the Nile, in great state, to Memphis. (See Wilk. Egypt.) After the foundation of Alexandria, this ancient city began to decline; and a quantity of its materials, we are informed, were carried away to build Cairo. The circumference of Memphis, according to modern calculation, was three leagues; but according to Diodorus it was much more, for he computes it at one hundred

and fifty stadia, or six leagues and a quarter; and states also that Ochoreus, or the prince Orus, built it. Occurs Ho. 9. 6.

**MEMUCAN**, מְמוּכָן *M'mukhán*, m. Μουχάλος, Mamuchan.

"*Dignitate vel auctoritate pollens*, coll. rad. Arab. מְמוּכָן *auctoritate pollere*," Sim.

One of the seven princes of the court of Ahasuerus, king of Persia. It was this man who proposed the disgrace of queen Vashti. The reasons he assigns for his cruel decree are absurdly weak, but it pleased the vanity of the king. In the כְּתִיב (ver. 16) it is written מְמוּכָן. (B.C. 519.) Occurs Es. 1. 14, 16, 21.

**MENAHÉM**, מְנַחֵם *M'nahhém*, masc. Μαναήμ, Menahem.

"Consoling," "comforter" (*consolans*, scil. parentes, coll., Ge. 5. 29, vel *consolatur*, scil. Deus parentes, Sim.); from the partic. of Piél, from the root נָחַם *nahhám*, to lament, to comfort, to comfort oneself, to take revenge, Je. 15. 6; Ge. 38. 12; 37. 35; Is. 12. 1.

The son of Gadi, who conspired against Shallum king of Israel, whom he slew in Samaria, and reigned in his stead. Josephus thinks he was general of the army of Israel which besieged Tirzah, where Zachariah was slain; and he, hearing what Shallum had done, came and visited his sins upon him. He was a most cruel and barbarous king, as we learn from the horrid deeds he performed upon the poor helpless women of Tiphseh, because the men of the city did not open its gates as he approached it. He reigned ten years, but was reduced and made tributary by Pul, or Sardanapalus, king of Assyria, to whom he gave a thousand talents of silver, that "his hand might be with him to confirm the kingdom in his hand." (B.C. 761.) Occurs 2 Ki. 15. 14, 16, 17, 19, 20, 21, 22, 23.

**MEONOTHAI**, מְעֹנֹתַי *M'onotháy*, m. Μαβαθί, Maonathi.

"Habitations of the Lord;" for מְעֹנֹתַי *m'onothyáh*, a comp. from the appell. מְעֹנֶה *m'onáh*, habitation, Ps. 76. 3 (vid. Maon), and יָה *Yah*, vid. Jehovah.

The father of Ophrah, and son of Othniel. (B.C. 1450.) Occurs 1 Ch. 4. 14.

**MEPHAATH**, מֵיפָעַת *Meypháath*, Μαμφαάθ, and Μηφαάθ, Mephaath.

"Beauty;" from the root פָּעַף *yapha*, vid. Japho.

A Levitical city of the Reubenites, situated in the plain country. In the last named place, it is written in כתיב as מופעַת *Mupháath*. Occurs Jos. 13. 18; 1 Ch. 6. 79; Je. 48. 21.

**MEPHIBOSHETH**, מִפְּיבֹשֶׁת *M'phiybhósheth*,

Μεμφιβοσθί, Miphiboseth.

"Exterminating the idol;" a comp. of מַפֵּחַ *mápheh* (from the root פָּחַח *paáh*, to scatter, to exterminate, De. 32. 26, used only once), and the appell. בֹּשֶׁת *bósheth*, f. confusion, shame, shameful thing, idol, Je. 3. 24; 11. 13, from the root בֹּשַׁח *bosh*, vid. Ishbosheth.

(1) A son of Saul, by Rizpah, the daughter of Aiah, one of his concubines. He, with his brother and five cousins, was delivered by David into the hands of the Gibeonites, who hanged them on the hill before the Lord, as a sacrifice to atone for the innocent blood of the Gibeonites that Saul had shed (vid. Rizpah). (B. c. 1068.) Occurs 2 Sa. 21. 8.

(2) A son of Jonathan, the son of Saul. He was lame in both his feet, which was caused by his nurse stumbling in her flight with him, when she heard of the death of his father. He appears to have been as loving, faithful, and simple-hearted as his father, though his servant Ziba endeavoured to represent him in a different light. He is also called Merib-baal. Occurs 2 Sa. 4. 4; 9. 6, 6, 10, 11, 12, 12, 13; 16. 1, 4; 19. 24, 25, 30; 21. 7.

**MERAB**, מֶרֶב *Merábh*, f. Μερόβ, Merob.

"Multiplication;" from the root רָבַב *rabhabh*, vid. Jeroboam.

The firstborn daughter of Saul. (B. c. 1060.) Occurs 1 Sa. 14. 49; 18. 17, 19.

**MERAI AH**, מֶרַיָה *M'rayáh*, m. 'Αμαρία, Maraia.

"Lifted up of the Lord;" a comp. of the root מָרָא *mará*, to lift up oneself, to be elevated, Job 39. 18; Zep. 3. 1 (used only twice), and יָה *Yah*, vid. Jehovah.

A priest in the days of Jehoiakim. (B. c. 600.) Occurs Ne. 12. 12.

**MERAIOTH**, מֶרַיֹת *M'rayóth*, m. Μαριήλ, Meraioth.

"Rebellious;" plur. of the appell. מֶרִי *meriy*, m. rebellion, rebellious, De. 31. 27; Eze. 2. 7, 8, from the root מָרָה *maráh*, vid. Imrah.

(1) A high priest, the son of Zerariah. (B. c. 1100.) Occurs 1 Ch. 6. 6, 7, 52; Ezr. 7. 3.

(2) A son of Ahitub. (B. c. 800.) Occurs 1 Ch. 9. 11; Ne. 11. 11.

(3) Father of Helkai, a priest. (B. c. 536.) Occurs Ne. 12. 15.

**MERARI**, מֶרָרִי *M'rariy*, m. Μεραρί, Merari.

"Bitterness;" from the root מָרַר *marár*, vid. Ithamar.

A son of Levi. The author of the Apocryphal book, the Testament of the Twelve Patriarchs, says he was so called, *quia difficulter peperit mater*. The patron. is the same form, Nu. 26. 27, Merarites. (B. c. 1700.)

#### OCCURRENCES.

Genesis 46. 11.	1 Chronicles 6. 1, 16, 19, 29, 44, 47.
Exodus 6. 16, 19.	63, 77 - 9. 14 - 15. 6, 17 - 23. 6, 21 - 24.
Numbers 3. 17, 20, 33, 35, 36 - 4.	26, 27 - 28. 10, 19.
29, 33, 42, 45 - 7. 8 - 10. 17 - 28. 57.	2 Chronicles 29. 12 - 34. 12.
Joshua 21. 7, 34, 40.	Ezra 8. 19.

**MERARITES**, vid. Merari.

**MERATHAIM**, מֶרַתַּיִם *M'ratháyim*, LXX. om., —dominantium.

"Double rebellion" (*gemina rebellio*, Sim.); dual of מָרָה *maráh*, f. from the root מָרָה *maráh*, vid. Imrah.

A prophetic name of Babylon, which, from the foundation of it to the time of its destruction, was very rebellious against God. Occurs Je. 50. 21.

**MERED**, מֶרֶד *Méredh*, Μωράδ, Mered.

"Rebellion;" the same as the segholite appell. מֶרֶד *méredh*, m. rebellion, rebellious, Jos. 22. 22, מֶרֶד־בְּמֶרֶד *im-b'méredh*, "if it be in rebellion;" LXX., εἰ ἐν ἀποστασίᾳ; Vulg., si prævaricationis. It occurs only in this place.

A son of Ezra by his wife Jehudijah. (B. c. 1400.) Occurs 1 Ch. 4. 17, 18.

**MEREMOTH**, מֶרֶמוֹת *M'remóth*, m. Μεριμώθ, Meremoth.

"Elevations;" from the root רוּם *rum*, to be high, vid. Abiram.

(1) One of those who went up with Zerubbabel from Babylon. He is called also Meraioth. (B. c. 536.) Occurs Ne. 12. 3.

(2) A son of Uriah the priest, who weighed the vessels of gold and silver in the house of God. (B. c. 457.) Occurs Ezr. 8. 33; Ne. 3. 4, 21; 10. 5.

(3) A son of Bani. (B. c. 456.) Occurs Ezr. 10. 36.

**MERES**, מֶרֶס *Méres*, m. LXX. om., Mares.

"Lofty;" the same as the Arab. لَزَز *lofty*, Bohlen. "Compare Sansc. *mārsha*, worthy, from the root *mā'ish*," Benfey.

A Persian prince in the court of Xerxes. (B. c. 520.) Occurs Es. 1. 14.

**MERIB-BAAL**, מְרִיב-בַּעַל *M'riybh-baal*, Μερῖ-βαάλ, Meribbaal.

"Contender against Baal;" a comp. of the partic. Hiph., from the root רִיב *riybh* (vid. Jarib), and בַּעַל *Baal*, vid. Baal.

A son of Jonathan the son of Saul, and father of Micah, and also called Mephibosheth. It is written also, מְרִי בַּעַל *M'riy Bhaal*. (B. c. 1020.) Occurs 1 Ch. 8. 34, 34; 9. 40.

**MERIBAH**, מְרִיבָה *M'riybháh*, Λουδóρησις, Vulg. om.

"Chiding," from the root רִיב *riybh*, vid. Jarib.

A fountain which flowed from a rock in the desert of Sin. Moses assigns the reason why this place was so named—"because of the chiding of the people of Israel against the Lord." Called also, fully, Eze. 47. 19; 48. 28, "waters of strife." Occurs Ex. 17. 7.

**MERODACH**, מְרֹדַךְ *M'rodhakh*, m. Μαρωδάχ, Merodach.

"Death" and "slaughter;" "from the stock of *Mord* and *Mort*, signifying both *death* and *slaughter*, with the Chaldee formative *ach*, and *och*," Ges.

An idol of the Babylonians, which was probably the god of war. No doubt one of their famous men was worshipped under this title in conjunction with the planet Mars. This idol was propitiated with human victims. Vid. Evil-Merodach. Occurs Je. 50. 2.

**MERODACH BALADAN**, מְרֹדַךְ בֶּלְאֲדָן *M'rodakh Baladán*, m. Μαρωδάχ Βαλαδάν, Merodach Baladan.

"Mars is a worshipper of Bel;" vid. Merodach and Baladan.

A son of Baladan, king of Babylon. (B. c. 712.) Occurs Is. 39. 1.

**MEROM**, מְרוֹם *Meróm*, Μαρών, Merom.

"A high place;" as the appell. מְרוֹם *maróm*, m. a *high place*, *height*, on *high*, Ju. 5. 18; 2 Ki. 19. 23; Job 5. 11, from the root רוּם *rum*, vid. Abiram.

A lake near the fountain of the Jordan. Fully written, it is מַי־מְרוֹם *Mey-meróm*, "Waters of the high place." LXX., ὕδατος Μαρών. Vulg. *Aguas Merom*. Josephus (*Antiq.* v. 6) called this place Σαμοχονίτις, from the abundance of fishes that were in it, from the Arab. بحيرة احلولة. On the shores

of this lake the kings of Canaan assembled their hosts when they fought against the Israelites under Joshua. Occurs Jos. 11. 5, 7.

**MERONOTHITE**, מֶרֶנֶתִי *Meronthiy*, m. Μερονόθων, Meronathites.

A gent. name, from the prop. name מְרוֹנוֹת *Merónóth*, i. e. "*amaritudines magnæ* scil. *aquæ*," Sim. It is taken from a place unknown. Occurs 1 Ch. 27. 30; Ne. 3. 7.

**MEROZ**, מְרוֹז *Meróz*, Μερόζ, Meroz.

"Refuge;" prob. a contraction for מְעָרוֹז *meeróz*, a *refuge*, "*locus ad quem confugitur, confugium, asylum, ut* Arab. صَارِز *rad. Arab. انزى contraxit se, it. confugit*," Sim.

A city in the northern part of Palestine. R. Sol. Jarchi thought this name denominated some powerful prince living near Mount Tabor, who refused to give aid to the Israelites; the Talmudists entertained the same opinion. Occurs Ju. 5. 23.

**MESHA**, (No. 1), מֵישָׁה *Meysáh*, Μωσά, Mosa.

"Retreat;" for מֵישָׁה *meysáh*, from the root מוּשׁ *mush*, to *recede*, to *depart*, to *remove*, Nu. 14. 44; Ex. 13. 22; Zec. 14. 4. "*Confugium*, Arab. سَاس *refugium*," Sim.

(1) A son of Shaharaim by Hodesh his wife (B. c. 1350.) Occurs 1 Ch. 8. 9.

(2) A port in the Red Sea. Simonis says: "*Sed* מֵישָׁה *pro* מֵישָׁה *recessus, confugium*, scil. *nautarum: portus ad mare rubrum celeberrimus, profanis Musa*." That this *Mesha* is Μοῦσα or Μοῦζα, a city of celebrity, with a port, situated on the Red Sea, is also affirmed by our celebrated Pococke: "*Mesa, aliis Musa, vel Muza, portus fuit celeberrimus ad mare rubrum ad quem fugentes appellabant Ægyptii et Æthiopici mercatores; inde Orientem versus profecturi ad Sapharitas, a quibus thus et myrrham compararent, et quicquid est odorum Arabicorum. Inspice Ptolemæi tabulas, ad sinum Arabicum gradu 14, statim occurret Muza emporium. Græce Μοῦσα scribitur. Et pæne recta ad Orientem populi Sapharitæ, et Saphar metropolis prope ad radices montis Climacis*." Pococke, in *Abulfeda Colonia Joctanidarum*, 109. It formed the western boundary of the Joctanites. Occurs Ge. 10. 30.

**MESHA**, (No. 2), מֵישָׁע *Meshá*, m. Μωσά, Mesa.

"Salvation;" from the Hiph. of the root יָשַׁע *yashá*, to *deliver*, vid. Elisha and Isaiah.

(1) A son of Caleb; his firstborn, and father of Ziph. (B. c. 1540.) Occurs 1 Ch. 2. 42.

(2) A king of Moab. He was a tributary to Ahab, and because he was a sheepmaster (for at that period the wealth of kings as well as of private individuals consisted in flocks and herds), his tribute to the king of Israel was a hundred thousand lambs, and a hundred thousand rams, with the wool. (B.C. 896.) Occurs 2 Ki. 3. 4.

**MESHACH**, מִשַּׁח *Meyshdkh*, m. Μισάχ, Misach.

"Agile," "expeditious" (*agilis, promptus, expeditus*, Sim.); from מִשַּׁח unused root, Arab. to be expeditious. Lersbach derives it from the modern Persian صیز شاه, *guest of the king*.

The Chaldaic name of Mishael, one of the companions of Daniel in Babylon, whom God miraculously preserved in the fiery furnace (vid. Shadrach). (B.C. 600.) Occurs Da. 1. 7; 2. 49; 3. 12, 13, 14, 16, 19, 20, 22, 23, 26, 26, 28, 29, 30.

**MESHECH**, מִשְׁכָּה *Méshekh*, m. Μοσόχ, Mosoc.

"Drawing out;" the same as the appell. מִשְׁכָּה *méshekh*, a drawing out; Ps. 126. 6, מִשְׁכָּה הַזֶּרַע *méshekh hazzéra*, "bearing out of seed," or drawing out of seed; Am. 9. 13, marg., "drawing forth," from the root מִשְׁכָּה *mashákh*, to draw, to draw one any where, to draw out, to take hold, to continue, De. 21. 3; Ps. 10. 9; Ex. 12. 21; Ju. 5. 14; Ps. 36. 11.

A son of Japheth, and founder of the Moschi, a barbarous people who dwelt in the Moschian mountains, between Iberia, Armenia, and Colchis. Some say he was the founder of the Cappadocians. (B.C. 2320.) Occurs Ge. 10. 2; 1 Ch. 1. 5, 17; Ps. 120. 5; Eze. 27. 13; 32. 26; 38. 2, 3; 39. 1.

**MESHELEMLIAH**, מִשְׁלֵמְיָה *M'shelemyáh*, m. Μοσολλαμί, Mosollamia.

"Whom the Lord repays," i.e. rewards graciously; a comp. of the root מִשַּׁלַּם *shalám* (vid. Abishalom), and יָה *Yah*, vid. יְהוָה *Y'hováh*, Jehovah.

The father of Zechariah, the Levite porter of the door of the tabernacle of the congregation. In 1 Ch. 26. 1, 2, 9, it is written with *vav*, הוּ *hu*. He was a son of Kore, of the sons of Asaph. (B.C. 470.) Occurs 1 Ch. 9. 21.

**MESHEZABEEL**, מִשְׁיִזְבֵּאל *M'sheyzabhél*, m. Μοσολλάμ, Mesezebel.

"Liberated of God;" a comp. of the Piel מִשַּׁבַּח *sheyzébbh*, from the root מִשַּׁבַּח *shazábbh*, to set free, to liberate, Da. 3. 15, 17, 28, and אֱל *El*, God, vid. Abdiel.

The grandfather of Meshullam, in the days of

Nehemiah. (B.C. 506.) Occurs Ne. 3. 4; 10. 21; 11. 24.

**MESHILLEMITH**, vid. Meshillemoth.

**MESHILLEMOTH**, מִשְׁלֵמוֹת *M'shillemóth*, m. Μασελλμώθ, Mosollamith.

"Those who repay," plur. from the Piel of the root מִשַּׁלַּם *shalám*, vid. Abishalom.

(1) The father of Berechiah, a chief man of Ephraim. (B.C. 770.) Occurs 2 Ch. 28. 12.

(2) A son of Immer. He is called מִשְׁלֵמְיָה *M'shillemiyth*, Meshillemith, 1 Ch. 9. 12, and Ges. says it is the better reading. (B.C. 500.) Occurs Ne. 11. 13.

**MESHOBAB**, מִשְׁוֹבָב *M'shobhábbh*, Μοσωβάβ, Mosobab.

"Returning;" from the partic. Piel of the root מִשַּׁבַּח *shubbh*, to return, vid. Eliashib.

A descendant of Simeon. (B.C. cir. 800.) Occurs 1 Ch. 4. 34.

**MESHULLAM**, מִשְׁלָּם *M'shullám*, m. Μεσολάμ, Messulam.

"Repaying;" from the part. Piel of the root מִשַּׁלַּם *shalám*, vid. Abishalom.

(1) A descendant of Benjamin. (B.C. 1300.) Occurs 1 Ch. 8. 17.

(2) A descendant of Gad. (B.C. 1070.) Occurs 1 Ch. 5. 13.

(3) Grandfather of Shaphan the scribe of king Josiah. (B.C. 700.) Occurs 2 Ki. 22. 3.

(4) A Levite, father of Zechariah, in the time of king Josiah. (B.C. 640.) Occurs 2 Ch. 34. 12.

(5) A son of Zerubbabel. (B.C. 520.) Occurs 1 Ch. 3. 19.

(6) A son of Shephathiah. (B.C. 510.) Occurs 1 Ch. 9. 8.

(7) A son of Zadok, and father of Hilkiah the priest. (B.C. 500.) Occurs 1 Ch. 9. 11.

(8) A son of Joed, and father of Sallu, of Benjamin. (B.C. 470.) Occurs 1 Ch. 9. 7; Ne. 11. 7.

(9) A priest, a son of Ezra. (B.C. 470.) Occurs Ne. 12. 13, 33.

(10) Son of Meshillemith. (B.C. 470.) Occurs 1 Ch. 9. 12.

(11) One of the chief men whom Ezra assembled around him to consider the regeneration of the Jews. (B.C. 457.) Occurs Ezr. 8. 16; 10. 15; Ne. 8. 4; 10. 20.

(12) A son of Bani. (B.C. 456.) Occurs Ezr. 10. 29.

(13) A son of Berechiah. (B.C. 445.) Occurs Ne. 3. 4, 30; 6. 18; 10. 7.

(14) A son of Besodeiah. (B.C. 445.) Occurs Ne. 3. 6.

(15) A priest, the son of Ginnethon. (B.C. 445.) Occurs Ne. 12. 16.

(16) A Levite porter. (B.C. 445.) Occurs Ne. 12. 25.

**MESHULLEMETH**, מֶשֶׁלֶמֶת *M'shullémeth*, f.

Μεσολλάμ and Μασσαλαμείθ, Messalemeth.

"Repaying;" fem. of Meshullam, q. v.

The wife of Manasseh, king of Judah, and mother of king Amon. (B.C. 670.) Occurs 2 Ki. 21. 19.

**MESOBATE**, מֶסֹבֵיָה *M'tsobhyáh*, Μεσωβία, Masobia.

"Congregation of the Lord;" a comp. of the Syr. צִבּוּ to *congregate*, and the shortened form יָה *Yah*, of Jehovah, q. v.

Gent. name of Jasiel, one of David's heroes. The place is otherwise unknown. Occurs 1 Ch. 11. 47.

**MESOPOTAMIA**, vid. Aram, and Aram-naharaim.

**METHEG-AMMAH**, מֶתֶג הָאֲמָהָ *Méthegh-haammáh*, Τὴν ἀφωρισμένην, Frenum tributi.

"The bridle of the metropolis;" a comp. of the appell. מֶתֶג *méthegh*, a *bridle*, Pr. 32. 9 (from מֶתֶג *mathéggh*, unused root), and אֲמָהָ *ammáh*, the *head or beginning of any thing, a foundation, a cubit*, De. 3. 11; Ge. 6. 15, the same as אֵם *em*, *mother*, Ge. 2. 24.

A famous city of Gath. It stood on mount Ammah; and, from the peculiarity of its position, was the bridle of the whole country; hence its name and importance. Occurs 2 Sa. 8. 1.

**METHUSAEL**, מֶתוּשָׁאֵל *M'thushaél*, m. Μαθου-  
σάλα, Mathusael.

"Man of God;" a comp. of מֶתוּ *m'thu*, construct of מֶת *meth*, a *man* (not used in sing., plur. מֶתִים *m'thiym*, *men*, De. 2. 34), אֵשֶׁר *ashér*, the sign of the genitive, and אֵל *El*, *God*, vid. Abdiel.

A son of Mehujael, and a descendant of Cain. (B.C. 3800.) Occurs Ge. 4. 18, 18.

**METHUSELAH**, מֶתוּשֶׁלַח *M'thushélahh*, m. Μαθουσαλά, Mathusalam.

"When he is dead it shall be sent," i. e. the deluge of waters (*mortuus est et emissio*, h. e. quo mortuo emissio aquæ diluvii facta, Boch.); a comp. of מֶת *meth* (part. of מוּת *muth*, to *die*, vid. Ahimoth),

and of the root שָׁלַח *shaldhkh*, to *send, to dismiss, to stretch out, to be cast out*, Ge. 38. 17; 1 Ki. 13. 4; Is. 58. 9; Pr. 31. 19.

The son of Enoch, and grandfather of Noah, who died at the age of 969. The ingenious conjecture of Bochartus given above is worthy of consideration; for as Enoch was a prophet, he might foresee that a deluge of waters would come upon the earth after the death of this son, and name him accordingly; as the prophet Isaiah called his son *Maher-shalhash-baz*, prophetically declaring the destruction of Damascus. (B.C. 3317 to 2348.) Occurs Ge. 5. 21, 22, 25, 26, 27; 1 Ch. 1. 3.

**MEUNIM**, vid. Maon, No. 4.

**MEZAHAB**, מֵי זָהָב *Mey-zahábh*, Μαζωάβ, Me-  
zaab.

"Waters of gold" (*"aquæ auri,"* Heb. Onomas.; *"aquæ auri, i. e. flumen auriferum,"* Sim.); a comp. of the constr. of the plur. of מֵי *may* (vid. Ahimai), and the appell. זָהָב *zahábh*, *gold*, vid. Dizahab.

The grandfather of Mehetabel. He was probably so named from his having discovered some waters containing gold; or he may have been the son of a man named Zahab. Under this name Simonis says, in a note, "Scilicet nomen *aquæ* vel *fluminis* magis loco quam homini convenire videbatur. Attamen et exempla dantur nominum hominum ab *aqua* petitorum: ut יִבְלָי, יִבְלָי, יִבְלָי, יִבְלָי etc. Sic Arab.

جَعْنَى *fluvijs* est et nomen propr. viri. Cicero Aristotelem dixit Χρυσίου ποταμὸν ῥέοντος, *manantis auri flumen*, apud Plutarchum in *Cicerone*." (B.C. cir. 1500.) Occurs Ge. 36. 39; 1 Ch. 1. 50.

**MIAMIN**, מִימִין *Miyyamiyn*, m. Μεαμίν, Miamin.

"From the right hand;" a comp. of the part. prep. מִן *min*, and מִי *mi*, *from, by, out* (pr. constr. st. of the noun מֵן *men*, a *part, portion*, Ps. 68. 24, from מָנָן *mandn*, unused root, Arab. to *divide, to allot*), and יְמִין *yamiyn*, *right hand*, vid. Benjamin.

(1) A priest, to whom pertained the sixth course in the service of God. It is written in the Eng. Vers. Mijamin. (B.C. 1015.) Occurs 1 Ch. 24. 9.

(2) A priest in the time of Ezra and Nehemiah. In the Eng. Vers. it is written sometimes Mijamin. He is called in Ne. 12. 17, 41, מִינְיָמִין *Minyamiyn*, Miniamin. (B.C. 450.) Occurs Ezr. 10. 25; Ne. 10. 7; 12. 5.

**MIBHAR**, מִבְּחָר *Mibhlahdr*, m. Μεβαάλ and Μα-  
βάρ, Mibahar.

"Most choice," i. e. best (*selectissimus, optimus*, Sim.); the same as the appell. מִבְּחָר *mibhlahdr*, m.

*chosen, choice*, Ex. 15. 4; Is. 22. 7. from the root *בָּחַר* *bahhár*, *to choose*, vid. Bahurim.

One of the heroes of David, and probably so named from his excellence as a soldier. (B.C. 1048.) Occurs 1 Ch. 11. 38.

**MIBSAM**, מִבְּשָׁם *Mibhsám*, m. Μασσάμ, Mabsam.

"Sweet smell," "delight" (*oblectatio proprie quæ ex suavi odore et sapore capitur*, rad. Chald. et Syr. *suavis, jucundus fuit*); from *בָּשָׁם* *basám*, unused root, vid. Bashemath.

(1) A son of Ishmael, so named from his sweetness of character. (B.C. 1840.) Occurs Ge. 25. 13; 1 Ch. 1. 29.

(2) A son of Shallum. (B.C. cir. 1200.) Occurs 1 Ch. 4. 25.

**MIBZAR**, מִבְּצָר *Mibhtsár*, m. Μαζάπ, Mabsar.

"Defence;" the same as the appell. *מִבְּצָר* *mibhtsár*, *defence, fortress*, Is. 25. 12; Jos. 19. 29, from the root *בָּצַר* *batsar*, *to fortify, to wall, to gather grapes, to restrain*, Is. 22. 10; Nu. 13. 28; Le. 25. 5; Ge. 11. 6.

A duke of Edom, one of Esau's descendants. (B.C. 1470.) Occurs Ge. 36. 42; 1 Ch. 1. 53.

**MICAH**, מִיכָה *Miykháh*, m. Μιχαίας, Micha.

"Who is like unto the Lord," for *מִיכָה* *miyk-hayáhu*, Michaiah, and Micaiah, q. v.

(1) A man of Mount Ephraim, who set up idols in his house—an ephod, teraphim, and a graven image, for idolatrous worship. These were stolen from him by the Danites, and they set them up in the city of Dan. His name in Hebrew (Ju. 17. 1, 4) is written *מִיכָה* *Miykhayáhu*, Micah. (B.C. 1406.) Occurs Ju. 17. 5, 8, 9, 10, 12, 12, 13; 18. 2, 3, 4, 13, 15, 18, 22, 22, 23, 26, 27, 31.

(2) A son of Uzziel, a descendant of Levi. (B.C. 1015.) Occurs 1 Ch. 23. 20; 24. 24, 24, 25.

(3) A son of Mephibosheth the son of Jonathan. His name is written (2 Sa. 9. 12) *מִיכָה* *Miykhá*, Micha. (B.C. 1020.) Occurs 1 Ch. 8. 34, 35; 9. 40, 41.

(4) A son of Shimei, a descendant of Reuben. (B.C. 1470.) Occurs 1 Ch. 5. 5.

(5) The sixth in order of the minor prophets, and designated the Morasthite. He prophesied during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. Je. 26. 18, it is written *מִיכָה* *Miykhayáh* (who is like to the Lord?), Micah. (B.C. 750 to 721.) Occurs Mi. 1. 1.

**MICAHIAH**, מִיכָהִי *Miykháy'hu*, m. Μιχαίας, Michæas.

"Who is like unto the Lord?" a compound of the pers. pron. *מִי* *miy*, *who?* *what?* and the prep. *כִּי* *k'*, *like, as, as if*; and *יְהוָה* *Yahu*, abbreviated from *יְהוָה* *Y'hováh*, vid. Jehovah.

(1) A man of Mount Ephraim, vid. Micah, No. 1. (B.C. 1406.) Occurs Ju. 17. 1, 4.

(2) The son of Imlah, a prophet of the Lord, who ineffectually endeavoured to dissuade Ahab from going up to Ramoth-gilead. He was very wickedly treated by that idolatrous king. He is called also *מִיכָה* *Miykháh*, Micah. (B.C. 897.) Occurs 1 Ki. 22. 8, 9, 13, 14, 15, 24, 25, 26, 28; 2 Ch. 18. 7, 8, 12, 13, 23, 24, 25, 27.

(3) A son of Gemariah the son of Shaphan, who declared to the princes the words of Jeremiah. (B.C. 606.) Occurs Je. 36. 11, 13.

**MICHA**, מִיכָה *Miykhá*, m. Μιχα, Micha.

"Who is like unto the Lord?" the same as Micah, q. v., the *א* *aleph*, put for *ה* *he*.

(1) A son of Mephibosheth, vid. Micah, No. 3. (B.C. 1020.) Occurs 2 Sa. 9. 12.

(2) The father of Mattaniah, a descendant of Asaph. (B.C. 480.) Occurs 1 Ch. 9. 15; Ne. 10. 11; 11. 17, 22.

**MICHAEL**, מִיכָאֵל *Miykhael*, m. Μιχαήλ, Michael.

"Who is like unto God?" (*quis ut Deus*, St. Jer.), a comp. of the pers. pron. *מִי* *miy*, *who?* and the prep. *כִּי* *k'*, *like*, and *אֵל* *El*, God, vid. Abdiel.

(1) The father of Sethur, the spy sent out by the tribe of Asher. (B.C. 1520.) Occurs Nu. 13. 13.

(2) A son of Israhiah, a Manassite. (B.C. cir. 1500.) Occurs 1 Ch. 7. 3.

(3) A son of Elpaal. (B.C. 1350.) Occurs 1 Ch. 8. 16.

(4) The father of Shimea, a descendant of Levi. (B.C. 1100.) Occurs 1 Ch. 6. 40.

(5) A descendant of Gad, who dwelt in Bashan. (B.C. 1070.) Occurs 1 Ch. 5. 13.

(6) A Manassite soldier, who joined David at Ziklag. (B.C. 1048.) Occurs 1 Ch. 12. 20.

(7) The father of Omri, the ruler of the tribe of Issachar under David. (B.C. 1040.) Occurs 1 Ch. 27. 18.

(8) A son of Jehoshaphat king of Israel. (B.C. 890.) Occurs 2 Ch. 21. 2.

(9) The father of Zebadiah, who returned to Jerusalem in the reign of Artaxerxes. (B.C. 470.) Occurs Ezr. 8. 8.

(10) The archangel, the leader of the heavenly hosts, as Lucifer is head of the fallen spirits; and



no doubt, as he was the protector of Israel (Jude 9, 10), he is also the protector, under God, of the Church, Re. 12. 7.

“Go, Michael, of celestial armies prince;  
And thou in military prowess next,  
Gabriel, lead forth to battle these my sons  
Invincible; lead forth my armed saints,  
By thousands and by millions, ranged for fight,  
Equal in number to that godless crew  
Rebellious: them with fire and hostile arms  
Fearless assault; and, to the brow of heaven  
Pursuing, drive them out from God and bliss,  
Into their place of punishment, the gulf  
Of Tartarus, which ready opens wide  
His fiery chaos to receive their fall.”

*Milton, Par. Lost, Book VI.*

Occurs Da. 10. 13, 21; 12. 1.

**MICHAH**, vid. Micah, No. 2.

**MICHAIAH**, מִיכָיָהוּ *Miykhayáhu*, m. Μιχαίας, Michæa.

“Who is like unto the Lord?” the same comp. as Micaiah, q. v.

(1) The mother of Abijah king of Judah. She was the daughter of Uriel of Gibeah. (B. c. 960.) Occurs 2 Ch. 13. 2.

(2) A prince in the reign of Jehoshaphat, whom he sent to teach in the cities of Judah. (B. c. 913.) Occurs 2 Ch. 17. 7.

**MICHAL**, מִיכָל *Miykhál*, f. Μεχάλα, Michal.

“A little stream of water,” 2 Sa. 17. 20; from מַכָּל *makhál*, Arab. صَكَل to contain a little water, as a well.

A daughter of Saul king of Israel, who loved David. (B. c. 1050.) Occurs 1 Sa. 14. 49; 18. 20, 27, 28; 19. 11, 12, 13, 17, 17; 25. 44; 2 Sa. 3. 13, 14; 6. 16, 20, 21, 23; 21. 8; 1 Ch. 15. 29.

**MICHMAS**, מִיכְמָשׁ *Mikhmás*, Μαχμάς, Machmas.

“Treasure,” “treasury” (*locus absconsionis*, *latibulum*, Sim.); from the root קָמַשׁ *kamás*, to lay up in store; only used once, De. 32. 34.

A city on the confines of the tribe of Benjamin, on the west of Bethaven. It is also written מִיכְמָשׁ *Mikhmás*, Michmas, by the interchange of שׁ and מ in the following places: 1 Sa. 13. 2, 5, 11, 16, 23; 14. 5, 31; Is. 10. 28. Also, מִיכְמָשׁ *Mikhmás*, Ne. 11. 28, with patthahh. Occurs Ezr. 2. 27; Ne. 7. 31.

**MICHMASH**, vid. Michmas.

**MICHMETHAH**, מִיכְמֶתָחַ *Mikhm'thath*, Ἰκασμών and Μαχθώθ, Machmethath.

“A hiding place” (*locus absconsionis*, Sim.); from קָמַתָּ *kamáth*, unused root, prob. i. q. קָתַם *kathám*, to lay up.

A city on the borders of Manasseh and Ephraim. Occurs Jos. 16. 6; 17. 7.

**MICHRI**, מִיכְרִי *Mikhriy*, m. Μαχρί, Mochori.

“Bought” of the Lord; a comp. of the root מָכַר *makhár* (vid. Machir), and *yodh*, the sign of the Divine name יְהוָה *Y'hovah*, vid. Jehovah.

A son of Uzzi, a Benjamite. (B. c. 480.) Occurs 1 Ch. 9. 8.

**MIDDIN**, מִדִּין *Middlyn*, Αἰνών and Μαδών, Meddin.

“Measures;” plur. of the appell. מִדָּ *madh*, a measure, Job 11. 9, from the root מָדַד *madhád*, to measure, vid. Almodad.

A town situated in the desert of Judah. Occurs Jos. 15. 61.

**MIDIAN**, מִדְיָן *Midhyán*, m. Μαδιάν, Madian.

“Strife;” the same as the appell. מִדְיָן *midhyán*, m. *strife*, *contention*, Pr. 18. 18, from the Niph. of the root דָּיַן *diyn*, to judge, vid. Dan.

A son of Abraham by Keturah. He and his brother Medan appear to have dwelt together. They peopled the country called Midian or Madian, east of the Dead Sea, and wholly different from that which is east of the Red Sea. St. Jerome terms them Madinæans; and Ptolemy mentions a people, Midianites, who dwelt in the same place. They were a race of semi-nomades, for their property consisted chiefly in flocks, which they pastured in the unsettled country beyond the Moabites, with whom they appear to have been on the most friendly terms. They were highly hostile to the children of Israel; so much so, that Moses made war against, and almost utterly destroyed them. That they were of the nomade character we may conclude from the spoil which the Hebrews took from them (Nu. 31. 9), which consisted in flocks and herds; and they still retained the same character two hundred years after, when they came up against the Israelites (Ju. 6. 3, 5), “with the Amalekites, and the children of the east [the people of Arabia]; they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number, and they entered into the land to destroy it.” In the following places, this word refers sometimes to his posterity, as a whole,

Midian, or as an unit of the race, Midianite; and sometimes it refers to the country itself: Ge. 36. 35; Ex. 2. 15, 16; 3. 1; 4. 19; 18. 1; Nu. 22. 4, 7; 25. 15, 18; 31. 3, 3, 7, 8, 9; Jos. 13. 21; Ju. 6. 1, 2, 2, 3, 6, 7, 11, 13, 14, 16, 33; 7. 1, 2, 7, 8, 12, 13, 14, 15, 23, 24, 25, 25; 8. 1, 3, 5, 12, 22, 26, 28; 9. 17; 1 Ki. 11. 18; Ps. 83. 9; Is. 9. 4; 10. 26; 60. 6; Hab. 3. 7. In Da. 5. 31, the Chaldaic form occurs, מִדְיָא Midhyá', Midian. In the following places the gent. form sing. occurs, מִדְיָנִי Midhyaniy, m. Midianite: Ge. 37. 28; Nu. 10. 29; 25. 6, 14, 15, 17; 31. 2. In the following the gent. plur. form occurs, Ge. 37. 36, מִדְיָנִים M'dhantym, Midianites. (B. C. 1840.) Occurs Ge. 25. 2, 4; 1 Ch. 1. 32, 33.

**MIDIANITE, MIDIANITES**, vid. Midian.

**MIGDAL-EL**, מִגְדַּל־אֵל Mighdál-el, Μεγαλαρίμ and Μαγδαλή, Magdalel.

"Tower of God," i. e. a very high tower (*turris Dei*, i. e. *turris altissima*, Sim.); a comp. of מִגְדַּל mighdál, for מִגְדֹּל mighdól (vid. Migdol), and אֵל El, God, vid. Abdiel.

A fortified city in the tribe of Naphtali, and probably the Magdala of the New Testament, not far from Tiberias, on the western shore of the sea of Galilee, and called now مَجْدَل Majdiel. Occurs Jos. 19. 38.

**MIGDAL-GAD**, מִגְדַּל־גַּד Mighdál-gadh, Μαγαδάδ, Magdalgad.

"Tower of fortune," a comp. of מִגְדַּל mighdál, for מִגְדֹּל mighdól, a town (vid. Migdol), and גַּד gadh, fortune, vid. Gad.

A town in the tribe of Judah. Occurs Jos. 15. 37.

**MIGDOL**, מִגְדֹּל Mighdól, Μαγδάλος, Magdalum.

"Tower," the same as the appell. מִגְדֹּל mighdól, a tower, a castle, a lofty place, a town fortified with a tower, Ge. 11. 4; 1 Ch. 27. 25; Ne. 8. 4 (vid. Migdal-el), from the root מִגְדַּל gadhál, vid. Gedaliah.

A tower or fortress on the high mountains near the Red Sea where the Israelites crossed over, on the northern frontier of Egypt; and probably the Μάγδαλος of Herodotus and Hecataeus is the same place. Some writers consider it an Egyptian word, and in that language is written ΜΕΤΕΤΩΛ abundance of hills, vid. Champollion. Occurs Ex. 14. 2; Nu. 33. 7; Je. 44. 1; 46. 14.

**MIGRON**, מִגְרֹן Mighron, Μαγδών, Magron.

"Place of great conflict" (*locus confictus magni*, Sim.), from the root מִגְרַח garáh, to excite strife, to make war, Pr. 15. 18; De. 2. 5.

A town near Gibeah, of the tribe of Benjamin. Occurs 1 Sa. 14. 2; Is. 10. 28.

**MIJAMIN**, vid. Miamin.

**MIKLOTH**, מִקְלוֹת Miqulóth, Μακελώθ, Maceloth.

"Staves," prob. for מִקְלוֹת miquq'lóth, staves, rods, 1 Sa. 17. 43, from מִקַּל maqál, unused root, the same as the Ethiopic word *baquala*, to germinate; hence the secondary verb *tabakkala*, to punish, i. e. with a rod.

(1) A son of Jeiel of Gibeon. (B. C. 1160.) Occurs 1 Ch. 8. 32; 9. 37, 38.

(2) A ruler or general of one of Dodo's corps of David's army. (B. C. 1020.) Occurs 1 Ch. 27. 4.

**MIKNEIAH**, מִקְנֵיָהוּ Migneýáhu, m. Μακελλία and Μακενία, Macenia.

"Possession of the Lord," (*possessio Domini*, Sim.), a comp. of the root מִקְנָה qanáh, to possess (vid. Elkanah), and יְהוָה yáhu, abbrev. from יְהוָה Y'hováh, vid. Jehovah.

A Levite porter of the house of the Lord, of the sons of Asaph, of the second degree. He was no doubt dedicated to the Lord by his parents, hence his name. Of the same meaning are the Ethiopic names, Acála-Christos *substantia Christi*, Acála-Wald *substantia Filii*, Newaja-Christos *spes Christi*, etc. (B. C. 1015.) Occurs 1 Ch. 15. 18, 21.

**MILALAI**, מִלָּלַי Milaláy, m. Ὀζυάλ, Malalai.

"Eloquent," i. e. the promise of the Lord (*elocutio*, i. e. *promissio Domini*, Sim.), from the Piel of the root מָלַל maldál, to speak of, to utter, Job 8. 2; Ps. 106. 2, and yodh, the sign of the Divine name.

A Levite, a descendant of Asaph. (B. C. 445.) Occurs Ne. 12. 36.

**MILCAH**, מִלְכָּה Milkáh, f. Μελάχ, Melcha.

"Queen," fem. of the appell. מֶלֶךְ mélek, vid. Abimelech; or, according to the Chaldaic usage, "counsel," as Hiller. says, "מִלְכָּה milká, consilium, i. e. *consultissima*, *prudentissima*, posito Abstracto pro Concreto."

(1) A daughter of Haran, and wife of Nahor. According to Hiller. the following Greek and Roman names in abstract are the same; *Agape*, *Eutychia*, *Euporia*, *Felicitas*, *Pietas*, *Sophia*, etc. (B. C. 1996.) Occurs Ge. 11. 29, 29; 22. 20, 23; 24. 15, 24, 47.

(2) One of the five daughters of Zelophehad.

(B.C. 1452.) Occurs Nu. 26. 33; 27. 1; 36. 11; Jos. 17. 3.

**MILCOM**, מִלְכֹם *Milkóm*, m. LXX. om. (τῷ βασιλεῖ), Moloch.

"High king," intensitive from the segholite appell. מֶלֶךְ *mélekh*, king, vid. Abimelech.

The idol of the Ammonites, called the "abomination of the children of Ammon," not only because any idol is an abomination to the Lord, but because its worship was most vile. It is merely another reading for Moloch, q. v. Occurs 1 Ki. 11. 5, 33; 2 Ki. 23. 13.

**MILLO**, מִלּוֹ *Milló*, Βηθμααλώ, Mello.

"Rampart," "a mound" filled with stones and earth, from the root מָלַץ *malá*, vid. Imla, conf. also the Chald. מִלְיָתָ *milleytha*.

(1) A town or castle of the men of Shechem. Occurs Ju. 9. 6, 20, 20,

(2) A castle or fortress, built by David, on mount Zion. It was much enlarged and beautified by Solomon. Occurs 2 Sa. 5. 9; 1 Ki. 9. 15, 24; 11. 27; 2 Ki. 12. 20; 1 Ch. 11. 8; 2 Ch. 32. 5.

**MINIAMIN**, vid. Miamin.

**MINNI**, מִנִּי *Minníy*, LXX. om., Menni,

"Part," from מָן *men*, a part, Is. 30. 11, from the unused root מָנַן *manán*, to divide.

A province of Armenia. Occurs Je. 51. 27.

**MINNITH**, מִנִּית *Minnith*, Ἀπρών, Minneth.

"Small," from the Arab. root مَنَنَ *to be little*, hence the Syr. ܡܢܢ *small, little*.

A city of the Ammonites, on the borders of their land towards Palestine, which was a celebrated place for wheat. Occurs Ju. 11. 33; Eze. 27. 17.

**MIRIAM**, מִרְיָם *Miryám*, m. Μαριάμ, Maria.

"Their rebellion," or, "star of the sea." The first interp. derives it from the root מָרָה *maráh* (vid. Imrah); the second, supported by St. Jerome's *stella maris*, makes it a comp. of מָר *mar*, a drop (vid. Ithamar), and יָם *yam*, the sea, vid. Abijam.

(1) The eldest born of Amram and Jochebed, and sister of Moses and Aaron. Little is said of her in the Scriptures; but there are two things recorded of her. The first is on the occasion of the destruction of the Egyptians in the Red Sea: "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath

triumphed gloriously; the horse and his rider hath he thrown into the sea." As Moses led the men, so Miriam led the women in the song of triumph. The second record of her deeds, stands in dark contrast to the first. The one was the outbursting of a heart full of gratitude to God for the deliverance he had wrought by the hand of her brother; the other was the result of pride and envy. Under the pretext of Moses having married an Ethiopian woman, Miriam and Aaron questioned his divine office, and presumptuously assumed an equality with him. "And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it." The Lord may have also spoken by them, but not as he spake to Moses; hence they erred: and after God had vindicated his servant, Miriam became a leper. It is possible that she was elated from the distinguished part she took in the song of triumph at the Red Sea, instead of being humbled; and thus in her pride and vanity she lifted up herself against the Lord, and brought upon herself God's anger and righteous judgment. However, in wrath the Lord remembers mercy; and on the earnest supplication of Moses, she was healed miraculously of her otherwise incurable disease, and after seven days she was restored to the congregation.

Bishop Patrick says (Ex. 15. 20), "Le Moine guesses, not unhappily, that this name signifies as much as *marjam*, which is in English a drop of the sea; from which the story of Venus was framed among the Greeks, who feigned her to have been born of the froth of the sea, which gave her the name of Aphrodite." The Bishop continues, "The fable of Diana also, as well as Venus, had no other original than that which is here said of Miriam." An ancient writer says of Venus, "ἀφροδίτη ab ἀφρός spuma: nam de spuma maris natam ferunt. Hinc *Venus orta mari*." But as both Venus and Diana were worshipped by the Assyrians and Egyptians, as well as by the Greeks and Romans, we may conclude that the fables of them are diluvian corruptions. Now when we consider that the heathen fable of Venus, represents her as pursued by a horrid monster called Typhon, who sought to destroy her, and that the sea is called typhon, and that through God, Miriam and the Israelites triumphed over it, some may be ready to conclude, that the heathen story is a corruption of the Scripture history of Miriam. (B.C. 1578 to 1460.) Occurs Ex. 15. 20, 21; Nu. 12. 1, 4, 5, 10, 10, 15, 15; 20. 1; 26. 59; De. 24. 9; 1 Ch. 6. 3; Mi. 6. 4.

(2) The sister of Shammai, and Ishbah, the father of Eshtemoa. (B.C. 1400.) Occurs 1 Ch. 4. 17.

**MIRMA**, מִרְמָה *Mirmáh*, m. Μαρμά, Marma.

"Deceit;" the same as the appell. מִרְמָה *mirmáh*, f. *deceit, deceitful, guile*, Ps. 36. 4; 43. 1; 55. 12, from the root רָמָה *ramáh*, to *throw, to beguile, to deceive*, Je. 4. 29; Pr. 26. 19; 1 Ch. 12. 17.

A son of Shaharaim, by his wife Hodesh. (B.C. 1350.) Occurs 1 Ch. 8. 10.

**MISGAB**, מִשְׁגָּב *Misgabh*, LXX. om., — fortis.

"Refuge," "height;" the same as the appell. מִשְׁגָּב *misgabh*, m. *height, refuge*, Is. 25. 12; Ps. 18. 3, from the root שָׁגַב *saghábh*, to *be lofty, to be high, to exalt oneself*, De. 2. 36; Pr. 18. 11; Job 36. 22.

A town in Moab, situated in a lofty place; hence its name. Occurs Je. 48. 1.

**MISHEAL**, מִישָׁאֵל *Miyshael*, m. Μισαήλ, Misael.

"Who (is) that which God is?" (*quis (est) quod Deus (est)?* Sim.) a comp. of the pers. pron. מִי *miy*, *who?* and אֲשֶׁר *asher*, *who, which, that* (but this was only used by later writers, for it does not occur in any appellat. in the Pentateuch), and אֵל *El*, God, vid. Abdiel.

(1) A son of Uzziel, the son of Kohath, the son of Aaron. (B.C. 1452.) Occurs Ex. 6. 22; Le. 10. 4.

(2) One of the three companions of Daniel at Babylon. He was afterwards called Meshach; and because he refused to worship an image of Nebuchadnezzar, he, with Shadrach and Abednego, was cast into a burning fiery furnace; but God delivered him, and also his fellows, vid. Shadrach. (B.C. 607.) Occurs Da. 1. 6, 7, 11, 19; 2. 17.

(3) One of those who supported Ezra on his left hand, when he stood on the pulpit of wood, and read to the people the book of the law. (B.C. 445.) Occurs Ne. 8. 4.

**MISHAL**, מִשְׁאָל *Mishál*, Maaśá, Messal.

"Prayer" (*petitio*, Sim.); from the appell. מִשְׁאָל *mashál*, *similitude, sentence, prayer*, Eze. 17. 2; Pr. 26. 1, 17, from the root מָשַׁל *mashál*, to *rule, to govern, and to become like, to speak in proverbs*, Ps. 103. 19; 28. 1, 29; Nu. 21. 27.

A city in the tribe of Asher, and also called מִשְׁאָל *Mushál*, Mashal, q.v. Occurs Jos. 19. 26; 21. 30.

**MISHAM**, מִשְׁעָם *Mishám*, m. Μισαάμ, Misaam.

"Their cleansing;" from the appell. מִשְׁעִי *mishi*,

a *cleansing*, Eze. 16. 4, from the unused root מָשַׁע *mashá*, Arab. to *wash off*.

One of the three sons of Elpaal, who built Ono and Lod. (B.C. 1400.) Occurs 1 Ch. 8. 12.

**MISHMA**, מִשְׁמָע *Mishmá*, m. Μασμά, Masma.

"Hearing" (*auditio*, Sim.); from the root שָׁמַע *shamá*, vid. Elishama.

(1) A son of Ishmael, associated with the famous eastern proverb, vid. Dumah. (B.C. 1846.) Occurs Ge. 25. 14; 1 Ch. 1. 30.

(2) A son of Mibsam, a Simeonite. (B.C. cir. 1200.) Occurs 1 Ch. 4. 25, 26.

**MISHMANNAH**, מִשְׁמַנָּה *Mishmannáh*, masc.

Μασμανά, Masmana.

"Fatness;" the same as the appell. מִשְׁמָן *mishmán*, *fat*, i.e. *fertile, robust*, Da. 11. 24; Ps. 78. 31, from the root שָׁמַן *shamán*, to *be fat, to cover with fat, to be fattened*, Je. 5. 28; Is. 6. 10; Ne. 9. 25.

A famous Gadite soldier, who joined David at Ziklag. He was so called from his great bulk and prowess. (B.C. 1058.) Occurs 1 Ch. 8. 12.

**MISHRITES**, מִשְׁרָעִי *Mishraiy*, m. Ὑμασραΐμ,

Maserei.

"A slippery place;" a gent. noun, from מִשְׁרָע *mishrá*, "i.e. *locus lubricus*, ut Chald. מִשְׁרָעִיתָא."

A gent. noun from a town elsewhere unknown. Occurs 1 Ch. 2. 53.

**MISPAR**, מִסְפָּר *Mispár*, m. Μασφάρ, Mesphar.

"Number," i.e. a few; the same as the appell. מִסְפָּר *mispár*, *narration, number* (that can be numbered), Ju. 7. 15; Ge. 34. 30, from the root סָפַר *saphár*, to *number*, vid. Kirjath-sepher.

A man who returned with Zerubbabel. He was born in captivity, and so named in remembrance of the smallness of the Jewish people. He is called מִסְפֶּרֶת *Mispéreth*, Mispereth, Eze. 7. 7. (B.C. 536.) Occurs Eze. 2. 2.

**MISPERETH**, vid. Mispar.

**MISREPHOTH-MAIM**, מִיֵּם מִשְׁרָפֹת *Misr'*

*phóth-mdyim*, Μασρεφών, Μασρεφών-Μαΐμ, Aquas Maserephoth.

"The burnings of waters;" a comp. of the pl. f. appell. מִשְׁרָפֹת *misraphóth*, *burnings*, Is. 33. 12; Je. 34. 5 (used only in these places), from the root שָׂרַף *saráph*, to *burn, to consume, to swallow*, Le. 4. 21; Je. 34. 5.

A town or region near the maritime city of Sidon. Occurs Jos. 11. 8; 13. 6

**MITHCAH**, מִתְּחָה *Mithqáh*, Μαθηκά, Methca.

"Sweetness," prob. "sweet fountain;" from the root מִתְּחָה *mitháq*, to be sweet, to be pleasant, Pr. 9. 17; Ps. 55. 15.

The twenty-fifth station of the Israelites in the wilderness, in which were pleasant waters, and so named to be in opposition to the bitter waters of Marah. Simonis says: "locus in deserto Arabiæ; a mellis copia vel dulcedine aquarum nomen habens, cum alias in locis illis aqua vel amara sit vel salsa. Sic Γλυκείαι locus est Achaiæ prope Pelleum apud Pausaniam, in *Achaicis* 27, a *dulcibus* fontibus sic dictus." Calmet conjectures that this place may be the Mocha of Arabia Petræa. Occurs Nu. 33. 28, 29.

**MITHNITE**, מִתְּנִי *Mithniy*, m. Μαρθανί, Marthanites.

"Strength;" a gent. noun, from מִתְּנִי *mithán*, unused root, Arab. to be strong, firm.

A gent. noun from a place elsewhere unknown. Joshaphat, one of David's heroes, came from this place. Occurs 1 Ch. 11. 43.

**MITHREDATH**, מִתְּרֶדָת *Mithr'dhát*, Μιθραδάτος, Mithridatus.

"Given by the genius of the sun;" a compound Persic word, of *Mithra*, or *Mithras*, signifying in that language *sun*, or *the genius of it*, and *dath*, *given*.

(1) The treasurer of Cyrus, king of Persia. This name was often given to men, from the idolatrous worship of the sun, the same as *Menodotes* (i. e. *luna datus*), for the same reason. (B. C. 536.) Occurs Ezr. 1. 8.

(2) The governor of Samaria under Artaxerxes, king of Persia. (B. C. 522.) Occurs Ezr. 4. 7.

**MIZPAH**, מִצְפָּה *Mitspáh*, — ἡ ὄρασις, Intueatur.

"Watch-tower;" the same as the appell. מִצְפָּה *mitspéh*, a watch-tower, 2 Ch. 20. 24; Is. 21. 8 (used but twice), from the root מִצְפָּה *tsapháh*, to look, to watch, to overlay with gold or silver, i. e. to make bright, Is. 21. 5; Ps. 66. 7; Ex. 25. 11, 24.

(1) A town of Gilead. The reason of the name occurs Ge. 31. 49, יִצְפֹּה בֵּין יְהוָה וּבֵין יַבְנֵלָה *Yitseph Y'hováh bení ubhenéka*, "The Lord watch between me and thee." Therefore Laban supposed that as the place had been consecrated in the name of the God of Jacob, and the covenant between them ratified, the God of Israel would there abide as on a watch-tower, to prevent either of them from doing aught that would involve a breach of their covenant. In after times a town was built there, which bore

this name. The name occurs also in Ho. 5. 1, and is variously translated:—LXX. τῇ σκοπιᾷ. Vulg. *speculationi*. Schleusner says: "Ubi Arabes σκοπιᾷν de ipso tractu intellexit, in quem speculatores prospiciunt. Reddidit enim *tractus*." In Ju. 11. 29, 29, it is fully written מִצְפָּה-גִּלְעָד *Mitspáh-Ghildáh*, Mizpeh of Gilead. Also מִצְפָּה רָמָת *Ramath-mitspeh*, Ramath-mizpeh, Jos. 13. 26, "height of Mizpeh," sing. of מִצְפֶּה *Ramah*, q. v. Occurs Ge. 31. 49; Ju. 10. 17; 11. 11, 34; Ho. 5. 1.

(2) A city in the tribe of Benjamin, where it was customary to assemble the people of Israel, either for war or for consultation. It was fortified by Asa, to guard the frontier against the kingdom of Israel. During Chaldean sway in Palestine, it was the residence of their governors. The same place is also written מִצְפָּה *Mitspeh*, Mizpeh, Jos. 11. 8; 18. 26; 1 Sa. 7. 5, 6, 7; Je. 40. 6, 8, 12, 13; 41. 1.

## OCCURRENCES.

Joshua 11. 3.	2 Chronicles 16. 6.
Judges 20. 1, 3 - 21. 1, 5, 8.	Jeremiah 40. 10, 15 - 41. 1, 3, 6, 10,
1 Samuel 7. 6, 11, 13, 16 - 10. 17.	10, 14, 16.
1 Kings 15. 22.	Nehemiah 3. 7, 15, 19.
2 Kings 25. 23, 25.	

(3) A city of Judah. It is written מִצְפָּה *Mitspéh*, Mizpeh. Occurs Jos. 15. 38.

(4) A city of Moab. Occurs 1 Sa. 22. 3.

**MIZRAIM**, מִצְרַיִם *Mitsráyim*, Μεσραῖν, Mesraim.

"Two distresses," or "twofold Egypt," i. e. the upper and lower (*pressio* (matris) *gemina*, i. e. *ab utraque parte*, Sim.); dual of מִצְרַיִם *matsór*, a distress, *Egypt* (supposed to be a Hebraized form of the Egyptian *μετοῖρο*, *kingdom*), De. 28. 53; Is. 19. 6, from the root מִצְרַיִם *tsur*, vid. Elizur.

The second son of Ham, who settled in Egypt and gave name to that country, and was the founder of the people. Sanchoniathon says, "This is the Egyptian Mesraim, who afterwards inhabited towards the east, and colonised Bactria, and named Inner Persia the Asoa of the great Indies; from this source impiety spread abroad throughout the world, for Mesraim was the inventor of those wicked arts named astrology and magic, and was the same whom the Greeks named Zoroaster." "This person is looked upon as the father of the Egyptians, on which account one might expect to meet with many memorials concerning him; but his history is so veiled under allegory and titles, that no great light can be attained. It is thought by many learned men that the term Mitsraim is properly plural, and that a people is rather to be signified than a person. This people were the Egyptians, and the head of the family is imagined to have been, in the singular,

Misor or Metzor. Sanchoniathon alludes to this person under the name of *Μισώρ*, Misor, and joins him with Sydic; both of whom he makes the sons of the shepherds Amunus and Magus." Bryant, i. 8. "Agruerus is said to have been the father of Amyrus the magician. Noah was the father of Ham, who is generally supposed to have been addicted to sorcery, and to have instructed his son in the same infamous practices. The very name of Amyrus, indeed, sufficiently establishes the truth of this supposition; it is evidently the *Am-on* of the Egyptians, under which title the scriptural *Ham* seems to have been usually worshipped." Faber on the Cabiri, 1. 48. In the following places it is translated Egypt and Egyptians, referring to the *country* and the *people* :—

Genesis 12. 10, 11, 14 - 13. 1, 10 - 15.  
18 - 21. 21 - 25. 18 - 26. 2 - 37. 25, 28,  
36 - 39. 1 - 40. 1, 1, 5 - 41. 8, 19, 29, 30,  
33, 34, 36, 41, 43, 44, 45, 46, 46, 48, 53,  
54, 55, 56, 56, 57 - 42. 1, 2, 3 - 43. 2,  
15, 32 - 45. 2, 4, 8, 9, 13, 18, 19, 20, 28,  
25, 26 - 46. 3, 4, 6, 7, 8, 20, 26, 27, 27, 34  
- 47. 6, 11, 13, 14, 15, 15, 20, 20, 21, 26,  
27, 28, 29, 30 - 48. 5, 5 - 50. 3, 7, 11, 14,  
22, 26.  
Exodus 1. 1, 5, 8, 13, 15, 17, 18 - 2.  
23 - 3. 7, 8, 9, 10, 11, 12, 16, 17, 18, 19,  
20, 21, 22 - 4. 18, 19, 20, 21 - 5. 4, 12 - 6.  
5, 6, 7, 11, 13, 13, 26, 27, 27, 28, 29 - 7. 3,  
4, 4, 5, 11, 18, 19, 19, 21, 21, 22, 24 -  
8. 5, 6, 6, 7, 16, 17, 21, 24, 26, 26 - 9. 4,  
6, 9, 9, 11, 18, 22, 22, 23, 24, 25 - 10. 2,  
6, 7, 12, 13, 14, 14, 15, 19, 21, 22 - 11.  
1, 3, 3, 4, 5, 6, 7, 9 - 12. 1, 12, 12, 13, 13,  
17, 23, 27, 27, 29, 30, 30, 33, 35, 36, 36,  
39, 39, 40, 41, 42, 51 - 13. 8, 8, 9, 14, 15,  
16, 17, 18 - 14. 4, 5, 7, 8, 9, 10, 11, 11, 12,  
12, 12, 13, 17, 18, 20, 23, 24, 24, 25, 26,  
27, 27, 30, 30, 31 - 15. 26 - 16. 1, 3, 6, 32  
- 17. 3 - 18. 1, 8, 9, 10, 10 - 19. 1, 4 - 20.  
2 - 22. 21 - 23. 9, 15 - 29. 46 - 32. 1, 4,  
7, 8, 11, 12, 23 - 33. 1 - 34. 18.  
Leviticus 11. 45 - 18. 3 - 19. 34, 36 -  
23. 33 - 23. 43 - 25. 38, 42, 55 - 26. 13,  
45.  
Numbers 1. 1 - 3. 13 - 8. 17 - 9. 1 -  
11. 5, 18, 20 - 13. 22 - 14. 2, 3, 4, 13, 19,  
23 - 15. 41 - 20. 5, 15, 15, 15, 16 - 21. 5  
- 22. 5, 11 - 23. 22 - 24. 8 - 26. 4, 59 -  
32. 11 - 33. 1, 3, 4, 38 - 34. 5.  
Deuteronomy 1. 27, 30 - 4. 20, 34,  
37, 45, 46 - 5. 6, 15 - 6. 12, 21, 21, 22 -  
7. 8, 15, 18 - 8. 14 - 9. 7, 12, 26 - 10. 19,  
22 - 11. 3, 3, 4, 10 - 13. 5, 10 - 15. 15 -  
16. 1, 3, 8, 6, 13 - 17. 16 - 20. 1 - 23. 4 -  
24. 9, 18, 22 - 25. 17 - 26. 5, 8 - 28. 27,  
60, 68 - 29. 2, 16, 25 - 34. 11.  
Joshua 2. 10 - 5. 4, 4, 5, 6, 9 - 9. 9 -  
13. 8 - 15. 4, 47 - 24. 4, 5, 6, 6, 7, 14, 17,  
32.  
Judges 2. 1, 12 - 6. 8, 9, 13 - 10. 11 -  
11. 13, 16 - 19. 30.  
1 Samuel 2. 27 - 4. 8 - 6. 6 - 8. 8 -  
10. 18, 18 - 12. 6, 8, 8 - 15. 2, 6, 7 - 27. 8.

Also the singular gent. noun מִצְרַיִם *Mitsry*, Egyptian, of Egypt, occurs in the following places: Ge. 12. 12, 14; 16. 1, 3; 21. 9; 25. 12; 39. 1, 2, 5; 43. 32, 32; Ex. 1. 19; 2. 11, 12, 14, 19; Le. 24. 10; De. 23. 7; 26. 6; Jos. 24. 7; 1 Sa. 30. 11, 13; 2 Sa. 23. 21, 21, 21; 1 Ch. 2. 34; 11. 23, 23, 23;

Ezr. 9. 1. (B. c. 2300.) Occurs Ge. 10. 6, 13; 1 Ch. 1. 8, 11.

**MOAB**, מוֹאָב *Moabbh*, *Mwāḇ*, Moab.

"Water of a father," i. e. seed, progeny ("*agua patris*," Drusius; "*de patre*," St. Jer.); a comp. of מוֹ *mo*, i. q. מַי *may*, *water* (vid. Ahumai), and the appell. אֲבִי *abh*, *father*, vid. Abi.

The son of Lot by his eldest daughter, and father of the Moabites, a wicked people, which have been long extinct. He was so named, because he was her son by her father. It is used metonymically for the country where his descendants dwelt, and also of his descendants, in the following places :—

Genesis 19. 37, 37 - 36. 35.  
Exodus 15. 15.  
Numbers 21. 11, 13, 13, 15, 20, 26, 28,  
29 - 22. 1, 3, 3, 4, 4, 7, 8, 10, 14, 21, 26 -  
23. 6, 7, 17 - 24. 17 - 25. 1 - 26. 3, 63 -  
31. 12 - 33. 44, 48, 49, 50 - 35. 1 - 36. 13.  
Deuteronomy 1. 5 - 2. 8, 9, 18 - 29.  
1 - 32. 49 - 34. 1, 5, 6, 8.  
Joshua 13. 32 - 24. 9.  
Judges 3. 12, 14, 15, 17, 28, 28, 29, 30  
- 10. 6 - 11. 15, 17, 18, 18, 18, 18, 25.  
Ruth 1. 1, 3, 6, 6, 22 - 2. 6 - 4. 3.  
1 Samuel 12. 9 - 14. 47 - 22. 3, 4.  
2 Samuel 8. 2, 2, 12 - 23. 30.  
1 Kings 11. 7, 53. 2 Kings 1. 1 -  
3. 4, 5, 7, 7, 10, 13, 18, 21, 22, 23, 24, 24,  
26 - 13. 20 - 23. 13 - 24. 2.  
1 Chronicles 1. 46 - 4. 23 - 8. 8 - 12.  
23 - 18. 2, 2, 11.  
2 Chronicles 20. 1, 10, 22, 22.  
Psalms 60. 8 - 83. 6 - 108. 9.  
Isaiah 11. 14 - 15. 1, 1, 1, 2, 4, 5, 8, 9  
- 16. 2, 4, 6, 7, 7, 11, 12, 13, 14 - 25. 10.  
Jeremiah 9. 26 - 25. 21 - 27. 3 - 40.  
11 - 48. 1, 2, 4, 9, 11, 13, 15, 16, 18, 28,  
30, 24, 25, 26, 28, 29, 31, 31, 33, 35, 36, 36,  
38, 39, 39, 40, 41, 43, 48, 44, 45, 46, 47, 47.  
Ezekiel 25. 8, 9, 11.  
Daniel 11. 41.  
Amos 2. 1, 2, 2.  
Micah 6. 5.  
Zephaniah 2. 8, 9.

The gentile noun מוֹאָבִי *Moabbity*, Moabite, Moab-  
itish, of Moab, women of Moab, in the following  
places: De. 2. 11, 29; 23. 3; Ru. 1. 4, 22; 2. 2,  
6, 21; 4. 5, 10; 1 Ki. 11. 1; 1 Ch. 11. 46; 2 Ch. 24.  
26; Ezr. 9. 1; Ne. 13. 1, 23. (B. c. 1897.) Occurs  
Ge. 19. 37.

**MOABITE, MOABITESS, MOABITISH**, vid.  
Moab.

**MOADIAH**, vid. Maadai, No. 1.

**MOLADAH**, מוֹלַדָּה *Moladhah*, *Μολαδᾶ*, Molada.

"Birth-place" (*locus nativitatis*, Sim.); from the  
f. appell. מוֹלַדֶּת *molédheth*, *to be born, birth, native  
land, kindred*, Es. 2. 20; Ge. 12. 1; 31. 3, from the  
root יָלַד *yaldadh*, vid. Eltolad.

A town in the tribe of Simeon, which had pre-  
viously belonged to the tribe of Judah. Occurs  
Jos. 15. 26; 19. 2; 1 Ch. 4. 28; Ne. 11. 26.

**MOLECH**, מוֹלֵךְ *Mólekh*, m. 'Ο ἄρχων, and Βασι-  
λεὺς, and Μολόχ, Moloch.

"King," always with the art. הַמֶּלֶךְ *hammólekh*,  
*the king*, the same as the appell. מוֹלֵךְ *mólekh*, vid.  
Abimelech.

The national idol-god of the Ammonites, to which  
they offered their children in the fire. But it was  
also known in the Assyrian pantheon, and in the

cuneiform inscriptions is supposed by Colonel Rawlinson to be the same as Saturn, being sometimes placed at the head of their pantheon, and styled the chief of the four thousand gods who inhabit the heavens and the earth. It is difficult to say at what time the Israelites were first addicted to this idolatrous worship; but, from what St. Stephen says, Acts 7. 43, about the worship of Moloch and of Chiun, we may conjecture that it commenced before their leaving Egypt; Chiun being the dog-star revered in Egypt, because his heliacal rising marked the regular commencement of the rising of the Nile. There can be no doubt that they were prone to it in the wilderness; but Solomon made it a national sin, by erecting to Moloch high places on the mount of Olives. This idol was of immense size, was of brass gilt, with the human form but with the head of an ox. This monster of a deity was also hollow, and heated from below, and the children to be sacrificed were to be cast into its arms, which were outstretched with a very considerable declination toward the earth; so that the "children *rolled* and *fell*, *eis τὸ χάσμα πληρὸς πυρὸς*, into a gulf of fire." The statue of Saturn is described in the same manner by Diodorus Siculus, xx. 14. In after times it was erected in a valley on the south of Jerusalem, *in the valley of Hinnom*, "which was also called *Tophet*, from the drums *תֹּפֶת*, *דִּמְעָה*, which were beaten to prevent the groans and cries of children sacrificed from being heard," Jahn, Sac. Antiq. 411. He also says: "The place was so abhorrent to the minds of the more recent Jews, that they applied the name *Ge Hinnom*, or *Gehenna*, to the place of torment in a future state." Milton, in his first book of *Paradise Lost*, thus speaks:—

"First Moloch, horrid king, besmear'd with blood  
Of human sacrifice, and parents' tears:  
Though, for the noise of drums and timbrels loud,  
Their children's cries unheard, that pass'd through fire  
To this grim idol. Him the Ammonite  
Worshipp'd in Rabba and her watery plain,  
In Argob and in Basan, to the stream  
Of utmost Arnon. Nor content with such  
Audacious neighbourhood, the wisest heart  
Of Solomon he led by fraud to build  
His temple right against the temple of God,  
On that opprobrious hill; and made his grove  
The pleasant valley of Hinnom, Tophet thence  
And black Gehenna call'd, the type of hell."

The form of this idol is one of the instances of the arkite emblem introduced into the worship of the sun. Faber says, "there were seven hollow spaces contained in this image, in reference partly to the

number of the planets, and partly to the number of the Cabiri;" drawn no doubt from Selden, de Diis Syr. 1, cap. vi. "Doctissimi Pauli Fagii verba de Moloch in Chaldæam paraphrasin Levitici scripta, et ex Ebræorum etiam monumentis sumpta, adjungam. Fuit autem Moloch imago concava habens septem conclavia: unum aperiebant similæ offerendæ: aliud turturibus; tertium ovi; quartum arietis; quintum vitulo; sextum bovi. Qui vero volebat offerre filium, huic aperiebatur septimum cubiculum, et facies hujus idoli erat ut facies vituli." That the worship of Moloch was the worship of the sun is plain, and is fully established from the marble inscription found at Palmyra, a city of Phœnicia, built by Solomon, and by the Jews called Tadmor. The inscription was:—

Ἀγλιβήλῳ καὶ Μολὸχ  
Βήλῳ Πατρίοις Θέοις.

"To Aglibelus and to Moloch  
Belus the country gods."

These words are rendered by Bochartus, "To the summer and the winter sun." Gale says, that "Aglibelus, in the Phœnician, signifies *the round Lord*, which is the figure of the sun, and Moloch Belus imports the *Lord King*;" and Vossius says, that Aglibelus is the sun, and Molochbelus the moon, and therefore he interprets, "The Lord King, and the Lady Queen." Occurs Le. 18. 21; 20. 2, 3, 4, 5; 1 Ki. 11. 7; 2 Ki. 23. 10; Je. 32. 35.

**MOLID**, מוֹלִיד מoliydh, m. מוֹלִיד, Molid.

"Begetting," the part. Hoph. from the root יָלַד *yaládh*, to be born, vid. Eltolad.

A son of Abishur by his wife Abihail, a descendant of Jerahmeel. (B. C. 1400.) Occurs 1 Ch. 2. 29.

**MORASTHITE**, vid. Moresheth-gath.

**MORDECAI**, מֶרְדֵּכָי Mor'd'kháy, m. Μαρδοχαῖος, Mardocheus.

"Persic, مردکی, 'little man,' or 'worshipper of Mars,' from מֶרְדַּךְ" Ges., vid. Merodach.

(1) One who returned with Zerubbabel from Babylon. (B. C. 536.) Occurs Ezr. 2. 2; Ne. 7. 7.

(2) A son of Jair, a Benjamite. He brought up Hadassah, that is, queen Esther, his uncle's daughter. He was also the instrument, in the hand of God, of delivering the Jews from the destruction threatened them by Haman, and was afterwards made a chief counsellor of the Persian empire. (B. C. 520.) Occurs Es. 2. 5, 7, 10, 11, 15, 19, 20, 20, 21, 22, 22; 3. 2, 3, 4, 5, 6, 6; 4. 1, 1, 4, 5, 6, 7, 9, 10, 12, 13, 15, 17; 5. 9, 9, 13, 14; 6. 2, 3, 4, 10,

11, 12, 13; 7. 9, 10; 8. 1, 2, 2, 7, 9, 15; 9. 3, 4, 4, 20, 23, 29, 31; 10. 2, 3.

**MOREH, מוֹרֶה** *Moreh*, —תֵּן יִפְתָּלֵן, —illustrem.

“Teacher,” “illustrious,” the same as the appell. מוֹרֶה *moreh*, the early rain, a teacher, lord, Ps. 84. 7; Joel 2. 23 (occurs only twice), part. Hiph. from the root יָרָה *yaráh*, vid. Jeriel.

(1) This was the name, according to many, of a Canaanite who resided under an oak-grove not far from Shechem. Fully written it is מוֹרֶה אֵלֹן *élon moreh*, “the plain of Moreh;” LXX. τὴν δρῦν τὴν ὑψηλὴν (the high oak); Vulg. “*convallem illustris*,” Sim. and Hill. interp. *jaculator*. (B. C. 1900.) Occurs Ge. 12. 6; De. 11. 30.

(2) A hill near the well of Harod, where the hosts of the Midianites were encamped when Gideon led on the 300 Israelites to victory. Occurs Ju. 7. 1.

**MORESHETH GATH, מוֹרֶשֶׁת גַּת** *Morësheth-gath*, —κληρονομίας Γέθ, —hereditatem.

“Possession of Gath,” a comp. of מוֹרֶשֶׁת *morësheth*, from מוֹרָשָׁה *moráshah*, f. a possession, an inheritance, Eze. 11. 15; De. 33. 4, from the root יָרָשׁ *yarásh* (vid. Jerusha), and גַּת *Gath*, q. v.

The birthplace of the prophet Micah. It was situated near Eleutheropolis. The gent. n. מוֹרָשְׁתִּי *Morashtiy*, Morasthite, Ju. 26. 18; Mi. 1. 1. Occurs Mi. 1. 14.

**MORIAH, מוֹרִיָּה** *Moriyyáh*, —תֵּן יִפְתָּלֵן, —visionis.

“Visible of the Lord,” or “chosen of the Lord;” a comp. of the part. pres. of the root רָאָה *raáh*, to see (vid. Beer-lahai-roi), and יָה *yah*, vid. Jehovah.

A hill of Jerusalem, on which the temple of Solomon was built. Fully written, Ge. 22. 2, מוֹרִיָּה הַמִּזְבֵּחַ *érets hammoriyyáh*, “the land of Moriah;” LXX. τὴν γῆν τὴν ὑψηλὴν; Vulg. *Terram visionis*. From the height and peculiar character of this hill, the whole of Jerusalem was visible from it. (Jos. Ant. l. v. 14.) Ἀντικρὺ ἡ πόλις τοῦ Ἱεροῦ θεωροῦναι οὖσα, “Over against the temple was the city in the form of a theatre.” As to the derivation of it, there are divers opinions. Onkelos conceives it to be derived from מוֹרֶר *myrrh*, *spicery*, sweet smelling, because it was the only place for offering incense. But the meaning given above is correct, and no doubt it was so called not only because Jehovah appeared to his people in his temple, but also because our Blessed Lord would appear there in the flesh. Before the temple was built, David built an altar unto the Lord upon it. Here Abraham came to offer up his only

son Isaac; and tradition affirms, that when Noah left the ark, here he built an altar, and the Lord smelled a sweet savour; that here Cain and Abel offered up their sacrifices, and that Adam was created out of earth taken from hence. St. Jerome says, under this word, “*Terram excelsam*. Difficile est idioma linguæ Hebrææ in Latinum sermonem vertere. Ubi nunc dicitur, ‘Vade in terram excelsam,’ in Hebræo habet, *Moria*: quod Aquila translulit, τὴν καταφανῆ, hoc est, lucidam: Symmachus, τῆς ὀπτασίας, hoc est, visionis. Aiunt ergo Hebræi hunc montem esse, in quo postea templum conditum est in area Ornæ Jebusæi, sicut et in Paralipomenis scriptum est (2 Ch. 3. 1), ‘Et cœperunt ædificare templum in mense secundo, in secunda die mensis, in monte *Moria*.’ Qui idcirco *illuminans* interpretatur, et *lucens*, quia ibi est *dabir*, hoc est, oraculum Dei, et lex et Spiritus Sanctus, qui docet homines veritatem, et inspirat prophetias.” Occurs Ge. 22. 2; 2 Ch. 3. 1.

**MOSERA, מוֹסֶרָה** *Moseráh*, *Mwadaí*, Mosera.

“Bonds;” the same as the appell. מוֹסֶר *mosér*, m. used only in plur. מוֹסֶרִים and מוֹסֶרֶת *bonds*, Na. 1. 13, from the root אָסַר *asár*, vid. Asriel.

The twenty-seventh station of the Israelites in the desert. In Nu. 33. 30, 31, it is written מוֹסֶרֶת *Moseróth*. It is said, De. 10. 6, that “the children of Israel took their journey from Beeroth, the wells of the children of Jaakan to Mosera; there Aaron died, and there he was buried.” From hence we may conclude that Mosera, Mosereth, and Mount Hor, were different names of the same place. St. Jerome says, “*Vicesimaseptima mansio vincula, sive disciplinas sonat; ut festino gradu pergamus ad magistros; et eorum teramus limina: et præcepta virtutum ac mysteria scripturarum, vincula putemus æterna: juxta illud quod in Esaia dicitur: Et Sabaim viri sublimis ad te transibunt, et tui erunt: post te ambulabunt vincti manicis. Et Paulus vincitus Jesu-Christi: Disciplinæ sunt in scripturis vincula, quæ quamdiu rupit Sampson, vicit inimicos, et de meretrice legimus, Vinculum in manibus ejus. Et ex persona Domini dicentis, Dirumpamus vincula eorum, et projiciamus à nobis jugum ipsorum.*” De 42 Man. Occurs De. 10. 6.

**MOSEROTH**, vid. Mosera.

**MOSES, מֹשֶׁה** *Moshéh*, m. Μωσῆς, Moyses.

“Taken out of the water,” or “saved out of the water;” from the Egyptian מוּ water, and מוֹצֵא *to deliver*, which is supported by Joseph., Ant. xi.



9, 6, τὸ γὰρ ὕδωρ μὴ οἱ Αἰγύπτιοι καλοῦσιν, ὕσῃς δὲ τοὺς ἐξ ὕδατος σωθέντας; "for the Egyptians call water by the name of μῶ, *mo*, and such as are saved out of it by the name of ὕσῃς, *uses*." Hence his name is written by the Greeks Μωϋσῆς. This interpretation is in perfect harmony with what Thermutis the daughter of Pharaoh says in this verse, מִי מִן־הַמַּיִם קִשְׁתִּי "Because I drew him out of the water;" LXX. Ἐκ τοῦ ὕδατος αὐτὸν ἀνελόμην; Vulg. "Quia de aqua tuli eum." After supporting the above interpretation, Simonis adduces the following: "ⲙⲱⲁⲣⲥⲱⲧ i. e. *servatus ex aquis*, proprie fuisse, putat Müllerus. ⲙⲱⲟⲩⲟⲩ h. e. *captus ex aqua*, explicatur a Salmasi." The last of these two may be thus analysed: ⲙⲱⲟⲩ *moouu*, *water*, and ⲟⲩ *from*, or *to take*, or *draw*. This is supported by the Abbé Renandot, an eminent Coptic scholar.

The son of Amram and Jochebed, of the tribe of Levi. He was born in Egypt during the persecution of Rameses, the fourth of that name, who meditated the utter destruction of the Jewish people. Disregarding the salvation which Joseph wrought for that nation, and fearing that, from the rapid increase of the Israelites, they might overwhelm the Egyptians, and possess themselves of the whole kingdom, Pharaoh determined, on the principles of human policy, to prevent it. He therefore oppressed and persecuted them in various ways, in order to check their numbers. But finding that he did not succeed in his plans, he meditated their utter extirpation, and decreed and charged all his people, saying, "Every son" of the Israelites "that is born ye shall cast into the river, and every daughter ye shall save alive." Here again, however, he was frustrated; for though this decree seemed to threaten their whole race with desolation, yet, by the will of Almighty God, it was the means of accomplishing their deliverance. At this period Moses was born: but his parents concealed his birth for three months; and when his mother "could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and pitch, and put the child therein; and she laid it in the flags by the river's brink." Under these circumstances he was discovered by Thermutis the daughter of Pharaoh, who called his name Moses, i. e. drawn out. In process of time he appeared at the court of Pharaoh, as the adopted son of his daughter, and was educated in all the wisdom of the Egyptians: and thus the princess of the land was the instrument, in the hand of God, of preserving and advancing this most wonderful man, of defeating her father's cruel design, and of finally

rescuing the Israelites from their bondage. Though Thermutis adopted him as her own son, yet he could not be ignorant of the circumstances of his birth; neither could he, as one fearing God, harden his heart against the cries and groans of his own people; therefore, when he was "forty years old, it came into his heart to visit his brethren the children of Israel," "and looked on their burdens." "And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday?" He was divinely conscious that he was to be, in the hands of God, the deliverer of the Israelites from their miserable bondage and slavery; but it is most probable that he anticipated the time of deliverance (not on the part of God, but from the unpreparedness of the people), and the manner of its accomplishment. Hence this temporary failure; for his insurrectionary deeds came to the ears of Pharaoh, and he sought to slay him; but he fled from the face of Pharaoh, and went into the land of Midian, and remained in the house of Reuel, a priest of Midian, where he begat two sons. During this period, as he tended the flock of his father-in-law, he probably wrote the book of Genesis (the remaining four books of the Pentateuch being written in the plains of Moab). On one occasion, when forty years were expired, "he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb." Here, in a flame of fire out of the midst of a bush, the angel of the Lord appeared unto him, and commanded him to go to Pharaoh, and to bring forth his people the children of Israel out of Egypt. Armed with divine power to work miracles, and signs, and wonders, he went into the presence of Pharaoh; but the heart of the king was hardened, and he refused to let Israel go. Consequently the Lord sent terror, and desolation, and death into the land of Egypt; and when the cry of that land rent the heavens, as the tenth judgment of God, the death of their first-born, lay heavily upon them, the heart of the king relented, and Israel went up out of Egypt with a high hand and stretched-out arm.

After the Exodus from Egypt, he wrought, through the power of God, a series of astonishing miracles, demonstrating to all nations and to all ages that the Lord is God, and that there is none beside him. But in the performance of one of these wonders (at Meribah-Kadesh) he sinned, and came under the righteous displeasure of God, and therefore he was forbidden to enter the land of promise. The people sinned, and "the Lord punished Moses for their sakes." At the advanced age of one hundred and twenty, on the very day he had been instructing, exhorting, warning, and encouraging his people, he was commanded to take his leave of them, and ascend one of the mountains in the plains of Moab. There he was told that he must lay down his earthly tabernacle, "though his eye was not dim, nor his natural force abated," and the Lord buried him "in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day." There are many conjectures upon the miraculous burial of Moses by the ministration of angels, and the reference Jude makes to the dispute of Michael the archangel and the devil about the body of the prophet; but the most probable is, that his body was concealed lest the Israelites should make it an object of idolatrous worship.

He was the most remarkable of all mere men. As regards his character, "he was the meekest man upon earth." As a prophet, he was unlike all others; for, to others, God spake in dreams and visions, but to Moses God spake "mouth to mouth, even apparently, and not in dark speeches;" and he beheld the similitude of the Lord. As a writer, he is the greatest the world ever saw; his writings are too sublime to be compared with the compositions of other men; and as he excelled others in wisdom, he was also pre-eminent in honesty, simplicity, and truth. As a scholar, he was learned in all the wisdom of the Egyptians; for, as he was the adopted son of Thermutis, she would have him instructed as befitted his rank. The Jews say, that she sent for masters from Greece and other nations to teach him their learning, which Bishop Patrick says, "is a piece of Jewish vanity; for there was no learning among the Greeks in the days of Moses, who was more ancient not only than their poets and philosophers, but than most of their gods, as Clemens Alexandrinus demonstrates, Καὶ Θεὸν ἄρα τῶν πλείστων παρ' Ἑλλήνων οὐ μόνον τῶν λεγόμενων σοφῶν τε καὶ ποιητῶν ὁ Μωσῆς πρεσβύτερος (lib. i. Strom. 323). And what learning there was now in

Egypt is not certain; for there is no evidence that the wisdom St. Stephen speaks of comprehends so many things as some learned men are pleased to ascribe to them." Eupolemus says, that Moses was the first of sages, and that he first gave the Hebrews the art of grammar, from whom the Phœnicians received it, and from them the Grecians. But most of all he excelled as a man of faith. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." (B.C. 1571 to 1451.)

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- Micah 6, 4.
- Malachi 4, 4.

MOZA, מוֹצָא *Motsá*, m. מוֹצָא, Mosa.

"Fountain," "a place one goes forth from" (*scaturigo*, q. d. *locus ubi aqua egreditur*, Sim.); the same as the appell. מוֹצָא *motsá*, outgoing, spring

of water, *going out*, Ps. 65. 9; Is. 58. 11; 2 Sa. 3. 25, from the root מַצֵּה *yatsd*, *to go forth, to go out, to lead out, to promulgate*, 1 Sa. 8. 20; Is. 36. 16; Ex. 12. 51; Nu. 14. 37.

(1) A son of Caleb by his concubine Ephah. (B.C. 1470.) Occurs 1 Ch. 2. 46.

(2) A son of Zimri, a descendant of Jonathan the son of Saul. (B.C. 890.) Occurs 1 Ch. 8. 36, 37; 9. 42, 43.

(3) A city in the tribe of Benjamin. It is written מֹצָה *Motsáh*, Mozah, but it is probably a corruption of the above. Occurs Jos. 18. 26.

**MOZAH**, vid. Moza, No. 3.

**MUPPIM**, מִפִּים *Muppiym*, m. Μαμφίμ, Mophim.

"Anxieties;" plur. of מִפִּי *m'oph*, contr. מִפִּי *moph*, *anxiety*, from the Arab. مَفْظ *to be anxious*.

The eighth son of Benjamin. He is called Shupham, Nu. 26. 39, q. v. (B.C. 1680.) Occurs Ge. 46. 21.

**MUSHI**, מוֹשִׁי *Mushiy*, m. 'Ομοσεί, Musi.

"Proved of the Lord;" a comp. of the root מוֹשֵׁה *mush*, *to feel, to handle, to prove*, Ge. 27. 21; Ju. 16. 26; Ps. 115. 7 (used only in these three places in this sense, vid. Mesha), and 'yodh, for יָה *Yah*, vid. Jehovah.

A son of Merari, the son of Levi. He was the founder of the Mushites. The gent. n. מוֹשִׁי *Mushiy*, Mushites, occurs Nu. 3. 33; 26. 58. (B.C. 1660.) Occurs Ex. 6. 19; Nu. 3. 20; 1 Ch. 6. 19, 47; 23. 21, 23; 24. 26, 30.

**MUSHITES**, vid. Mushi.

## N.

**NAAM**, נָעַם *Naám*, m. Noóμ, Naham.

"Pleasantness;" from the root נָעַם *naém*, vid. Elnaam.

A son of Caleb, the son of Jephunneh. (B.C. 1450.) Occurs 1 Ch. 4. 15.

**NAAMAH**, נָעֻמָּה *Naamáh*, f. Νοεμά, Noema.

"Pleasant;" from the root נָעַם *naém*, vid. Elnaam.

(1) A daughter of Lamech by Zillah, and sister of Tubal-Cain; of the race of Cain. (B.C. 3874.) Occurs Ge. 4. 22.

(2) An Ammonitess, the mother of Rehoboam, king of Israel. (B.C. 998.) Occurs 1 Ki. 14. 21, 31; 2 Ch. 12. 13.

(3) A town in the tribe of Judah, so named from its pleasantness. Occurs Jos. 15. 41.

**NAAMAN**, נָעֲמָן *Naamán*, masc. Νοεμάν, Naaman.

"Pleasantness;" the same as the appell., Is. 17. 10, from the root נָעַם *naém*, vid. Elnaam.

(1) A son of Benjamin; who, perhaps, was so called from the beauty of his person, and the pleasantness of his manners. (B.C. 1700.) Occurs Ge. 46. 21.

(2) A son of Bela the son of Benjamin. He was the founder of the family of the Naamites, נָעֲמִי *Naamiy*, Nu. 26. 40. (B.C. 1600.) Occurs Nu. 26. 40, 40; 1 Ch. 8. 4, 7.

(3) A general of the king of Syria, who came to Elisha the prophet to be cleansed from his leprosy. According to the command of the prophet, he went and washed in Jordan seven times, "and his flesh came again like unto the flesh of a little child, and he was clean." (B.C. 894.) Occurs 2 Ki. 5. 1, 2, 6, 9, 11, 17, 20, 21, 23, 27.

**NAAMATHITE**, נָעֲמָתִי *Naamathiy*, m. Μυαίων, Naamathites.

"Pleasantness;" gent. n. from נָעֻמָּה *Naamáh*, vid. Naamah.

The gent. n. of a place from whence Zophar, the friend of Job, came. It is different from Naamah, No. 3. It does not occur elsewhere. Occurs Job 2. 11; 11. 1; 20. 1; 42. 9.

**NAAMITES**, vid. Naaman, No. 2.

**NAARAH**, נָעָרָה *Naaráh*, fem. 'Αωδά, Noopá, Naara.

"Handmaid;" the same as the fem. appell. נָעָרָה *naaráh*, *a damsel, a young woman, a maiden*, Ge. 24. 14; Ru. 4. 12; Pr. 31. 15, fem. of the primitive נָעַר *ndar*, m. *a boy*, Ge. 25. 27.

(1) One of the wives of Ashur, the father of Tekoa. (B.C. 1560.) Occurs 1 Ch. 4. 5, 6, 6.

(2) A city on the confines of the tribe of Ephraim. It is written paragogically נָעָרָתָה *Naaráthah*, "to Naarath." In 1 Ch. 7. 28, it is written נָעָרָן *Naarán*, Naaran. Occurs Jos. 16. 7.

**NAARAI**, נָעָרִי *Naaráy*, m. Νααράι, Naarai.

"Child of the Lord;" a comp. of the prim. נָעַר *ndar*, *child, boy* (vid. Naarah), and 'yodh, the sign of the Divine name, vid. Jehovah.

The son of Ezbai, one of the heroes of David. He is called פָּעָרִי *Paárdy*, Paarai, "opening of the

Lord," vid. Peor, 2 Sa. 23. 35. (B.C. 1048.) Occurs 1 Ch. 11. 37.

**NAARAN, NAARATH**, vid. Naarah, No. 2.

**NAASHON**, נֶחָשֹׁן *Nahhshón*, masc. Ναασών, Nahasson.

"Enchanter" (*augurans*, vel *augur fortis*, St. Jer.); the same as the appell. (with the intens. ending) נֶחָשׁ *náhash*, m. *enchantment*, Nu. 23. 23; 24. 1, used only twice, from the root נָחַשׁ *nahhášh*, vid. Ir-nahash. Le. 19. 26, לֹא תִנְחָשׁ *lo' t'nahhášhu*, "neither shall ye use enchantment;" LXX. καὶ οὐκ οἰωνεῖσθε; Vulg. "non augurabimini." There is no doubt that the divination mentioned here was not *ὀρνιθομαντεία*, "divination by birds," as the famous Bochartus supposes, but rather the ancient *ὄφιομαντεία*, "divination by serpents," which was much practised by the Gentiles of the old world; as appears from Homer, where Chalcas, seeing a serpent devour eight sparrows with their dam, divined how long the Trojan war would last.

A son of Amminadab, the head of the tribe of Judah when they came out of Egypt. He is called also Nahshon. (B.C. 1492.) Occurs Ex. 6. 23; Nu. 1. 7; 2. 3; 7. 12, 17; 10. 14; Ru. 4. 20, 20; 1 Ch. 2. 10, 11.

**NABAL**, נָבָל *Nabhál*, m. Νάβαλ, Nabal.

"Fool," i. e. impious; the same as the adj. נָבָל *nabhál*, *foolish, impious, wicked*, Pr. 17. 7; 1 Sa. 25. 25, from the root נָבַל *nabhél*, *to be withered, to faint, to act foolishly, to despise*, Ps. 1. 3; 18. 46; Pr. 30. 32; Mi. 7. 6.

A Carmelite sheepmaster of the house of Caleb, the husband of Abigail, who subsequently became the wife of David, vid. Abigail. He was, according to Abigail's words, folly by name, and impious by nature; and he died from the effects of drunkenness. (B.C. 1060.) Occurs 1 Sa. 25. 3, 4, 5, 9, 10, 14, 19, 25, 25, 26, 34, 36, 36, 37, 38, 39, 39; 27. 3; 30. 5; 2 Sa. 2. 2; 3. 3.

**NABOTH**, נָבוֹת *Nabhóth*, m. Ναβουθαί, Naboth.

"Fruits," "produce," i. e. abundance; plur. of the unused root נָבַח *nabháh*, from the root נָבַח *nubh*, *to increase, to cause to germinate*, Ps. 62. 11; Zec. 9. 17.

A Jezreelite. The inheritance of his fathers was situated near the palace of the kings of Israel in Jezreel, and consisted of fields and a fruitful and beautiful vineyard. Ahab set his heart upon the possession of it for a garden of herbs, and made an offer to Naboth, that he would give him a better

vineyard for it, or its worth in money; but he said, "The Lord forbid it me, that I should sell the inheritance of my fathers unto thee." It was unlawful to sell his inheritance unless he was in great need, and then it would be restored to him in the year of Jubilee. But as he had no need to make such a sacrifice, and knew full well that when it was once added to the royal park he should never have it restored to him again, he refused the king's offer. If he had sympathised with the idolatry of Ahab, and had been a court parasite, he would have been only too glad to have acceded to the desire of the king, in the hope of future preferment; but from the fact that he refused the request on a religious ground, we may conclude that he was one of the seven thousand in Israel who had not bowed the knee to Baal, and was a strict observer of the law. His refusal on the score of conscience was a religious reproof to the king, and perhaps reminded him how far he had gone from the good old paths; hence he went and lay down on his bed, and refused to eat bread. But when his wife Jezebel heard of it, she said to him, "Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry; I will give thee the vineyard of Naboth the Jezreelite." And she accomplished her promise. But how? By the murder of Naboth and his sons. She wrote letters in Ahab's name, and sealed them with his seal, to the elders and nobles of the city where Naboth dwelt, and commanded that he should be publicly tried and condemned for blaspheming God and the king. Naboth was accordingly tried by the elders and nobles of his city, falsely accused by two men of Belial, and condemned; and was immediately stoned to death. As soon as this heinous murder was committed, and it was told Ahab that Naboth was dead, he comforted himself, arose, and went to take possession of the vineyard. But while he was there the Lord sent to him the prophet Elijah, who said to him, "Hast thou killed, and also taken possession? In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." (B.C. 899.) Occurs 1 Ki. 21. 1, 2, 3, 4, 6, 7, 8, 9, 12, 13, 13, 14, 15, 15, 15, 16, 16, 18, 19; 2 Ki. 9. 21, 25, 26.

**NACHON**, נָכֹן *Nakhón*, m. Ναχώρ and Ναχών, Nachon.

"Smitten;" from the root נָכַח *nakháh*, *to smite, to strike, to break in pieces, to kill*, 2 Sa. 11. 15; Ex. 2. 11; Ps. 3. 8; Ge. 4. 15.

The owner of a threshing floor where God smote Uzzah for putting his hand upon the ark. Bochart

thinks it was merely the name of a place, and that it was so called by anticipation from the smiting of Uzziah. This threshing floor was also called נִירֹן *Kiydhón*, Chidon, q. v. Occurs 2 Sa. 6. 6.

**NADAB**, נָדָב *Nadhábh*, m. Ναδάβ, Nadab.

"Volunteer," i. e. willing (*spontaneus*, St. Jer.); from the root נָדַב *nadhábh*, to impel oneself, vid. Abinadab.

(1) The eldest son of Aaron, who, with his brother Abihu, offered strange, that is, common fire to the Lord, instead of that which he had miraculously lighted on the altar of burnt-offerings; wherefore the Lord slew him. This may seem very severe; but God knows best, and when we see the end, we shall own it merciful. Chrysostom on Ps. 6. 2, remarks, that the man who gathered a few sticks on the Sabbath was condemned to be stoned, because it was a very heinous thing as soon as a law was enacted immediately to break it. The law for the regulation of their conduct was only just given. Dr. A. Clarke says, under this name, "Though the punishment of Nadab and Abihu may appear severe, because the Scripture does not specify clearly the extent of their crime, we may rest assured that it was of such a nature as not only to justify but to demand such a punishment. God has given us here a full proof that he will not suffer *human institutions* to take the place of a prescribed worship. It is true that this is frequently done, and God seems not to regard it. Though vengeance is not speedily executed on an evil work, yet God ceases not to be just; and those who have *taken from*, or *added to* his words, or put their own inventions in their place, shall be reprov'd and found liars in the great day." (B. c. 1490.) Occurs Ex. 6. 23; 24. 1, 9; 28. 1; Le. 10. 1; Nu. 3. 2, 4; 26. 60, 61; 1 Ch. 6. 3; 24. 1, 2.

(2) A son of Shammai. (B. c. 1410.) Occurs 1 Ch. 2. 28, 30.

(3) The fifth son of Jehiel, the founder of Gibeon. (B. c. 1180.) Occurs 1 Ch. 8. 30; 9. 36.

(4) The son of Jeroboam, king of Israel, and his successor on the throne. He reigned two years over Israel, "and he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin." Wherefore a conspiracy was made by Baasha, the son of Ahijah, and he smote him as he laid siege to the city of Gibbethon. His influence with his soldiers must have been very weak, or he would not have been slain in the midst of his army. His dis-

affection to God was punished by disaffection in his subjects. Baasha slew not only the king, but all his brethren, so that "he left not to Jeroboam any that breathed," and reigned in his stead. (B. c. 954.) Occurs 1 Ki. 14. 20; 15. 25, 27, 31.

**NAHALAL**, vid. Nahalol.

**NAHALIEL**, נַחֲלִיֵּל *Nahhaliyél*, m. Νααληήλ, Nahaliel.

"Torrents of God" (*torrentes Dei*, D. Chytr.); a comp. of the appell. נַחַל *náhhál*, a river, a torrent, a valley, Job 6. 15; Nu. 34. 5; Ca. 6. 11 (from נָחַל *nahhál*, unused root, to flow), *yodh*, the sign of the genitive, and אֱלֹהִים *El*, God, vid. Abdiel.

A valley on the confines of Moab, through which the Israelites passed on their journey to Canaan, where they discovered waters. The streams were "torrents of God," i. e. blessed streams, because so seasonable and salutary. Occurs Nu. 21. 19, 19.

**NAHALOL**, נַחֲלֹל *Nahalól*, Δωμανά, Naalol.

"Pasture," i. e. where sheep were led out, a sheep walk; the same as the appell. נַחֲלֹל *nahalól*, a pasture, Is. 7. 9, from the root נָחַל *nahal*, to lead out, to lead to water, to provide for, Ex. 15. 13; Ps. 31. 4; 23. 2; Ge. 47. 17.

A town in the tribe of Zebulun, probably famous for its sheep walks. Eusebius says it was a Levitical city, but the Zebulunites did not drive out the Canaanites from it, which was a greater sin than allowing them to dwell in any other city. It is also called נַחֲלֹל *Nahalál*, Nahalal, Jos. 19. 15; 21. 35. Occurs Ju. 1. 30.

**NAHAM**, נָחַם *Náhhám*, m. Ναχαίμ, and Ναχέμ, Naham.

"Consolation," i. e. to his parents (*consolatio parentum*, Sim.); from the root נָחַם *nahhám*, to comfort, vid. Menahem.

A brother of Hodiah, and father of Keilah the Garmite. Βαρνάβας, Barnabas, son of consolation, is of the same meaning. (B. c. 1400.) Occurs 1 Ch. 4. 19.

**NAHAMANI**, נַחֲמָנִי *Nahhamaníy*, m. Ναεμανί, Nahamani.

"Repenting," Je. 15. 16, from the root נָחַם *nahhám*, to repent, vid. Menahem.

One who returned with Zerubbabel. Sim. considered it was not a proper name, but merely a cognomen of Raamiah; and thus he accounts for its omission by Ezra. (B. c. 535.) Occurs Ne. 7. 7.

**NAHARI**, נָהָרִי *Nahhárý*, m. Γελωρέ, and Ναχώρ, and Ναπαί, Naharai.

"Snorter;" the same as the appell. נָהָר *náhhār*, *snorting, neighing*, Job 39. 20, from נָהָר *nahhár*, unused root, to *snore*.

One of the heroes of David. In 1 Ch. 11. 39, it is written נָהָרִי *Nahhárý*. He was a Berothite. (B. c. 1048.) Occurs 2 Sa. 23. 37.

**NAHASH**, נָחָשׁ *Nahhášh*, m. Náas, Naas.

"Serpent;" the same as the appell. נָחָשׁ *nahhášh*, a *serpent*, so called from its hissing, Ge. 3. 1, from נָחָשׁ *nahhášh*, vid. Ir-nahash, and Naashon.

(1) A king of the Ammonites. He made war against Israel, perhaps on the same old pretensions as in Jephthah's time, and laid siege to Jabesh-gilead. "And all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee. And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel." He would not make them totally blind, for then they would be a burden to him, but only in the eye more especially used in ancient warfare, the left being covered with the shield which they held in their left hand. Procopius Gazæus says, "The left eye is covered with the shield; with the right we see our enemies." His insolence and cruel conditions of peace roused the spirit of Saul, who gathered an army in a few days, and put him and his followers to an ignominious flight. In after years he showed kindness to David. This name may have been given him in honour of the sun, of which the serpent is an emblem; or he was so called for his astuteness or vigilance, because he resembled it in some particular, for the serpent is famous for astuteness, prudence, vigilance, celerity, and longevity. By some of the ancients it was regarded as a symbol of wisdom, by the Egyptians as a symbol of fruitfulness and health, and many nations regarded it as a god; hence they named their children after it. (B. c. 1090.) Occurs 1 Sa. 11. 1, 1, 2; 12. 12; 2 Sa. 10. 2; 1 Ch. 19. 1, 2.

(2) The father of Abigail, the sister of Zeruiah, Joab's mother. Otherwise known as Jesse, the Bethlehemite. It may appear strange that the father of David should bear such a name as "serpent;" although some commentators discern in this a prophetic reference to our blessed Redeemer, for Isaiah (14. 29) says, "Out of the serpent's root (or the root of Nahash) shall come forth a cockatrice, or basilisk;" which the Chaldee expounds,—“Out

of the root of Jesse shall come forth the Messiah;" who was typified by the brazen serpent in the wilderness. This interpretation, however repulsive at first, may be defended on the ground of figure. (B. c. 1090.) Occurs 2 Sa. 17. 25.

(3) The father of Shobi, a native of Rabbah, of the children of Ammon. (B. c. 1080.) Occurs 2 Sa. 17. 27.

**NAHATH**, נָחַת *Náhhath*, m. Ναχόθ, Nahath.

"Letting down" (*descensus*, Hill.); the same as the appell. נָחַת *náhhath*, a *letting down, rest*, Is. 30. 15, 30, from the root נָחַת *nahháth*, to *descend, to press down, to prostrate*, Pr. 17. 10; Ps. 18. 35; Joel 4. 11.

(1) A son of Reuel, and grandson of Esau. (B. c. 1700.) Occurs Ge. 36. 13, 17; 1 Ch. 1. 37.

(2) A son of Zophai, the son of Elkanah. He is called נָחַת *Tóahh*, Toah, 1 Ch. 6. 34. (B. c. 1170.) Occurs 1 Ch. 6. 26.

(3) A Levite under Cononiah, who flourished in the reign of Hezekiah. (B. c. 726.) Occurs 2 Ch. 31. 13.

**NAHBI**, נָחֲבִי *Nahhbiy*, m. Ναβί, Nahabi.

"Hidden" of the Lord (*absconditus* (Domini), i. e. *absconditus et protectus a Domino*, Sim.); a comp. of the part. Niph. of the root נָחַב *hhabháh* (vid. Hobah), and *Yodh*, the sign of the Divine name, vid. Jehovah.

The spy sent out by the tribe of Naphtali. A son of Vophsi. (B. c. 1490.) Occurs Nu. 13. 14.

**NAHOR**, נָחוֹר *Nahhór*, m. Ναχώρ, Nachor.

"Snorting," "breathing hard," as Ges. interprets, from the onomatopoeic root נָהָר *nahhár*, Arabic

نَحَرَ, Syriac نَسَمٌ to *snort, to breathe hard through the nose*. Hillerus interprets, "drying up," "burning." He says, "exsiccatus, ustulatus." Hence it may be the part. Niphal, from נָהָר *hharár*, to *burn*, Je. 6. 29, נָהָר מִפֶּה *nahhár mapúahh*, "the bellows are burned." Simonis says, "albus, candidus;" and derives it from *hharár*, to *be white*; figuratively, *noble, splendid*, i. q. נָהָר *hharár*, which has that signification also.

(1) A son of Serug. If Hill.'s interpretation is correct, Serug may have been named in honour of fire, he being an ignicolist. (B. c. 2140.) Occurs Ge. 11. 22, 23, 24, 25; 1 Ch. 1. 26.

(2) The second son of Terah, and grandfather of Rebekah. (B. c. 1950.) Occurs Ge. 11. 26, 27, 29,

29; 22. 20, 23; 24. 10, 15, 24, 27; 29. 5; 31. 53; Jos. 24. 2.

**NAHUM**, נַחֻם *Nahhúm*, m. Ναούμ, Nahum.

“Consolation;” from the root נַחַם *nahhám*, to be comforted, vid. Menahem.

A native of Elkosh, or Elkosha, a village of Galilee, which is probably the same as the village called Elcesi, the ruins of which were shown to St. Jerome when he travelled through Palestine; concerning which he says (vol. 3, p. 1559, ed. Benedict.): “Elcesi usque hodie in Galilæa viculus, parvus quidem, et vix ruinis veterum ædificiorum indicans vestigia; sed tamen notus Judæis; et mihi quoque a circumducente monstratus.” “The little village of Elkosh exists at this day in Galilee, small indeed, and in its ruins scarcely exhibiting a trace of its former edifices: yet it is well known to the Jews, and was pointed out to me by the guide.” The tomb of the prophet is said to be at Alkosh, an Assyrian village, in the neighbourhood of Malthaiyah. Layard says (Nin. vol. i. 233): “Alkosh is a very considerable Christian village. It contains, according to a very general tradition, the tomb of Nahum the prophet—the Alkoshite, as he is called in the introduction to his prophecies. It is a place held in great reverence by Mahomedans and Christians, but especially by Jews, who keep the building in repair, and flock there in great numbers at certain seasons of the year. The tomb is a simple plaster box, covered with green cloth, and standing at the upper end of a large chamber. On the walls of the room are slips of paper, upon which are written, in distinct Hebrew characters, religious exhortations, and the dates and particulars of the visits of various Jewish families. The house containing the tomb is a modern building. There are no inscriptions, nor fragments of any antiquity about the place; and I am not aware in what the tradition originated, or how long it has attached to the village of Alkosh.”

He was the seventh of the minor prophets, chronologically and otherwise. The burden of his prophecy, which is throughout a sublime poem, is the final and inevitable destruction of Nineveh and the Assyrian empire by the Chaldeans, and the encouragement of his countrymen in the certainty of God’s judgment upon their enemies. The destruction of Nineveh is described with singular minuteness; and was fulfilled to the very letter about twenty years before that of Jerusalem, as is recorded in the book of Tobit (14. 15). His prophecies are a con-

tinuation of the book of Jonah; for as the repentance of the Ninevites on the preaching of Jonah was of short duration, Nahum and Zephaniah rose up to proclaim its ruin if it remained impenitent. On the preaching of Jonah, Nineveh repented, and was saved from ruin; but to the predictions of Nahum it paid no regard, and was consequently destroyed, vid. Nineveh. (B.C. 720.) Occurs Na. 1. 1.

**NAIOTH**, נַיִת *Nayóth*, *Naváth*, and *Navíóth*, Naioth.

“Habitations” (*habitacula*, Sim.); a plur. of the appell. נַיִת *navéh*, a habitation, Is. 22. 18, from the root נָתַן *naváh*, to sit down, to be decorous, to adorn, Hab. 2. 5; Ex. 15. 2.

A place in the vicinity of Ramah, where David and Samuel abode for some time for fear of Saul. Occurs 1 Sa. 19. 18, 19, 22, 23, 23; 20. 1.

**NAOMI**, נְעֻמִי *Noomiy*, f. Νωεμίν, Noëmi.

“Pleasantness” of the Lord (*suavitas* (Dei), i. e. *beneficium* ex gratia divina profectum, Sim.); the same as the appell. נְעֻמִי *noám*, m. *pleasantness*, *beauty*, *grace*, Pr. 3. 17; Ps. 27. 3; 90. 17, from the root נָעַם *naám*, vid. Elnaam.

The wife of Elimelech, and mother-in-law of Ruth the Moabitess. During her sojourn in Moab, she lost her husband and her two sons: after this severe affliction she returned with her daughter-in-law, Ruth, to her native city, Bethlehem. She imagined her case past hope, and her lot hard; therefore she bade the Bethlehemites to call her, not Naomi, but Mara, for the Almighty had dealt bitterly with her. Her subsequent history proved that God by his afflictive dispensations brings about the salvation of men, and manifests his own glory, and his infinite mercy, love, and truth. (B.C. 1312.) Occurs Ru. 1. 2, 3, 8, 11, 19, 20, 21, 22; 2. 1, 2, 6, 20, 20, 22; 3. 1; 4. 3, 5, 9, 14, 16, 17.

**NAPHISH**, נַפִּישׁ *Naphtysh*, m. Ναφές, Naphis.

“Refreshment,” after the Syriac usage, or “increase,” after the Chaldee and Arabic; from the root נָפַח *naphásh*, to take breath, to take rest, Ex. 23. 12; 2 Sa. 16. 14.

A son of Ishmael, whose posterity dwelt near the Ituræans, with whom they made war against the Israelites on the east of the Jordan. (B.C. 1840.) Occurs Ge. 25. 15; 1 Ch. 1. 31; 5. 19.

**NAPHTALI**, נַפְתָּלִי *Naphtaliy*, masc. Νεφθαλεί, Nephthali.

“My wrestling,” or “my twisting” (*luctatio*

mea, Sim.); from נַפְתָּלִי *naphtál*, with the poss. affix, the same as the appell. נַפְתָּלִי *naphtúl*, only used once, and plur. נַפְתָּלִיִּם *naphtuliyim*, Ge. 30. 8, from the root נָפַת *pathál*, to twist, to twine, to be crafty, to wrestle, to act perversely, Pr. 8. 8; Job 5.13; Ge. 30. 8; Ps. 18. 27.

A son of Jacob by Bilhah, Rachel's handmaid. At his birth she said, Ge. 30. 8, וַתִּקְרָא נַפְתָּלִי וַתֹּמֶר רַחֵל נַפְתָּלִי וַתֹּמֶר רַחֵל נַפְתָּלִי וַתֹּמֶר רַחֵל נַפְתָּלִי *Vatómer Rakhél naphtúley Alohiym niphtáltiy im-ahhothiy gam-yakóltiy*, "And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed;" therefore she called his name נַפְתָּלִי *Naph-taliy*, i. e. my wrestling. Our version of the above does not convey a sense which Aquila and the LXX. afford; the last of which says, Συναντελάβετό μου ὁ Θεός· καὶ συνανεστράφην τῇ ἀδελφῇ μου, καὶ ἡδυνάσθην. "God has helped me, and I twisted round my sister, and prevailed." Aquila translates it, συνανέστρεψέν με ὁ Θεός καὶ συνανεστράφην. But Parkhurst interprets the above words of Rachel "by the twistings—agency or operation of God, I am entwisted with my sister, i. e. my family is now entwined with my sister's family, and has a chance of producing the promised seed." St. Jerome translates it, "habitare fecit me Deus habitatione cum sorore mea, et invaluit." He was founder of the tribe bearing his name, which, in 215 years, numbered 53,400. When Jacob had blessed Asher, he turned to Naphtali and said,—

נַפְתָּלִי אֵילָה שְׁלֵחָה  
הַנִּתְּנָה אֵמֶר־נָתַן

"Naphtali is a hind let loose;  
He uttereth eloquent words."

The Vulg. also, "Naphtali, cervus emissus, et dans eloquia pulchritudinis." But the LXX. differs widely, and says, Νεφθαλί στέλεχος ἀνειμένον ἐπιδιδούς ἐν τῷ γέννηματι κάλλος, "Naphtali is a spreading stem, bestowing beauty on his fruit." And the learned Bochartus speaks to the same effect: "Naphtali is a spreading oak, producing beautiful branches." Dr. A. Clarke says this is a literal interpretation. But this is arrived at by altering the punctuation, which makes it of the same meaning as the words spoken of Joseph. We therefore had better hold to our own version, and the present punctuation. "As he had compared Judah to a lion, and Issachar to an ass, and Dan to a serpent, so he compares this son to a hind, which is not confined in pales or walls, but runs at large whither it pleaseth; whereby is signified that this tribe should

be great lovers of liberty." When the Israelites were settled in Palestine, the lot which fell to his posterity was a very rich and fertile country, lying between Mount Lebanon and the lake of Gennesareth, and commonly called Galilee, which Josephus says was πῶν τε πᾶσα, καὶ εὐβορος, "fat throughout in all its parts, and very fertile." (De Bell. lib. 4.) St. Jerome says, "*Nephtalim ager irriguus, dans eloquia pulchritudinis*; signans quod aquæ calidæ in ipsa nascuntur tribu; sive quod super lacum Gennesareth, et fluento Jordanis irrigua fit. Hebræi autem volunt propter Tiberiadem, quæ legis videbatur habere notitiam, agrum irriguum, et eloquia pulchritudinis prophetari." In the following places it is used of his posterity, and of the land allotted to his descendants:—Nu. 1. 15, 42, 43; 2. 29, 29; 7. 78; 10. 27; 13. 14; 26. 48, 50; 34. 28; De. 27. 13; 33. 23, 23; 34. 2; Jos. 19. 32, 32, 39; 20. 7; 21. 6, 32; Ju. 1. 33; 4. 6, 6, 10; 5. 18; 6. 35; 7. 23; 1 Ki. 4. 15; 7. 14; 15. 20; 2 Ki. 15. 29; 1 Ch. 6. 62, 76; 7. 13; 12. 34, 40; 27. 19; 2 Ch. 16. 4; 34. 6; Ps. 68. 27; Is. 9. 1; Eze. 48. 3, 4, 34. (b.c. 1747.) Occurs Ge. 30. 8; 35. 25; 46. 24; 49. 21; Ex. 1. 4; 1 Ch. 2. 2.

**NAPHTUHIM**, נַפְתָּחִים *Naphthuhhiym*, m. pl. Νεφθαλείμ, Nephthuum.

"Openings" (*sculptentes vel aperientes*, St. Jer.), as if from the root נָפַת *patháhh*, to open, to carve, vid. Jephthah.

An Egyptian nation. Plutarch says that the Egyptians call "the land's end," washed by the sea, *Nephthun* (de Iside, c. 38, τῆς γῆς τὰ ἔσχατα καὶ παρόρια, compare the Egyptian Νεφθου terminal); hence some suppose that the Naphtuhim were a people who lived upon the shores of the Mediterranean in Marmarica; and also that the name of Neptune sprang from this, as he was a Libyan god, and known to that people. Occurs Ge. 10. 13; 1 Ch. 1. 11.

**NASHON**, vid. Naashon.

**NATHAN**, נָתַן *Nathán*, m. *Náthav*, Nathan.

"Given" of God (Sim. says, (quem) *dedit*, scil. Deus); third pers. pres. Kal. of the root נָתַן *nathán*, to give, vid. Elnathan.

(1) A son of Attai the grandson of Sheshan, by Jarha his Egyptian servant, who married his daughter. (b.c. 1400.) Occurs 1 Ch. 2. 36, 36.

(2) The father of Igal or Joel, one of David's heroes; a native of Zobah. (b.c. 1070.) Occurs 2 Sa. 23. 36; 1 Ch. 11. 38.



(3) The father of Azariah, the ruler over the twelve officers who procured victuals for king Solomon's table. (B.C. 1060.) Occurs 1 Ki. 4. 5, 5.

(4) A prophet in the time of David, famous for his bold and faithful censure of the sinful conduct of that monarch in reference to one of his soldiers, Uriah the Hittite. To him and the prophet Gad is ascribed the second book of Samuel. (B.C. 1040.) Occurs 2 Sa. 7. 2, 3, 4, 17; 12. 1, 5, 7, 13, 13, 15, 25; 1 Ki. 1. 8, 10, 11, 22, 23, 24, 32, 34, 38, 44, 45; 1 Ch. 17. 1, 2, 3, 15, 29, 29; 2 Ch. 9. 29; 29. 25; Ps. 51, title.

(5) A son of David, born unto him in Jerusalem. (B.C. 1030.) Occurs 2 Sa. 5. 14; 1 Ch. 3. 5; 14. 4; Zec. 12. 12.

(6) A chief man for whom Ezra sent, on the river Ahava, to consult with him. (B.C. 457.) Occurs Ezr. 8. 16.

(7) A son of Bani. (B.C. 456.) Occurs Ezr. 10. 39.

**NATHAN-MELECH**, נָתָן מֶלֶךְ *N'thán Mélékh*, m. *Náthar βασιλέως*, Nathanmelech.

"Placed of the king," i. e. constituted; a comp. of נָתַן *n'thán*, placed, given (vid. Nathan), and מֶלֶךְ *mélékh*, king, vid. Abimelech.

A eunuch or chamberlain of king Josiah, and perhaps of Amon his father. He lived in the suburbs of the house of the Lord, in the street where the horses of the sun were kept, which the kings of Judah had given. It is considered by some that he was the principal officer over them, and that he rode upon one every morning to salute, in the king's name, the rising of the sun. (B.C. 640.) Occurs 2 Ki. 23. 11.

**NEAH**, נֶעַח *Nedh*, LXX. om., Noa.

"Wandering" (*vagatio*, Sim.); from the root נָעַח *núa*, wandering, vid. Noah, No. 2.

A town of Zebulun, so called because built by exiled wanderers. Occurs Jos. 19. 13.

**NEARIAH**, נְעָרִיָּה *N'aryáh*, m. *Nwadíá*, Naaria.

"Servant of the Lord;" a comp. of נֶעַר *ndar*, boy, servant (vid. Naarah), and יָה *Yah*, vid. Jehovah.

(1) A captain of the Simeonites, who smote the Amalekites in Mount Seir, and established themselves there in their place. (B.C. 715.) Occurs 1 Ch. 4. 42.

(2) The fifth son of Shemaiah. (B.C. 456.) Occurs 1 Ch. 3. 22, 23.

**NEBAI**, נֵבַי *Neybháy*, *Nwbat*, Nebai.

"Fruit of the Lord" (*proventus* s. *fructus Domini*, Sim.); a comp. of the appell. נֵבַי *niybh*, m. produce, fruit, Mal. 1. 2; Is. 57. 19, from the root נָבַח *nubh*, to bear fruit, vid. Naboth.

One of the chiefs of the people, a covenanting in the days of Nehemiah. (B.C. 445.) Occurs Ne. 10. 19.

**NEBAIOTH**, vid. Nebajoth.

**NEBAJOTH**, נְבַיּוֹת *N'bhayóth*, masc. *Naβaíōth*, Nabajoth.

"High places" (*elationes*, Sim.); plur. from נָבַח *nabháh*, to be high, vid. Ishbi-benob.

The firstborn son of Ishmael, whose name harmonizes with the region where he abode—Arabia Petræa. He was the father of the Nabathæi, or Nabathæans, a nation of Ishmaelites, who have their dwelling in Arabia Petræa; and Winer says, that in

Arabic they are called نَبَط, and in Greek *Naβaraíoi*, hence this country is called *Naβaruvḗ*, *Naβarris*. Demetrius was sent, says Plutarch, in his life of that warrior, to subdue the Arabs called Nabatæi (τοὺς καλουμένους *Naβaraíous*) where he was in danger of perishing from falling (εἰς τόπους ἀνύδρους) into places where there was no water. Their possessions extended from the Euphrates to the Red Sea. Their chief city was Petra, which was the capital of Arabia Deserta. Esau married the sister of this man; and ultimately the land of Edom was possessed by the Nabathæans. St. Jerome says of Nebajoth: "A quo omnis regio ab Euphrate usque ad mare rubrum Nabatena usque hodie dicitur: quæ pars Arabiæ est, nam et familiæ eorum oppidâque, et pagi, ac munita castella, et tribus eorum hac appellatione celebrantur." Hillerus interprets "*remotiones*;" and says that Ishmael so named him in memory of his "removal and expulsion" from the house of his father. The sacred writer employs it in Is. 60. 7, metonymically, of his posterity. (B.C. 1840.) Occurs Ge. 25. 13; 28. 9; 36. 3; 1 Ch. 1. 29.

**NEBALLAT**, נְבַלֵּט *N'bhallát*, LXX. om., Neballat.

"Folly in secret;" a comp. of נָבַל *n'bhál*, for *nabhál*, folly (vid. Nabal), and the adj. לֵט *lot*, secretly, enchantments, 1 Sa. 18. 22; Ex. 7. 22 (used five times), from לָט *lut*, to hide, vid. Lot.

A city of the Benjamites, after their return from Babylon. Occurs Ne. 11. 34.

**NEBAT**, נִבָּת *N'bhát*, m. Ναβάρ, Nabath.

"Aspect" (*aspectus* (divini) effectus, Sim.); from the root נִבָּת *nabhát*, to look, to behold, to regard, Is. 18. 4; Ps. 142. 5; Am. 5. 22.

The father of Jeroboam, king of Israel, q. v. (B.C. 1010.) Occurs 1 Ki. 11. 26; 12. 2, 15; 15. 1; 16. 3, 26, 31; 21. 22; 22. 52; 2 Ki. 3. 3; 9. 9; 10. 29; 13. 2, 11; 14. 24; 15. 9, 18, 24, 28; 17. 21; 23. 15; 2 Ch. 9. 29; 10. 2, 15; 13. 6.

**NEBO**, נְבוֹ *N'bho*, Ναβώ, Ναβαύ, Δαγών, Nebo.

"Mercury," "interpreter," "foreteller;" the same as Chald. Ithpaël נְבִי *n'bhá*, to prophesy, Ezr. 5. 1, from the root נִבָּת *nabhá*, to speak, to prophesy, to sing, to be mad, Je. 23. 21, 13; 1 Sa. 10. 11; 18. 10.

(1) The idol god of the Chaldeans and ancient Arabians. He was held in great veneration throughout Assyria and Babylonia, and was styled "the king of heaven and earth," or "the ruler of heaven and earth," and was the tutelar divinity of the family of Nebuchadnezzar. The etymology of the name does not ill accord with the office of Mercury, as the interpreter of the gods, the declarer of their will. Hence by the Greeks he was called Ἑρμῆς, Hermes, the interpreter, or god of eloquence; and therefore was represented with a herald's staff in his hand, intertwined with two snakes, wings on his feet and on his head. But others conjecture that he was the *propeller* of the heavenly bodies; hence the *wings* on his head and feet; hence in his hand the *caduceus*, or rod (the emblem of power), encircled with two interwoven serpents, to represent the joint action of the conflicting ethers, or light and spirit in expansion. Some consider it the same as Chemosh. Faber supposes that it was the same as Dagon and Nisroch, q. v. "Dagon was sometimes worshipped under the appellation of Nebo and Nisroch. Hence we find that the LXX., in translating that passage in Isaiah, which describes the bowing down of Bel, and the stooping of Nebo, substitute Dagon for Nebo; and that in a similar manner, the Hebrew of Tobit, published by Munster, calls Nisroch Dagon. Nebo, or Nabo, seems to be Nah-Bo, the *tauric Noah*; and Nisroch to be Nus-Arach, the *Arkite Noah*." Cabiri, i. 123. Occurs Is. 46. 1.

(2) A mountain of Moab, beyond Jordan, called by Josephus (Ant. iv. 7) Ὀπὸς ὑψηλόν, "a lofty mountain," which Simonis adduces to establish his "*altus, excelsus*." Occurs De. 32. 49; 34. 1.

(3) A town near the mountain of that name, on the confines of Moab. Here, no doubt, the idol

god Nebo was worshipped. Occurs Nu. 32. 3, 38; 33. 47; 1 Ch. 5. 8; Is. 15. 2; Je. 48. 1, 22.

(4) A town in the tribe of Judah, corrupted by the worship of the idol to whom it was dedicated. Occurs Ezr. 2. 29; 10. 43; Ne. 7. 33.

**NEBUCHADNEZZAR**, נְבוּכַדְנֶצְצָר *N'bhukh adhné tstsár*, m. Ναβουχοδονόσορ, Nabuchodonosor.

"Nebo is the god of fire," as Bohlen interp. from اَدْرُ نَبُو خَدَا. Similar to Sim., who makes it a comp. of נְבוֹ *N'bhukh* *adhné tstsár*, "Nebo (est) dominus splendoris." Ges. considered it to mean "the prince of the god Mercury," who was the tutelar divinity of his family. Lersbach says, "Nebo is the prince of the gods." Vid. Nebo.

The son of Nabopolassar, king of Babylon. His father destroyed the Assyrian empire, and founded the Chaldee-Babylonian empire, which is sometimes called the Assyrian in the Bible, and also by the Greeks. The last two years of his father's reign he was associated with him on the throne, Nabopolassar being, as Berosus relates, aged and infirm. When he died, Nebuchadnezzar was with the army, warring against the Jewish and Egyptian kings; and as soon as he heard of the event, having set things in order, he hastened across the desert to Babylon, with a few chosen followers, and assumed the government of that vast empire. He was a most successful general, and overcame all who opposed his will. He became so formidable, that Necho, the great king of Egypt, who possessed a powerful fleet (vid. Necho), was most apprehensive of him, and therefore he went out to give him battle at Carchemish, but he was defeated. After he had subdued the king of Egypt, he marched his army to Jerusalem, in the reign of Jehoiakim, and took it. He took many of the nobles of the land captive, and sent them to Babylon; among whom were Daniel and his three friends. He replaced the king of Jerusalem, who, three years after, relying on Egypt for help, rebelled against him; and he ultimately depopulated the land of Judea, carried the whole people to the Chebar (or Chaboras), in Mesopotamia, and after he had secured all the gold of the royal treasury, and the golden utensils of the temple of Solomon, he laid the city in ashes. He not only reduced Palestine, but also all Syria. Though Egypt was losing one province after another, it no longer opposed Nebuchadnezzar's overwhelming power. We learn from 2 Ki. 24. 7, that "the king of Egypt came not again any more out of his land: for the

king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt." The Babylonian king was not, however, checked here. He pushed his conquests beyond the river, and soon the whole of Egypt was added to his dominions; and he carried captive beyond the river Euphrates, many of the Egyptians, as he previously had the Jews, the Phœnicians, and the Syrians. Berosus, cited by Josephus, says, that "he held in subjection Egypt, Syria, Phœnicia, and by his exploits surpassed all the Chaldean and Babylonian kings that were before him." To this Josephus adds (*Contra Apion*), that "in the archives of the Phœnicians there are written things consonant to those which are said by Berosus concerning this king of the Babylonians, that he subdued Syria and Phœnicia." The same authority quotes from the fourth book of Megasthenes's Indian history, who says: *Τοῦτον τὸν βασιλέα τῇ ἀνδρείᾳ καὶ τῷ μέγεθει τῶν πράξεων ὑπερβεβηκότα τὸν Ἡρακλέα, καταστρέψαι γὰρ αὐτὸν Λιβύην τὴν πολλήν καὶ Ἰβηρίαν*; thus endeavouring to show that he exceeded Hercules in courage, and in the greatness of his actions, for he affirms that he subdued the greatest part of Libya and Spain. To conclude his military exploits, Strabo says, from the same source (p. 687), "That Sesostris, king of Egypt, and Tearcon, (*Taracos*, *Tirhaka*,) king of the Ethiopians, went in their expeditions as far as Europe; but Nebuchadnezzar—who is venerated by the Chaldeans even more than Hercules is by the Greeks—went not only as far as the pillars of Hercules, but marched through Spain to Thrace and Pontus." After these expeditions he returned to Babylon, enriched with the spoils of the nations he had subdued, and commenced those mighty works which are the wonder of his time. Though the Babylonian empire which he had erected was of such vast extent, it was not of proportionate duration; for it only survived him twenty-three years, when it was overthrown in the reign of his grandson Belshazzar, by the Medes and Persians.

His name has been identified by Col. Rawlinson on the bricks and tablets, from the ruins so long believed to be those of the scriptural Babylon; and he inclines to the opinion that Niffer may represent its true site, while the mounds around Hillah are the remains of a more recent city of the same name. Nor is this supposition of the existence of two Babylons inconsistent with history, and eastern customs. Nebuchadnezzar declares that he built the city. (*Da.* 4. 30.) After the successful revolt of the

Babylonians, and the fall of Nineveh, it is not improbable that Nebuchadnezzar, on founding a new empire which was to rival the Assyrian in power and extent, should have desired to build a capital worthy of it. During the Assyrian supremacy, the ancient capital of the Chaldees may have partly fallen into ruins; and it was perfectly in accordance with the customs and prejudices of an eastern people, to choose for rebuilding it a new site not far from the old. Layard says (*vol.* ii. 176): "It may be asked, what proof have we that the name of Nebuchadnezzar exists on bricks, and fragments from the ruins of Hillah? The name, written nearly as in our version of the prophecies of Ezekiel, appears to have been assumed by one of the rebels subdued by Darius Hystaspes. It consequently occurs in the trilingual inscription of Behistun. One *Natitabires* is there stated to have called himself *Nabochodrossor*, the son of Nabonidus, the king of Babylon. As these names are transcribed in the Babylonian column, there is, of course, no difficulty in recognising the letters composing them; and hence their identification when found elsewhere, as at Hillah, in the pure Babylonian writing. In inscriptions from that site, Nebuchadnezzar is called the son of Nabonassar, and king of the land of the Chaldees." But besides building such a mighty wonder as Babylon must have been, with its palaces, hanging gardens, its temples, and gigantic images of gold, "he caused the Nahar Malcha to be dug from the Euphrates to Tigris; the Pallacopus to be turned into a very large lake, formed by the labour of men, and various canals to be constructed to draw off the water, so that the city might not be overflowed by the inundations of the Euphrates." "These works were afterwards attributed to the fabled Semiramis; and it has also been said that they were completed by Nitocris, the mother of Belshazzar, the last of the Chaldee monarchs." *Jahn's Heb. Com.* 46. p. 60.

He is famous as a military leader, the founder of a vast empire, and for civil works of a stupendous character; and he is no less remarkable for his dreams, and the end of his career. In the second year of his reigning alone, he dreamed a prophetic dream, and imperiously commanded the wise men of Babylon, on pain of death, to tell him both the dream and the interpretation. But this request was more than the magicians, and astrologers, and Chaldeans could comply with; as no amount of human learning and penetration can enable a man to discern the thoughts of another. But this deep secret was

revealed by God to Daniel, who declared to the king the dream and the interpretation. (Da. 2. 31—45.) His second dream was as astonishing as the first, and is a memorial of the goodness and mercy of God. God not only warned him in a dream against pride and vanity of heart, but gave him a prophet greatly beloved, to interpret the dream, and admonish him of his ways. He had thought in his heart that his conquests were the natural results of his own fortitude and prudence. (Is. 10. 13.) Hence the dream which Daniel thus interpreted: "They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." This great king and mighty conqueror refused to be taught that he had only been an instrument in the hand of the Lord of heaven and earth. He fancied that all the wonders he had accomplished were the natural results of power inherent in himself. "At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee be it spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts." What a lesson is here for all men! How near these two conditions of mind seem to be; and how instantaneous in the hands of God may the transition be! He looked on Babylon and imagined himself a god; hence the Lord left him to himself, and he at once thought himself an ox. Some Jewish Rabbins have asserted, that his soul, by a real transmigration, changed places with that of an ox; but it is generally thought that he laboured under that species of hypochondriacal monomania which led him to fancy himself changed into an ox, the habits of which he adopted. The Lord, being merciful, did not leave him to die in that state; and therefore, when he lifted up his eyes to heaven, his understanding returned to him, and "he blessed the Most High." Berosus, as quoted by Josephus, says, that Nebuchadnezzar "was attacked by a disease, and died in the forty-third year of his reign." There is a tradition that he was inspired just before his death. It is in a fragment of the history of the Assyrians, by

Abydenus, preserved by Eusebius, wherein it is stated, on the authority of Megasthenes, "I Nebuchadnezzar foretel unto you, O Babylonians, an imminent calamity, which neither Belus my progenitor, nor queen Beltis can persuade the Fates to avert: A Persian mule shall come, assisted by your demons, and impose servitude upon you; whose coadjutor shall be a Mede, the boast of the Assyrians." He soon after died. This tradition, however, may only have had its origin in the dreams which Daniel interpreted, and which were fulfilled in their course, in the overthrow of that kingdom by Cyrus. From the wonderful glory which God put upon this king, and his subsequent abasement because of his pride, may we learn with him, that "all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" With this humbled monarch, may we ever "praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase," Da. 4. 35, 37. In the Hebrew we have his name variously written. It occurs without the *aleph*, נְבוֹכַדְנֶצַּר *N'bhukhadnetstsár*, in the following places: Eze. 1. 7; Ne. 7. 6; Es. 2. 6; Da. 1. 18; 2. 1, 1. The Chaldaic occurs in the following places: Ezr. 5. 12, 14; 6. 5; Da. 2. 28, 46; 3. 1, 2, 2, 3, 3, 5, 7, 9, 13, 14, 16, 19, 24, 26, 28; 4. 1, 4, 18, 28, 31, 33, 34, 37; 5. 2, 11, 18. In the following places it is written נְבוֹכַדְרֶצַּר *N'bhukhadretstsár*, m. Nebuchadrezzar: Je. 21. 2, 7; 22. 25; 24. 1; 25. 1, 9; 29. 21; 32. 1, 28; 35. 11; 37. 1; 39. 1, 11; 43. 10; 44. 30; 46. 2, 13, 26; 49. 28, 30; 50. 17; 51. 34; 52. 4, 12, 28, 29, 30; Eze. 26. 7; 29. 18, 19; 30. 10. In these the *nun* is changed into *resh*; concerning which Sim. says: "ex נְבוֹד אֶרֶץ אֲצִיר *Nebo (est) ignis vel deus splendoris*, אֶרֶץ et אֶרֶץ Pers. *ignem* notat et *deum*: siquidem *ignis* Persarum et Medorum veterum deus fuit." Nor is this peculiar to the Hebrew alone; for there are greater changes in the cuneiform inscriptions. Layard says (vol. ii. 177): "An extraordinary laxity in the use, omission, and interchange of certain consonants, as it will be shown, is one of the distinguishing features of the language expressed by this branch of the cuneiform character. The name of Nebuchadnezzar is written in various ways. In the Bisutun inscription, we have Nabokhodrossor, Nabukhadrachar, and Nabukhudrachar. In pure Babylonian inscriptions it undergoes even

more numerous changes. The interchanges which take place in consonants are shown by the names of several Babylonian kings, as given by the Greeks. Thus, the *Labunitus* of Herodotus is called *Nabunidus* by Berosus." (B.C. 600.) Occurs 2 Ki. 24. 1, 10, 11; 25. 1, 8, 22; 1 Ch. 6. 15; 2 Ch. 36. 6, 7, 10, 13; Ezr. 2. 1; Je. 27. 6, 8, 20; 28. 3, 11, 14; 29. 1, 3; 34. 1; 39. 5; Da. 1. 1.

**NEBUCHADREZZAR**, vid. *Nebuchadnezzar*.

**NEBUSHASBAN**, נְבוּשַׁשְׁבַּן *N'bhushazban*, m. LXX. om., Nabusezban.

"Worshipper of Mercury, Pers. نَبُو شَبَّان, as if *Hermodulus*," Ges.; "*Nebo* (est) *liberatio*," Sim.; a comp. of נְבוֹ *N'bhó*, *Nebo*, Mercury, and שִׁבְּן *Shazban*, a worshipper.

The chief of the eunuchs in the court of *Nebuchadnezzar*, who was so named in honour of *Nebo* or Mercury, vid. *Nebo*. (B.C. 600.) Occurs Je. 39. 13.

**NEBUZAR-ADAN**, נְבוּזַרְאֲדָן *N'bhuzaradhán*, m. Ναβουζαρδάν, *Nebuzardan*.

"Mercury's leader, lord," i. e. the leader whom Mercury favours, as if *Hermianax*; "*Nebo* is the lord of splendour," Sim.; a comp. of *Nebo*, Mercury (vid. *Nebo*), and *zuradan*, a leader or captain.

An eminent commander in the army of *Nebuchadnezzar*, and chief of the lifeguard. He was sent by *Nebuchadnezzar* to destroy Jerusalem. He took everything that was valuable out of the temple, set fire to it and to the city, and threw down the fortifications; and all the inhabitants who had taken part in *Zedekiah's* rebellion against *Nebuchadnezzar* he took to *Riblah*, where that monarch was encamped, and they were put to death. The rest of the people were carried into exile. Although the Babylonian monarch seemed not to pity nor spare, yet he commanded *Nebuzar-adan* to show kindness to the prophet *Jeremiah*: "Look well to him, and do him no harm." He accordingly took him out of prison, and committed him to the care of *Gedaliah*. (B.C. 600.) Occurs 2 Ki. 25. 8, 11, 20; Je. 39. 9, 10, 11, 13; 40. 1; 41. 10; 43. 6; 52. 12, 15, 16, 26, 30.

**NECHO**, נֶכֶחַ *N'khó*, m. Νεχάω, *Nechao*.

"The lame;" "*valde laesus*, scil. pede, i. e. *claudus*; regis *Aegyptii* cognomen, Herodoto Νεκώς, a *claudicante pede*, teste *Abulph*," Sim.

A king of Egypt, son of *Psammetichus*. The Targum calls him "Pharaoh the lame;" and so

*Kimchi*, who says he was lame in his feet, and thence called by the name of *Claudus*, or *the lame*, as the Romans also named their rulers from some peculiarity in them; as *Crassus*, and the more modern *Barbarossa*. He was one of Egypt's most famous kings. One of the works which he undertook and completed was the canal between the Red Sea and the river Nile; but his fame rests chiefly on the fact that he first discovered the form of Africa. He fitted out a fleet of triremes in the Mediterranean Sea, and another in the Red Sea; and sent in them Phœnician sailors on a voyage of discovery along the coast of Africa. Herodotus says, "They were ordered to start from the Arabian Gulf, and come round through the pillars of Hercules [now the Straits of Gibraltar] into the North Sea, and so return to Egypt. Sailing, therefore, down the Gulf, they passed into the Southern Ocean; and when autumn arrived, they laid up their ships, and sowed the land. Here they remained till harvest time; and having reaped the corn, they continued their voyage. In this manner they occupied two years; and the third having brought them, by the Pillars of Hercules, to Egypt, they related that they had the sun on their right hand; and by these means was the form of Africa first known." Now the historian states that he was incredulous of their account, that "they had the sun on their right hand," but his doubts have given great weight to the statement, since we know full well that their observation was correct. When we consider that it is only a short time since the first European doubled the Cape, and that the form of Africa was known to this enterprising king more than two thousand years ago, we may well admit the distinguished honour due to him. But although great and enterprising, he was forced to surrender his dominions to the master spirit of his time, namely, *Nebuchadnezzar* king of Babylon. His dominion extended throughout all Syria, but this was threatened by the taking of *Carchemish* by the king of Babylon. Possessed of a powerful fleet, he sent an army by sea to *Ptolemais* or *Acre*, with the intention of marching through the territory of *Josiah*, king of Jerusalem; but that monarch being in league with *Nebuchadnezzar*, notwithstanding the friendly messages of *Necho*, opposed him at *Megiddo*, but was defeated and mortally wounded. Herodotus mentions this battle in the following words (ii. 158): Καὶ Σύροις περὶ ὃ Νεκὼς συμβαλὼν ἐν Μαγδόλῳ ἐνίκησε μετὰ δὲ τὴν μάχην, Κάδυντι πόλιν τῆς Συρίας εἰούσαν μεγάλην εἶλε. Concerning this battle Col. Rawlinson says

(Outline of Assyrian History), "Jeremiah [5. 15-18] indeed is here predicting the invasion of Pharaoh-Necho, an invasion in which king Josiah was slain, but which was not so disastrous to the Jews as the subsequent expedition of Nebuchadnezzar. It may be interesting to add, in reference to this expedition of Pharaoh-Necho, a remarkable verification of Scripture and profane history which has resulted from the interpretation of the Assyrian inscriptions. The 47th chapter of Jeremiah prophetically describes the desolation by Pharaoh of the land of the Philistines; and further expressly alludes to the capture and destruction of Gaza by the same king (ver. 1). Our commentators have been content to say that this campaign is unnoticed in history; but such is not the case. The Cadytis, in fact, of Herodotus, which was taken by Necos, after his engagement with the Syrians at Magdolum, and which has been by some identified with Jerusalem, is nothing more nor less than the city of Gaza, the true form of which name, as given in the inscriptions, is *Khazita*. The Greeks changed *Khazita* into Cadytis, precisely as they changed *Akhzib* into *Ecdippa*; and that the identification has hitherto escaped notice is owing to the Hebrews having softened the feminine ending, as was usual with them, into *h* (ה), and having thus lopped off a syllable from the name. The description, moreover, of Cadytis given by Herodotus in another passage (Conf. ii. 159, and iii. 5), is exactly applicable to Gaza, and will by no means answer to Jerusalem. Cadytis, too, for *Kadatha*, as a Chaldee corruption of נְדָבְיָה, could hardly have been known in Syria in the time of Herodotus." Pharaoh-Necho, having gained this victory, pushed forward his troops to Carchemish, where he engaged in battle with the Babylonian king; but here he was defeated, and driven out of Asia. From this period his power rapidly declined; and in a few years afterwards Nebuchadnezzar overthrew the dominion of Egypt, and it became a province of Babylon. He is called Pharaoh-Nechoh, 2 Ki. 23. 29, 33, 34, 35; Je. 46. 2. Manetho considers him the sixth (Necho II.) of the twenty-sixth Saitic dynasty. (B.C. 610.) Occurs 2 Ch. 35. 20, 22; 36. 4.

**NEDABIAH**, נְדָבְיָה *N'dhabhyáh*, m. Ναβαδίας, Nadabia.

"Spontaneous gift of the Lord;" a comp. of נָדַב *n'dábh*, Chald. Ithpael, *to be willing*, from the root נָדַב *nadhábh* (vid. Abinadab), and יָה *Yah*, vid. Jehovah.

A son of Jeconiah, king of Jerusalem, carried captive to Babylon by Nebuchadnezzar. (B.C. 590.) Occurs 1 Ch. 3. 18.

**NEHELAMITE**, נְהֵלָמִי *Nehhelamíy*, m. Αἰλαμίτην, Nehelamiten.

"Made fat," "dreamer" (*pingue factus*, Sim.); patron. of נְהֵלָם *nehhelám*, from the root נָהַל *hhalám*, vid. Helem, No. 2.

Patron. of a name otherwise unknown. Occurs Je. 29. 24, 31, 32.

**NEHEMIAH**, נְחֵמְיָה *N'hhemiyáh*, m. Νεεμίας, Nehemia.

"Comfort of the Lord," i. e. aid of the Lord; a comp. of the root נָחַם *Nahhám*, *to comfort* (vid. Menahem), and יָה *Yah*, vid. Jehovah.

(1) One who returned with Zerubbabel from Babylon. (B.C. 536.) Occurs Ezr. 2. 2; Ne. 7. 7.

(2) The son of Hachaliah. He was born in Babylon, and was the chief cupbearer of Artaxerxes. From the fact that he presented wine to his royal master before the queen, and consequently in the inner palace, we may conclude he was in high favour with the king. Though in the court of an idolater, he was nevertheless a true worshipper of the Lord; and, therefore, when he heard of the miserable state of his brethren in Judea, he supplicated the king that he might go to restore the sepulchre of his fathers, and his request was granted. His rank and authority at court may be inferred from the fact that he travelled with a great retinue, captains of the army and horsemen, besides a large body of servants. Though opposed by powerful enemies, he accomplished the rebuilding of Jerusalem and the regeneration of the land, and re-established the regular services of the temple. He is called the Tirshatha, or governor, of Judea. (B.C. 445.) Occurs Ne. 1. 1; 8. 9; 10. 1; 12. 26, 47.

(3) The son of Azbuk, the ruler of the half part of Bethzur. (B.C. 445.) Occurs Ne. 3. 16.

**NEHUM**, נְחֻם *N'hhum*, m. 'Ισαούμ, Nahum.

"Merciful;" vid. Nahum.

One who returned with Zerubbabel from Babylon. He is also called, Ezr. 2. 2; Ne. 10. 26, Rehum, which is of the same meaning, q. v. (B.C. 536.) Occurs Ne. 7. 7.

**NEHUSHTA**, נְהֻשְׁתָּה *N'hhushtá*, fem. Νέσθα, Nohesta.

"Brass;" fem. of the appell. נְהֻשֶׁת *n'hhósheth*,

brass, brazen walls, fetters, Ge. 4. 22; Je. 15. 20; 39. 7, from the root נִחַשׁ *nahhâsh*, vid. Ir-nahash and Naashon.

The mother of king Jehoiachin or Jeconiah, and daughter of Elnathan of Jerusalem. (B.C. 600.) Occurs 2 Ki. 24. 8.

**NEHUSHTAN**, נִחַשְׁתָּן *N'hhushtân*, Νεεσθάν, Nohestan.

"A little brazen serpent," i. e. a contemptible piece of brass; with the diminutive ending לֵן *nun*, from *n'hhósheth*, vid. Nehushta.

The name given by king Hezekiah to the brazen serpent which Moses made in the wilderness, at the command of God. The Jews wickedly paid it divine honour, and burnt incense to it; therefore Hezekiah ground it to powder, calling it by this name in contempt and scorn. He did this in holy indignation, not only because they adored merely a piece of brass, but because, as is thought, they worshipped the foul fiend, that old serpent, the devil and Satan. The Jews, no doubt, vainly followed the heathens in the adoration of the serpent, as they did in the worship of the sun and moon and the hosts of heaven, for ophiolatry has been universal; wherever man has trod, this monstrous worship has clung to him. In Chaldea first ophiolatry had its rise; there it was considered an emblem of the solar god. Diodorus mentions that, near the statue of Rhea, in the temple of Belus or Bel, there were large serpents of silver; and indeed Bel is sometimes called Ob-el, or the serpent-god. Of the Persians, Eusebius says, "they worshipped the first principles under the form of serpents, having dedicated to them temples, in which they performed sacrifices and held festivals and orgies, esteeming them the greatest gods and governors of the universe." So rooted was this ophite worship among the Medes that they were called مار *Mâr*, which in Persian signifies "a snake." They were commonly called the "snake" race; and the dragon race of Media is also constantly mentioned in Moses of Chorene, from old traditions. The city of Damawend, which some identify with Varene, is said to be built on the mountain of Damawend, beneath which Zohák was imprisoned with his snakes, and magicians went there to consult him. From the same evil source the founder of Delhi was told by a Brahmin, that if he built the city on the head of the serpent that supports the world, his throne and kingdom would last for ever. "So intimately are all the transactions of the Chinese life blended with the ophite character of their worship,

that even if they build a house," says Purchas, "it is situated with reference to the position of certain imaginary dragons under the earth." Wherever we turn, the same evil is discernible, and all nations have been guilty of this sinful worship. "Some bestowed upon it unbounded honours; it was an emblem of the world, which Eusebius says was sometimes described by a circle intersected by a serpent passing horizontally through it; some gods were accompanied by it as a type of wisdom; and several religions considered it emblematical both of a good and bad deity, and the tempter of mankind was worshipped under the same form." Wilkinson's Egypt. v. 424. Hence, as other nations worshipped the serpent, and this being made at the command of God, the Jews must needs fall into this idolatry also. Though the Jews at the time of Hezekiah paid divine honours to this piece of polished brass, yet they generally say, that the people in the wilderness were not healed by the thing they saw, but by God. "He that turned himself toward it, was not healed by the thing he saw, but by Thee: Thou art the Saviour of all;" and therefore in the preceding verse it is called "a sign of salvation." O that all men would turn their eyes from the serpent accursed, to Jesus Christ, who "was made a curse for us." "For as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." Occurs 2 Ki. 18. 4.

**NEIEL**, נִיעֵל *N'iyél*, 'Ανιήλ, Nehiel.

"Shaken of God;" a comp. of the root נָיָא *núa*, vid. Noah, No. 2.

A city on the borders of Asher. Eusebius (Onomasticon) says, under this name, Κώμη Βαιτοαναϊά, Καισαρείας ἀπέχουσα σημείοις ιε', ἐπὶ τὰ ἀνατολικά ἐν ὄρει κειμένη, ἔνθα λουτρὰ λέγεται ἰαματικά. Occurs Jos. 19. 27.

**NEKEB**, נֶקֶב *Néqebh*, Ναβόκ, Νακέβ, Neceb.

"Cavern;" the same as the segholite appell. נֶקֶב *néqebh*, a socket for setting a gem, a cavern, Eze. 28. 13, from the root נָקַב *naqábh*, to bore, to perforate, to thrust through with a spear or a curse, 2 Ki. 12. 10; Hab. 3. 14; Le. 24. 11.

A town on the borders of the tribe of Naphtali, with the art. הֶנֶקֶב *Hannékebh*, and probably named from a cavern in its neighbourhood, or because it was set in a valley. Occurs Jos. 19. 33.

**NEKODAH**, נֶקֶדָה *N'godhá*, Νεκωδά, Necoda.

"Distinguished;" from נקדה *n'qudáh*, a point, or stud, Ca. 1. 11, from נקר *naqádéh*, unused root, to prick.

(1) A man who returned with Zerubbabel. (B.C. 536.) Occurs Ezr. 2. 48; Ne. 7. 50.

(2) Another who returned with Zerubbabel. (B.C. 536.) Occurs Ezr. 2. 60; Ne. 7. 62.

**NEMUEL**, נְמוּאֵל *N'muél*, m. Ναμουήλ, Namuel.

"Circumcision of God" (*circumcisis Dei*, Sim.); a comp. of נמו *n'mu*, for נמול *n'mul*, from נמל *to be circumcised*, Ge. 17. 11, cogn. with מלל *malál*, to cut off, and אל *El*, God, vid. Abdiel.

(1) A son of Simeon, the founder of the family of נְמוּאֵל *N'muéliy*, m. Nemuelites, Nu. 26. 12. He is called also יְמוּאֵל *Y'muél*, Jemuel, Ge. 46. 10; Ex. 6. 15. (B.C. 1700.) Occurs Nu. 26. 12; 1 Ch. 4. 24.

(2) A son of Eliab, the son of Pallu, a Reubenite, and brother of Dathan and Abiram. (B.C. 1490.) Occurs Nu. 26. 9.

**NEMUELITES**, vid. Nemuel, No. 1.

**NEPHEG**, נֶפֶג *Néphegh*, m. Ναφέκ, Nepheg.

"Shoot," "bud;" according to Simonis, "*germen ramus*," a rad. Arab. نَفِج *prodiit*, unde نَافِجَة *filia*; Chald. et Syr. נֶפֶג *erupit, germinavit*, unde נֶפֶגִים *germen, ramus*; Hillero pro נֶפֶג *vites*."

(1) The son of Izhar and brother of Korah. (B.C. 1491.) Occurs Ex. 6. 21.

(2) A son of David, born to him in Jerusalem. (B.C. 1028.) Occurs 2 Sa. 5. 15; 1 Ch. 3. 7; 14. 6.

**NEPHISHESIM**, vid. Nephusim.

**NEPHTOAH**, נֶפְתּוֹחַ *Nephtóahh*, Ναφθώ, Nephtoa.

"Opening;" from the root פתח *patháhh*, to open, vid. Jephthah.

A fountain in the tribe of Judah, near the valley of Jerusalem. Fully written, it is נֶפְתּוֹחַ מֵי *mei Nephtóahh*, "waters of Nephtoa." Occurs Jos. 15. 9; 18. 15.

**NEPHUSIM**, נֶפְסִים *N'phustym*, m. Νεφουσίμ, Nephusim.

"Expansions;" a plur. from the Syr. and Chald. נֶפֶס *n'pbes*, to stretch out.

Whose children returned from Babylon with Zerubbabel. The כתיב has נֶפְסִים *N'pheysim*. In Ne. 7. 52, it is corrupted into נֶפְשִׁים *N'phiyhstym*, Nephishesim. Occurs Ezr. 2. 50.

**NER**, נֵר *Ner*, m. Νήρ, Ner.

"Lamp," "light;" the same as the appell. נֵר *ner*, a lamp, a candle, Zep. 1. 12; Ex. 39. 37; figuratively used 2 Sa. 21. 17, where David is called אֶת־נֵר יִשְׂרָאֵל *eth-ner Yisraél*, "the light of Israel," i. e. lamp, or candle; from the root נָר *nur*, i. q. "Arab. نَار *to give light*," Ges.

The father of Kish, and grandfather of Saul. (B.C. 1112.) Occurs 1 Sa. 14. 50, 51; 26. 5, 14; 2 Sa. 2. 8, 12; 3. 23, 25, 28, 37; 1 Ki. 2. 5, 32; 1 Ch. 8. 33; 9. 36, 39; 26. 28.

**NERGAL**, נֶרְגַל *Nerghál*, m. 'Εργέλ, Nergel.

"Mars" (the planet), (*lucis scaturigo*, i. e. Sol, Sim.); from the noun نَرْجِسْ *Anerges*, or Mars, as Ges. conjectures.

An idol of the Cuthites, and the same as the Merodach of the Babylonians, the god of battles. The Mars of the Greeks. By some it is conjectured, from the presumed Semitic, or Indo-European origin of the name, that it had reference to a fire-worship, or to that of the sun under the form of a cock. Occurs 2 Ki. 17. 30.

**NERGAL-SHAREZER**, נֶרְגַל שְׂרָאֶצֶר *Nerghal-sharetser*, Μαργαρασάρ, Νηργελασάρ, Neregel, Sereser.

"Mars is the brightness of light," or "Nergal is the prince of fire" (*Nergal (sol) est splendor nitoris*, i. e. *splendidissimus*, Sim.); a comp. of נֶרְגַל *Nerghál*, Nergal, q. v., and שְׂרָאֶצֶר *Sharétser*, Sharezer, q. v.

(1) A military prince in the army of Nebuchadnezzar. (B.C. 600.) Occurs Je. 39. 3.

(2) One of the princes of the court of Nebuchadnezzar. (B.C. 600.) Occurs Je. 39. 3.

(3) An arch magian of Nebuchadnezzar, according to Simonis, who says, "Præfectus Magorum." (B.C. 600.) Occurs Je. 39. 13.

**NERIAH**, נֶרְיָה *Neriyah*, m. Νηρίος, Neri.

"Lamp of the Lord" (*lumen Domini*, Sim.); a comp. of the appell. נֵר *ner*, a lamp (vid. Ner), and יָה *Yah*, vid. Jehovah.

The father of Baruch, the scribe of Jeremiah the prophet. It is written נֶרְיָהוּ *Neriyyáhu*, Je. 36. 14, 32; 43. 6. (B.C. 630.) Occurs Je. 32. 12, 16; 36. 4, 8; 43. 3; 45. 1; 51. 59.

**NETHANEEL**, נֶתַנְאֵל *N'thanél*, m. Ναθαναήλ, Nathanael.

"Given of God" (*donum Dei*, Sim.); a comp. of



נְתָנִי *n'thán*, from the root נָתַן *nathán*, to give (vid. Elnathan), and נָתַן *El*, vid. Abdiel.

(1) The son of Zuar, and prince and captain of the tribe of Issachar in the wilderness. Many Greek and Latin names are the same as this, e.g. *Adeodatus*, *Deodatus*, *Apollodorus*, gift of Apollo; *Artemidorus*, gift of Diana; *Athenodorus*, gift of Minerva; *Theodorus*, gift of Jove; *Herodorus*, gift of Juno, etc. etc. (b.c. 1491.) Occurs Nu. 1. 8; 2. 5; 7. 18, 23; 10. 15.

(2) The father of Shemaiah, the scribe of king David. (b.c. 1070.) Occurs 1 Ch. 24. 6.

(3) The fourth son of Jesse the Bethlehemite. (b.c. 1060.) Occurs 1 Ch. 2. 14.

(4) A priest who blew the trumpet before the ark of the Lord, when David brought it to Jerusalem. (b.c. 1042.) Occurs 1 Ch. 15. 24.

(5) The fifth son of Obed-edom. (b.c. 1042.) Occurs 1 Ch. 26. 4.

(6) One of the princes of Judah, whom king Jehoshaphat sent through the cities of his kingdom with the Levites, to instruct his people in the law of God. (b.c. 912.) Occurs 2 Ch. 17. 7.

(7) A brother of Cononiah, the chief over the treasures of the Lord's house, in the days of Josiah. (b.c. 623.) Occurs 2 Ch. 35. 9.

(8) A son of Jedaiah the priest. (b.c. 500.) Occurs Ne. 12. 21.

(9) A son of the priest Pashur, who had married a foreign wife. (b.c. 456.) Occurs Ezr. 10. 22.

(10) A priest's son who blew a trumpet at the feast of the dedication. (b.c. 445.) Occurs Ne. 12. 36.

**NETHANIAH**, נְתַנְיָהוּ *N'thanyáh*, m. *Nathánias*, Nethania.

"Given of the Lord;" a comp. of the root נָתַן *nathán*, to give (vid. Elnathan), and יָהּ *Yah*, vid. Jehovah.

(1) A son of Asaph, a musician. It is written נְתַנְיָהוּ *N'thanyáhu*, 1 Ch. 25. 12. (b.c. 1015.) Occurs 1 Ch. 25. 2.

(2) A Levite, sent by king Jehoshaphat to instruct his people in the law. (b.c. 913.) Occurs 2 Ch. 17. 8.

(3) The father of Jehudi, q. v. (b.c. 625.) Occurs Je. 36. 14.

(4) The father of Ishmael, who slew Gedaliah, the governor of Judea. It is written נְתַנְיָהוּ *N'thanyáhu*, Je. 40. 8; 41. 9. (b.c. 625.) Occurs 2 Ki. 25. 23, 25; Je. 40. 14, 15; 41. 1, 2, 6, 7, 10, 11, 12, 15, 16, 18.

**NETOPHAH**, נְטוּפָה *N'topháh*, *Netopha*, *Netupha*.

"A dropping;" from the root נָטַף *natáph*, to drop, to prophesy, Ju. 5. 4; Am. 9. 13; Mi. 2. 6.

A city not far from Bethlehem, in Judea. The gent. n. is נְטוּפָתִי *N'tophathiy*, Netophathite, Netophathites, and Netophathi, 2 Sa. 23. 28, 29; 2 Ki. 25. 23; 1 Ch. 2. 54; 9. 16; 11. 30, 30; 27. 13, 15; Ne. 12. 28; Je. 40. 8. Occurs Ezr. 2. 22; Ne. 7. 26.

**NETOPHATHITE, S, NETOPHATHI**, vid. Netophah.

**NEZIAH**, נְצִיָּה *N'tsiyahh*, *Nasíé*, *Nasia*.

"Overseer," "victoria" (q.d. *victoria*! Sim.); from the Chald. Ithpa. נָצַח *n'tsahh*, Da. 6. 4, to conquer, to excel, from the root נָצַח *natsáhh*, to be over, to superintend, to lead in music, to be perpetual, Ezr. 3. 8; 1 Ch. 15. 21; Je. 8. 5.

One whose children, of the family of Nethinims, returned from Babylon. Occurs Ezr. 2. 54; Ne. 7. 56.

**NEZIB**, נְצִיב *N'tsiybh*, *Nasíβ*, *Nesib*.

"Garrison" (*statio militum, præsidium*, Sim.); the same as the appell. נְצִיב *n'tsiybh*, a pillar, a garrison, a military station, Ge. 19. 26; 1 Sa. 10. 5; 2 Sa. 8. 14, from the root נָצַב *natsábh*, to put, to place, to fix, to establish, 1 Sa. 22. 9; 1 Ki. 9. 23; Ps. 74. 17; Na. 2. 8.

A town in the tribe of Judah, which Robinson says is now called Beit Nüsib. The city of *Nisibis* was similarly named; so the Ethiopic ተስብ *planta*, etc. Occurs Jos. 15. 43.

**NIBHAZ**, נִבְחָז *Nibhház*, *Ἐβλαζέρ*, *Nebahaz*.

"Lord of darkness," i.e. the evil demon (from the Syriac), if we allow the identification of נִבְחָז as in the books of the Sabæans, with נִבְחָז. "According to the Hebrew interpreters, [this idol] had the figure of a dog; in this they probably make a conjecture, deriving it from the root נָבַח, although there are actually some traces of the worship of an idol in Syria in the form of a dog, see Inkeii Dissert. de Idolo Nibehas in ejus Dissert., Bremæ 1749, editis, p. 143, seqq." Ges.

An idol of the Avites. It is very uncertain what it was. Dr. Adam Clarke says: "This is supposed to be the same as the Anubis of the Egyptians; and was in form partly of a dog, and partly of a man. A very ancient image of this kind now lies before me: it is cut out of stone, about seven inches high; the body, legs, and arms, of a man; the head and feet of a dog; the thighs and legs covered with

scales; the head covered with a tiara; the arms crossed upon the breasts, with the fingers clenched. The figure stands upright, and the belly is very protuberant." It was worshipped in conjunction with Tartak, q. v. Occurs 2 Ki. 17. 31.

**NIBSHAN**, נִבְשָׁן *Nibhshán*, Ναφλαζών, Nebsan.

"Level and soft soil;" Niph. part. from נִשָּׁן *bashán*, vid. Bashan.

A town in the tribe of Judah. Occurs Jos. 15. 62.

**NIMRAH, NIMRIM**, vid. Beth-nimrah.

**NIMROD**, נִמְרֹד *Nimródh*, m. Νεβρώδ, Nemrod.

"Rebel," "to be rebellious;" inf. absol. Niph. from the root מָרַד *marádh*, to be rebellious, to be contumacious, Ge. 14. 4; to rebel against God, by worshipping idols, Jos. 22. 16; to oppose light, Job 24. 13.

The youngest son of Cush, the eldest son of Ham. The inspired historian introduces him as a "mighty one in the earth. He was a mighty hunter before the Lord, Wherefore it is said, כְּנִמְרֹד לְפָנַי יְהוָה *k'nimródh gibór tsáyidh liphnéy Y'hováh*, Even as Nimrod the mighty hunter before the Lord." It has been said that this last verse, and the four following, concerning this Cushite rebel, is a gloss, belonging to a period subsequent to the Hebrew occupation of Palestine, and some of them as late as the captivity. But this is a mere assertion erected on human conjectures, without demonstrative proofs. We are not surprised at the objections which infidelity makes against the 10th chapter of Genesis, called the Toldeth Beni Noah, and even against the whole revealed word of God; but we are surprised to see how easily some who are believers make admissions in its favour. The learned author of the Outlines of Assyrian History believes that, under the name of "Nimrod," Moses merely referred to the original colonists who peopled Assyria and Babylonia; since, as he says, that word is the regular passive participle of an Assyrian verb, and signifies "those who are found," or "the settlers." (Outlines of Assy. Hist. p. 17.) "The title is, in all probability, a disguised Semitic plural (*Nimrut*, from *Nimr*), and as *Nimr* is the special name of the hunting leopard, it may have been given to the Scyths by their Semitic neighbours, to denote their passion for the chase." (Ibid.) But to this assertion he states what seems to be a powerful etymological objection, namely, "that the word 'leopards' often occurs in the Assyrian inscriptions under the form of 𐎶𐎵 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 or 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶

that is, *Nimri*, whereas the ethnic title is written 𐎶𐎶𐎶 𐎶𐎶𐎶 *Namri*, so that, if the two words were identical in their origin, their connexion had been at any rate forgotten in later times." (Ibid.) On etymological grounds the assertion seems weak, but is infinitely more so when tried by the truthfulness and faithfulness of the unerring word of God. Besides, general tradition substantiates greatly the Mosaic account. Nimrod is called by various names, and is frequently mentioned under the title of Orion. This person is represented by Homer (*Odyssey*, *Λ*. 572) as of gigantic make, and continually in pursuit of wild beasts.

Τὸν δὲ μετ' Ὀρίωνα τελώριον εἰσενόησα  
Θήρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,  
Τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσι  
Χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἰὲν ἀαγές.

"Next I beheld Orion's towering shade,  
Chasing the savage race; which with wild fear  
Before him fled in herds. These he had slain  
Upon the cliffs and solitary hills.  
His arms a club of brass, massy and strong,  
Such as no force could injure."

This giant hunter was so famous among the race of Ham, that Bryant says (vol. i. 10) "the Cuthite colonies, which went westward, carried with them memorials of this their ancestor, and named many places from him: and in all such places there will be found some peculiar circumstances, which will point out the great hunter alluded to in their name." The Grecians generally styled him Νεβρώδ [*Pasch*. Ch. 36], Nebrod: hence places called by his name are expressed Nebrod, Nebrodes, Nebrissa. In Sicily was a mountain Nebrodes, called by Strabo in the plural, τὰ Νεβρωδῆ ὄρη [*Strab*. 1. 6, p. 421]. It was a famous place for hunting, and for that reason had been dedicated to Nimrod. The poet Grätius takes notice of its being stocked with wild beasts:

"Cantatus Graiis Acragas, victæque fragosum  
Nebrodem liquere feræ."

*Gratii Cyneget.* v. 527.

And Solinus speaks to the same purpose: "Nebrodem damæ et hinnuli pervagantur." He adduces also many other instances, all tending to prove his love for the chase, for which he became proverbially famous, and hunters were very generally called after him.

Having obtained a powerful influence over his own race, the Hamites, who were like the race of Cain in the old world, wicked, lawless, and rebel-

lions, he probably led them eastward till they came to the plain in the land of Shinar, where he erected his kingdom, the first after the deluge; the beginning of which was Babel or Babylon, Erech, Accad, and Calneh. This is agreeable to Sanchoniathon, who mentions all his attributes. (Pasch. Ch. 18.) Νεβρώδ ὁ κυνηγὸς, καὶ γίγας ὁ Αἰθίοψ—Τούτῳ τῷ Νεβρώδ τὴν βασιλείαν Βαβυλῶνος τὸν κατάκλυσμον ἢ θεία γραφὴ ἀνατίθησι. "Nimrod, the great hunter, the giant, the Ethiopian: this Nimrod the sacred writings make the king of Babylon after the deluge." He was the same with Alorus, the first king of Babylon, and a son of Cush, as the same author informs us. (Ibid. p. 33.) Παρὰ μὲν Χαλδαίοις πρῶτος ὁ ἄρξας αὐτῶν Ἀλώρος; and he is styled by Berosus, Χαλδαίος, i. e. one of the Cushdim or Chaldeans. Not being content to exercise a tyrannical dominion over those who had revolted from God to his rule, he commenced a war against the Shemites, and drove Asshur out of his dominions. Thus early was the desire for conquest and universal government developed in this first postdiluvian king. But ungodly ambition seldom stops at one sin; so this presumptuous king, having set at nought the laws of man, defies those of God. Hence he attempted to found a universal religion—the worship of fire; for the author of the Paschal Chronicle says, Οὗτος [i. e. Nimrod] διδάσκει Ἀσσυρίους σέβειν τὸ πῦρ, "He taught the Assyrians to worship the fire;" and in another place, he says, "that he cast Abram into the fire for refusing to worship it, but the Lord God miraculously delivered him from it." As the Patriarchal religion was first authoritatively corrupted at Babylon by this postdiluvian apostate, so was Christianity first authoritatively corrupted at Rome under the Popes. Because of this sin, the king of Babylon was called "Nimrod;" and the city where he reigned, "*Babylon the great, the mother of harlots and abominations of the earth.*"

After his death he was deified by the Babylonians, and worshipped under the name of Bel, or Baal. They called him Bel from his dominion, but Holy Scripture knows him only as Nimrod, because of his rebellion against God. He was also worshipped under the title of Orion; and, in fact, the constellation is only known in Arabic astronomy to the present day as *El Jabbar*, or "the Giant," the especial epithet of Nimrod.

Bryant (vol. i. 10) identifies him with Alorus, and that he was a mighty hunter. He says: "His history is plainly alluded to under the character of Alorus, the first king of Chaldea [Euseb. Chron. p. 5, ex

Apollodoro]; but more frequently under the title of Orion." In the following place it is used metonymically of the land of his birth, Mi. 5. 6. (B. C. 2218.) Occurs Ge. 10. 8, 9; 1 Ch. 1. 10.

**NIMSHI**, נִשְׁמִי *Nimshiy*, m. Ναμεσί, Namsi.

"Selected," "drawn out" of the Lord; part. Niph. for נִשְׁמָה *nimshéh*, from the root נִשְׁמַשׁ *masháh*, to draw out (vid. Moses), and *yodh*, the sign of the Divine name, vid. Jehovah.

The father of Jehoshaphat, and grandfather of Jehu, king of Israel. (B. C. 950.) Occurs 1 Ki. 19. 16; 2 Ki. 9. 2, 14, 20; 2 Ch. 22. 7.

**NINEVEH**, נִינְוֵה *Niynehé*, Νενεῖ, Niniven.

"Offspring's habitation;" or "habitation of Ninus" (*Nini habitaculum*, Sim.); a comp. of the appell. נִינְוֵה *niyn*, offspring, progeny, Ge. 21. 23; Job 18. 19, from the root נִין *nun*, vid. Nun, and נִינְוֵה *n'veh*, the constr. of נִינְוֵה *navéh*, m., Ex. 15. 13, a habitation, vid. Naioth.

An Assyrian city, and one of the oldest in the world. Some are of opinion that it was founded by Nimrod, and not by Asshur, as our version has it (Ge. 10. 11), and so, following the Chaldee paraphrast, and the margin of our Bibles,—“Out of that land he, i. e. Nimrod, went forth and builded Nineveh” (De terra illa egressus est in Assyriam, Onkelos); and thus, not only driving Asshur out of his Assyrian possessions, but founding cities to check his attempts to regain them. This city was called by the Greeks and Romans, Ninus; and they assert that a person of that name was the builder, who was the son of Belus, i. e. Nimrod. If Nimrod built Nineveh, Ninus, perhaps, embellished and enlarged it: hence both may be regarded as the builders. There are various opinions among the ancients, as among the moderns, not only respecting the founder, but also as to the locality, and, indeed, the number of cities bearing the name. Some assert that the city of Genesis was situated on the west bank of the Tigris, and that Mosul is built on or near the site of the old city. Ancient historians and geographers, together with Scripture and tradition, and more especially the discoveries of Mr. Layard, prove that the city of the kings and prophets of Israel was situated on the eastern bank of the river Tigris. Strabo says, that Nineveh stood between the Tigris and the Lycus, or Great Zab, near the junction of these rivers; and Ptolemy places it on the Lycus: all of which are sufficient to identify the ruins of Nimrud discovered by Mr. Layard.

But again, Ctesias and Diodorus Siculus, represent it as situated on the river Euphrates. "Nay," says Bishop Newton (on the Prophecies, 136), "authors differ not only from one another, but also from themselves. For the learned Bochart hath shown that Herodotus, Diodorus Siculus, and Ammianus Marcellinus, all three speak differently of it,—sometimes as if it was situated upon the river Tigris, and sometimes as if it was situated upon the river Euphrates. So that to reconcile them with themselves and with others, it is supposed by Bochart [Boch. Phaleg. lib. iv. cap. 20, col. 248] that there were two Ninevehs, and by Sir John Marsham that there were three:—the Syrian upon the river Euphrates; the Assyrian upon the river Tigris; and a third built afterwards upon the Tigris by the Persians, who succeeded the Parthians in the empire of the east in the third century after Christ; but whether this later Nineveh was built in the same place as old Nineveh is a question that cannot be decided. Lucian, who flourished in the second century after Christ, affirms that 'Nineveh was utterly perished, and there was no footstep of it remaining, nor could you tell where once it was situated.' And the greater regard is to be paid to Lucian's testimony, as he was a native of Samosata, a city upon the river Euphrates; and coming from a neighbouring country, he must in all likelihood have known whether there had been any remains of Nineveh or not." Modern discovery certainly establishes the fact, that the Nineveh of the Assyrian kings, mentioned in Scripture, was on the eastern bank of the Tigris: but here again the chief authorities do not appear to agree, whether the ruins discovered are the remains of one city or of several. This being so, and considering that we are only learning the cuneiform alphabet, it may be wise to suspend our judgment until we are better acquainted with the Assyrian language, and greater masters of those historical records which have been so wonderfully brought to light: although the following fact may incline us to conclude that, since the great ruins of Nimrud, Karamless, Khursabad, and Koyunjik stand at the four angles of a perfect parallelogram, whatever may have been their several names originally, they were all known at one period by the name of Nineveh, the city which heard the prophet Jonah.

It was "an exceeding great city" (Jon. 1. 2; 3. 2, 3), and was of "three days' journey," that is, it was a journey of three days round it. Diodorus Siculus asserts that "the whole circuit of Nineveh was four hundred and eighty furlongs, or rather

more than sixty miles, which would be three days' journey, if we allow, according to the common computation, twenty miles a day for a foot traveller. It was not only great from its compass, but also for its buildings. Diodorus says, that "its walls were one hundred feet high, and so thick that three chariots were able to drive abreast upon them; and that there were also no less than one thousand five hundred towers built in the walls at proper distances, of two hundred feet high." (Diod. Sic. lib. ii. 65, Ed. Steph.) But notwithstanding the vastness of its size, and the great height of its walls, it was doomed to destruction because of the wickedness of its inhabitants.

The prophet Jonah, the first of the minor prophets, was commanded to go and preach unto it, and "he cried, and said, Yet forty days, and Nineveh shall be overthrown." But the Lord averted the judgment, because the Ninevites repented at the preaching of Jonah, and also because there were in it, more than six score thousand persons "that could not discern between their right hand and their left," i. e. little children; which would make the inhabitants, according to the usual computation, under seven hundred thousand. Though they repented at the preaching of Jonah, their repentance was not of long duration; hence the prophecies of Nahum, and also Zephaniah, which foretel not only its destruction, but even the manner in which it would be destroyed: and these were fulfilled to the letter.

It was destroyed by the Medes and Babylonians. Nabopolassar, father of Nebuchadnezzar, and the first Chaldean monarch, having made Babylon independent of Assyria, took Nineveh in the thirteenth year of his reign, and utterly destroyed it, being greatly assisted in the undertaking by the army of the Medes. If the promise of Herodotus had been fulfilled, of writing an account of the taking of Nineveh, and a history of the Assyrian kings, it would in all probability have been of great service in illustrating the sacred Scriptures, especially several passages of the prophet Nahum. We can, however, in some measure supply this loss from the writings of Diodorus Siculus, lib. ii. p. 80, Ed. Steph., p. 113. He says: "There was an old prophecy, that Nineveh should not be taken till the river became an enemy to the city. And in the third year of the siege, the river being swollen with continual rains, overflowed every part of the city and broke down the wall for twenty furlongs; then the king, thinking that the oracle was fulfilled, and the

river become an enemy to the city, built a large funeral pile in the palace, and, collecting together all his wealth and his concubines and eunuchs, burnt himself and the palace with them all; and the enemy entered at the breach that the waters had made, and took the city." Nahum had prophesied (1. 8) that the Lord, "with an overflowing flood would make an utter end of it," which was literally fulfilled. Again (2. 13), "Behold, I am against thee, saith the Lord, and I will burn her chariots in the smoke, and the sword shall devour thy young lions, and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard." Seeing these things are so, we cannot but acknowledge, "Verily there is a God who judgeth the earth." Occurs Ge. 10. 11, 12; 2 Ki. 19. 36; Is. 37. 37; Jon. 1. 2; 3. 2, 3, 4, 5, 6, 7; 4. 11; Na. 1. 1; 2. 8; 3. 7; Zep. 2. 13.

**NISROCH**, נִסְרוֹךְ *Nisrôkh*, Μεσεράχ, Nesroch.

"Eagle," "great eagle;" i. e. the sun under the emblem of an eagle. "From the Phœnicio-Semitic <sup>5</sup>נִסְר, and the syllable אֵךְ, which, in Persian, is intensive; like نَا بَنَكْت most splendid; فرناك (Φαρνάκης), most magnificent," Ges.; compare also the Chaldaic and Syriac root נִסְר.

A chief idol-god of the Assyrians, and worshipped by Sennacherib, who was slain in his temple. It was the sun, worshipped under the monstrous form of a man with the head of an eagle; the human form was used to represent deity, and an eagle's head to signify what deity was intended, the eagle being a sun-bird. What ingenious folly! "On the earliest Assyrian monuments, one of the most prominent sacred types is the eagle-headed or vulture-headed human figure. Not only is it found in colossal proportions on the walls, or guarding the portals of the chambers, but it is also constantly represented amongst the groups on the embroidered robes. When thus introduced, it is generally seen contending with other mythic animals, such as the human-headed lion or bull; and in these contests it appears always the conqueror. It may hence be inferred that it was a type of the supreme deity, or one of his principal attributes. A fragment of the Zoroastrian oracles preserved by Eusebius declares that 'God is he that has the *head of a hawk*. He is the first, indestructible, eternal, unbegotten, indivisible, dissimilar; the dispenser of all good; incorruptible; the best of the good, the wisest of

the wise; he is the father of equity and justice, self-taught, physically perfect, and wise, and the only inventor of sacred philosophy.' This figure may also be identified with the god Nisroch, in whose temple Sennacherib was slain by his two sons; for the word Nisr signifies, in all the Semitic languages, an eagle. Sometimes the head of this bird is added to the body of a lion. Under this form of the Egyptian hierarcho-sphinx it is the victor in combats with other symbolical figures, and is frequently represented as striking down a gazelle or wild goat. It also closely resembles the gryphon of the Greek mythology, avowedly an eastern symbol, and connected with Apollo, or with the sun, of which the Assyrian form may have been an emblem. It may be inferred that the Greeks derived their mythical figures from the Assyrians." (Layard, *Nin.* vol. ii. 458.) Occurs 2 Ki. 19. 37; Is. 37. 38.

**NO**, נֹ נֹ, Διοσπόλις, Alexandria.

"Temple," "portion;" "habitation or temple," if derived from the Heb. root נָחַךְ *naáh*, to sit, to dwell, Ps. 9. 5; but as it is an Egyptian word, it is proper to derive it from that language. The LXX. have translated it, Na. 3. 8, μερίς, a portion, from the Egyp. *HOX*, a measuring line, and a portion measured out, in connection with the sun-god Ammon.

Diospolis, or the "city of Jupiter," is the same as Thebes, an Egyptian city, situated on the river Nile. It is remarkable from its ruins. It surpassed all other cities for the magnificence of its temples, obelisks, and statues, and had a hundred magnificent gates. It was laid waste by the Assyrians, according to the words of Nahum the prophet, who, in his book (3. 8), writes it fully, נֹ-אֲמֹן *No'-Amón*, No-Amon, which the LXX. translate, μερίδα Ἀμμών, i. e. the portion of Ammon, or dedicated to the sun, vid. Ham. Occurs Je. 46. 25; Eze. 30. 14, 15, 16.

**NOADIAH**, נֹעֲדִיָּה *Noadhyáh*, m. and f. Νωαδία, Noadaia.

"Met with of the Lord," i. e. to whom the Lord manifested himself; a comp. of the Niph. of the root נָעַד *yaád*h (vid. Iddo, No. 3), and יָה *Yah*, vid. Jehovah.

(1) The son of Binnui, a Levite. (B.C. 457.) Occurs Ezr. 8. 33.

(2) A false prophetess, who prophesied falsely against Nehemiah. Similar to this name are the Greek and Roman, *Apollophanes*, *Diophanes*, *Hero-*

*phanes, Theophanes, Theophanius, Zenophanes*, etc. (B.C. 445.) Occurs Ne. 6. 14.

**NOAH** (No. 1), נֹחַ *Nóahh, Nôe, Noe*.

“Rest,” “comfort” (*requies*, St. Jer.); the same as the appell. נֹחַ *nóahh*, and נֹחַ *nóahh*, *rest, comfort*, Es. 9. 16, 17, 18, from the root נָח *núahh*, vid. Manoah.

The son of Lamech, of the line of Seth. Lamech foresaw that his son would be a blessing to the world, not only in the rest and comfort he would give by his improvements in husbandry, and his invention of wine, but also in a spiritual sense, since mankind would be preserved in him, and the true and only Saviour of man would proceed from him, of whom he was an eminent type; for Jesus Christ is the true Noah, the only giver of rest, and the only source of true consolation. On the interpretation of this name, Theoph. ad Autolcy. 1. 3. p. 391, has these words: Νῶε Ἐβραϊστί δὲ διερμηνεύεται τῇ Ἑλλάδι γλώσσῃ Ἀνάπαυσις. Hence Lamech, with a prophetic reference to these circumstances, called his name Noah, saying, Ge. 5. 29:—

זֶה יְנַחֵמְנוּ  
מִכָּעֲשָׁנוּ  
וּמִכָּעֲבֹן יָדֵינוּ  
מִקְהָאֲדָמָה  
אֲשֶׁר אָרְרָה יְהוָה:

‘This shall comfort us  
From our labour,  
And from the sorrowful toil of our hands;  
From the ground,  
Which the Lord hath cursed.”

The world, in his days before the flood, “was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.” “But Noah was a just man, and perfect in his generation, and Noah walked with God, and he found grace in the eyes of the Lord;” therefore he commanded him to make an ark of gopher wood, for the preservation of himself and family from the deluge of waters which were then gathering for the destruction of the world.

For one hundred and twenty years Noah proceeded with the ark of gopher wood, according to

the command of God, and also preached repentance to the inhabitants of the old world; but it was all to no purpose. They continued to do wickedly, and sin against God. They refused to believe that God would fulfil his word, and “they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark; and knew not until the flood came, and took them all away” (Matt. 24. 38, 39). May we, the present inhabitants of the earth, learn from that awful judgment to fear God, lest the words of the Saviour should be fulfilled in ourselves, “So shall also the coming of the Son of man be.” The awful defecation of the world before the flood may be inferred from the fact that, although the church of God was limited to the family of Noah, yet even in the bosom of one of his own sons, that is, Ham, lurked the seeds of antediluvian idolatry, which afterwards spread throughout the world. When the long-suffering of God was exhausted, “the Lord said to Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.” Then “Noah went in, and his sons, and his wife, and his sons’ wives with him, into the ark, because of the waters of the flood.” And when “the Lord had shut him in,” he broke open the fountains of the great deep below, and opened the windows of heaven above, and suspending his restraining power over the elements of nature, he allowed them to rush headlong into horrid confusion, to the utter destruction of nature and man. “And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth.” (Ge. 7. 17.) The ark of gopher wood, by the unseen hand of God, was borne in safety on the face of the raging waters; and if it had been only an ark of bulrushes, like the ark of Moses on the waters of the Nile, it would have been as safe; because it would have been the ark containing his Church. The arkite Church in that world of confusion was a type and a symbol of the Church of Christ, which in every period has been made the sport of the beggarly elements of this world; but there is consolation in believing that the salvation of that patriarchal Church, is a proof of the indestructibility of the Church of God from the beginning of the world to the end of time.

Noah, soon after his death, was deified in Assyria, and called *Anu* (the same as the “Oannes” of Berosus), which frequently occurs in the composition of names; e. g. *Anobret*, “beloved of Anu,” the nymph mentioned by Sanchoniathon; and *Telani*,

"hill of Anu," the native place of the Assyrian monarchs. Recent discoveries in Assyria have thrown great light upon this subject. Col. Rawlinson says (Outlines of Assyr. Hist. 1), speaking of the ruins of the city of Niffer, it "was named *Tel Anu*, from the god *Anu*, who was worshipped there, and who was no other, as it would seem, than the patriarch Noah deified; for Noah is still worshipped by the Sabeans of the neighbouring parts under the name of *Anukh*, and Berosus describes the fish-god Oannes, who came up from the sea, and first civilized mankind, and who has thus been frequently identified with Noah, in terms which are applicable to the god *Anu*, as he is depicted on the walls of the palace of Sennacherib at Nineveh. Histæus alludes, perhaps, to this worship of Noah at Niffer and Senkereh, in the curious notice he has left of the preservation of the relics of Jupiter Eunalis by the people of Senaar, in the land of Babylon." The same author in his notes of the Early History of Babylonia (p. 17, note), speaking of the Babylonian and Assyrian mythology, says: "I must also notice, in regard to the traditions of Berosus, that his Xisuthrus is, I think, to be recognised in the god

→| →→→ →→| →→| which name, on the Tiglath Pileser Cylinder, replaces the ordinary →| →→| or →| →→→| →→|. I read the two names doubtfully as *Sisirsu* and *Nuha* (Noah). That the god in question represents the Greek Neptune is at any rate almost certain; he was worshipped on the seashore, and ships of gold were dedicated to him. His ordinary title is →→→. →→| →→| 'King . . . ;' and the latter word is explained in the vocabulary as →→| →→| sing.; →→| →→| plural; that is, *apzu*, which may be allied to *Πος* in *Ποσειδών*, as it is also joined with *nun*, 'a fish' (→→| →→| or →→|). His other epithets are—→→| →→|—→→|, *sar marrat*, 'king of the sea,' and →→| →→| →→|, probably 'god of the ship or ark.' Other titles I cannot explain, but they seem to be connected with the traditions of the biblical Noah."

There is much to be learned from the life of this wonderful man, so eminent for his obedience, and righteousness, and faith. "By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith." (Heb. 11. 7.) Although the Lord has promised that he will no

more destroy the earth with a flood, yet we know that, in the end of this dispensation, the world will be destroyed by fire, and that too when men least expect it, as it was in the days of Noah; for "the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." (2 Pe. 3. 10.) Knowing what has been, and seeing that all these things shall be dissolved, may we be delivered from the wrath of God by being in the ark of Christ's church; and being steadfast in faith, joyful through hope, and rooted in charity, may we so pass the waves of this troublesome world, that finally we may come to the land of everlasting life, through Jesus Christ our Lord. Amen. (B.C. 2948 to 1998.) Occurs Ge. 5. 29, 30, 32, 32; 6. 8, 9, 9, 9, 10, 13, 22; 7. 1, 5, 6, 7, 9, 9, 11, 13, 13, 13, 15, 23; 8. 1, 6, 11, 13, 15, 18, 20; 9. 1, 8, 17, 18, 19, 20, 24, 28, 29; 10. 1, 32; 1 Ch. 1. 4; Is. 54. 9, 9; Eze. 14. 14, 20.

**NOAH** (No. 2), נֹחַ *Noáh*, f. *Nová*, Noa.

"Motion," "wandering" ("motus, quem Græce significantur σάλον vacant," St. Jer.; "commotio, vagatio," Sim.); from the root נָח *núh*, to move to and fro, to wander, to shake, to wag the head, Is. 24. 20; Am. 4. 8; Na. 3. 12; Ps. 22. 8.

The second daughter of Zelophehad, born, as some conjecture, during the wanderings of the Israelites in the desert. (B.C. 1470.) Occurs Nu. 26. 33; 27. 1; 36. 11; Jos. 17. 3.

**NOB**, נֹב *Nobh*, Νοβᾶ, Nobe.

"High place;" from נָבַח *nóbheh*, vid. Ishbi-benob.

A sacerdotal city in the tribe of Benjamin, near which the army of Sennacherib was destroyed. Occurs 1 Sa. 21. 1; 22. 9, 11, 19; Ne. 11. 32; Is. 10. 32.

**NOBAH**, נֹבַח *Nóbhahh*, m. Ναβαύ and Ναβῶθ, Nobe.

"A barking," "a loud voice" (according to St. Jer. and Chytr. "latrans." Sim. says, "voce vehemens, qui est voce valida et quasi reboante, ut Arab. nobachon (rad. Heb. latravít, Arab. fremuit), vel

idem est cum Arab. نُبُوح *multitudo, turba*, it. gloria"); from נָבַח *nabháhh*, to bark, Is. 56. 10; לֹא יִבְלֶה לְנֹבַח *lo yukhlú linbóahh*, "They cannot bark." Only used once.

A Manassite, who took the city of Kenath. This man is nowhere else mentioned, but no doubt he was eminent for his valour, an evidence of which

was the taking of the city of Kenath, which he called after his own name; but in after times its ancient name reverted back to it, for Pliny called it Canatha, by which name St. Jerome says it was known in his day. Its situation was in Trachonitis. (B. c. 1452.) Occurs Nu. 32. 42, 44; Ju. 8. 11.

**NOD**, נֹד *Nodh*, Ναδ, —profugus.

"Wandering," "vagabond" (*vagatio*, Sim.); the same as the appell. נֹד *nodh*, *flight, exile*, Ps. 56. 9, from the root נָדַד *nudh*, *to wander, to be a fugitive, to lament, to move the head*, Ge. 4. 12; Je. 22. 10; 48. 27.

The land whither Cain fled after the death of Abel; and it was so denominated from his being a vagabond in it, when he fled from the presence of the Lord. Oriental geographers generally consider this land of exile was in Chusistan. Occurs Ge. 4. 16.

**NODAB**, נֹדָב *Nodhábh*, Ναδαβάλων, Nodab.

"Nobility," from the root נָדַב *nadhábh*, vid. Abinadab.

A son of Ishmael. (B. c. cir. 1300.) Occurs 1 Ch. 5. 19.

**NOGAH**, נֹגַהּ *Nogháh*, Ναγαί, Noge.

"Shining splendour;" the same as the appell. נֹגַהּ *nogháh*, *shining splendour, of fire, of the sun, of the moon, of the glory of God*, Is. 4. 5; 2 Sa. 23. 4; Is. 60. 19; Eze. 10. 4; from the root נָגַהּ *nagháh*, *to shine, to illuminate, to cause to shine*, Job 22. 28; Is. 13. 10; Ps. 18. 29.

A son of David, born to him in Jerusalem. (B. c. 1030.) Occurs 1 Ch. 3. 7; 14. 6.

**NON**, vid. Nun.

**NOPH**, vid. Memphis.

**NOPHAH**, נֹפַח *Nóphahh*, LXX. om., Nophe.

"A blast," a place through which the wind blows (*sufflans vel suspirans*, St. Jer.); from the root נָפַח *napháh*, *to blow, to blow upon, to disperse*, Eze. 37. 9; Hag. 1. 9.

A city of the Moabites, subsequently possessed by the Ammonites, and afterwards by the Israelites: it was allotted to the tribe of Manasseh. Occurs Nu. 21. 30.

**NUN**, נֵן *Nun*, m. Ναῦ, Nun.

"Fish," i. e. proliferation; from the root נָן *nun*, *to sprout, to put forth, to flourish*, Ps. 72. 17. Hence נֵן *nyn*, *progeny*; and also נָנָה *nuná*, Syr. and

Chal. a fish, so called from its being so wonderfully prolific.

The father of Joshua, the successor of Moses as the leader of the Israelites. His son was faithful, brave, and holy; therefore God advanced him to be captain over his people Israel, and made him an eminent type of Christ, vid. Joshua. (B. c. 1492.)

#### OCCURRENCES.

Exodus 23. 11.	Joshua 1. 1 - 2. 1, 23 - 6. 6 - 14. 1 -
Numbers 11. 28 - 12. 8, 16 - 14. 6, 20,	17. 4 - 19. 49, 51 - 21. 1 - 24. 29.
38 - 26. 65 - 27. 18 - 32. 12, 28 - 34. 17.	Judges 2. 8.
Deuteronomy 1. 38 - 31. 23 - 32. 44	1 Kings 16. 34.
- 34. 9.	Nehemiah 8. 17.

## O

**OBADIAH**, עֲבַדְיָה *Obhadhydh*, masc. Ὀβδίας, Obdia.

"Servant of the Lord;" a comp. of the segholite appell. עֲבַד *ebhedh*, *a servant* (vid. Ebed), and יָה *Yah*, vid. Jehovah.

(1) A son of Izrahiah, a descendant of Issachar. (B. c. cir. 1500.) Occurs 1 Ch. 7. 3.

(2) A Gadite captain, who joined David at Ziklag. He was the second in command. (B. c. 1058.) Occurs 1 Ch. 12. 9.

(3) The father of Ishmaiah, overseer of the tribe of Zebulun under David. It is written with *vav* final. (B. c. 1040.) Occurs 1 Ch. 27. 19.

(4) The governor of the house of king Ahab, and a man who feared the Lord greatly. He preserved a hundred prophets from the deadly persecutions of the wicked Jezebel, by hiding them in caves, where he fed them with bread and water. It is written עֲבַדְיָה *Obhadhyáhu*, with *vav*. (B. c. 916.) Occurs 1 Ki. 18. 3, 3, 4, 5, 6, 7, 16.

(5) One of the princes of Judah, whom Jehoshaphat sent with Levites, to instruct his people in the law. (B. c. 916.) Occurs 2 Ch. 17. 7.

(6) A son of Azel, a descendant of Jonathan, the son of Saul. (B. c. 860.) Occurs 1 Ch. 8. 38; 9. 44.

(7) A Levite, an overseer of the workmen of the temple under king Josiah. Written with *vav* final. (B. c. 634.) Occurs 2 Ch. 34. 12.

(8) A descendant of Zerubbabel. (B. c. 500.) Occurs 1 Ch. 3. 21.

(9) A son of Jehiel, a descendant of Joab. (B. c. 457.) Occurs Ezr. 8. 9.

(10) A son of Shemaiah. (B. c. 445.) Occurs 1 Ch. 9. 16.

(11) One of the covenanters in the time of Nehemiah. (B. c. 445.) Occurs Ne. 10. 5.



(12) A Levite porter of the house of the Lord. (B.C. 445.) Occurs Ne. 12. 25.

**OBAL**, עֹבָל *Obhál*, עֹבָל, Ebal.

"Stripped," or "bare of leaves," says Ges., from

עָבַל *abhál*, unused root, Arab. عَبَلَ *to strip a tree of leaves*; Med. E and O, to be thick, robust; hence Sim. says, "*crassissimus, pinguis* (rad. Arab. עָבַל *crassus, pinguis fuit*). And so Hill. "*crassitudinem adeptus*."

A son of Joktan, whom Bochartus thinks settled in Arabia Troglodytica, where we meet with many names like his. (B.C. 2190.) Occurs Ge. 10. 28.

**OBED**, עֶבֶד *Obhédh*, m. 'Ωβήδ, Obed.

"Serving," namely, God; the part. pres. from the root עָבַד *abhád*, vid. Ebed.

(1) A descendant of Sheshan. (B.C. 1380.) Occurs 1 Ch. 2. 37, 38.

(2) The son of Boaz by Ruth, and the father of Jesse the Bethlehemite. (B.C. 1300.) Occurs Ru. 4. 17, 21, 22; 1 Ch. 2. 12, 12.

(3) One of David's heroes. (B.C. 1048.) Occurs 1 Ch. 11. 47.

(4) A son of Shemaiah, and grandson of Obed-edom. (B.C. 1000.) Occurs 1 Ch. 26. 7.

(5) A captain, whom Jehoiada called to aid him in placing Joash on the throne of his father David. (B.C. 878.) Occurs 2 Ch. 23. 1.

**OBED-EDOM**, עֶבֶד אֶדוֹם *Obhédh Edhóm*, m. 'Αβεδδαρά, Obededom.

"Serving Edom" (*servivit Edom*, Sim.); a comp. of the part. pres. from the root עָבַד *abhád* (vid. Ebed), and אֶדוֹם *Edhóm*, vid. Edom.

A Levite, son of Jeduthun, otherwise known as the Gentile. He was so called because he was born during the conquest of the Idumæans. In his house the ark of God rested for many years, therefore God blessed him and his house. It was removed to Jerusalem by David. (B.C. 1050.) Occurs 2 Sa. 6. 10, 11, 11, 12, 12; 1 Ch. 13. 13, 14, 14; 15. 18, 21, 24, 25; 16. 5, 38, 38; 26. 4, 8, 8, 15; 2 Ch. 25. 24.

**OBIL**, אוֹבִיל *Obhíyl*, m. 'Αβιάς, Ubil.

"Overseer of camels" (*pastor camelorum*, Sim.); like the Arab. أَوْبَال and أَبِيل from أَبِل camels.

An Ishmaelite, who was the overseer of the camels in the reign of Solomon. The imposition of names from the circumstances of life was a very ancient practice among heathen nations, as of the Greeks and Romans. Οἱ πλείστοι τῶν παλαιῶν ἐτίθεσαν προ-

ληπτικῶς τὰς ὀνομασίας τοῖς παισὶν, ἀφ' ὧν ἔμελλον οἱ παῖδες ἐπιτηδεύειν πραγμάτων. (Eustathius, in Hom. Iliad.) Such names were, *Agaso, Agricola, Arator, Armentarius, Bubulcus, Caprarius, Fullo, Pictor*, etc. (B.C. 1015.) Occurs 1 Ch. 27. 30.

**OBOTH**, אוֹבוֹת *Obhóth*, f. pl. 'Ωβώθ, Oboth.

"Pythones," "Πυθῶνες," "oracular serpents," "familiar spirits;" plur. of the appell. אוֹבָה *obh*, a bottle, a soothsayer, an invoker of the dead, one possessed with the devil, Job 32. 19; 1 Sa. 28. 7; Le. 20. 27, from אוֹבָה *obh*, unused root.

The thirty-seventh mansio or station of the Israelites in the desert. This word, as an appellative, is generally rendered by the LXX. ἐγγαστρι-*μύθοι*, familiar spirits, or ventriloquists, because the magician or witch, being possessed with an evil spirit, spoke as out of a bottle, with inflated belly. The witch of Endor, who had a familiar spirit, is called אוֹבָה *Obh*, and is interpreted Pythonissa; and, also, the woman in the Acts (16. 16), is said to have one of these spirits; ἔχουσιν πνεῦμα Πύθωνος, "possessed with a spirit of Python," or spirit of divination. It is said by some that the Israelites worshipped here a Python or soothsaying demon, in imitation of the surrounding nations: hence God plagued them. Python is the name of that monstrous serpent feigned to be killed by Apollo, whence he was called Pythian, under which title he gave out his oracles at Delphi. Abaddon is the same, who is called the angel of the bottomless pit. St. Jerome says on this place:—"Tricesima septima mansio vertitur in magos sive pythones, vel secundum verba Helvi lagenas grandes, quæ cum musto plenæ fuerint, absque spiramine illico dirumpuntur, Pugnaverunt magi contra Moysen et Aaron: et à muliere, quæ erat in Endor et habebat juxta Septuaginta interpretes spiritum pythonem, juxta Hebræos magum, regi Israël illuditur. Multæ sunt præstigiæ, innumerabiles laquei. quibus animæ capiuntur humanæ; sed nos dicamus, in Domino confidentes: *laqueus contritus est: et nos liberati sumus: Et si ambulavero in medio umbræ mortis non timebo mala, quoniam tu mecum es: Cadent à latere nostro mille, et decem millia à dextris nostris: non timebimus ab incursu et dæmonio meridiano, sed obturbimus aures nostras ne audiamus voces incantantium, et Sirenarum carmina negligamus. Post imaginem Dei, quæ in cordis ratione monstratur, et confessio-nem fidei, quæ ore profertur, consurgunt serpentes, et artes maleficæ ad bella nos provocant. Sed nos qui habemus pretiosissimum thesaurum in vasis fictilibus, quæ frangi possunt, ita ut quædam vix testa*

remanserit, in qua hauriri aquæ pusillum, omni custodia circumdemus cor nostrum." Occurs Nu. 21. 10, 11; 33. 43, 44.

**OCRAN**, עֲכָרַן *Okhrán*, m. Ἐχράν, Ochran.

"Troubled" (*conturbatio* (matris) *magna*, Sim.); from the root עָכַר *akhár*, to disturb, to bring evil upon, to be troubled, Ju. 11. 35; Ge. 34. 30; Ps. 39. 3.

The father of Pagiel, the prince of the tribe of Asher. (b.c. 1491.) Occurs Nu. 1. 13; 2. 27; 7. 72, 77; 10. 26.

**ODED**, עֹדֶד *Odhédh*, m. Ὀδῆδ, Oded.

"Setting up," "established;" from the Pilel of the root עָדַד *udh*, vid. Adah.

(1) A prophet, and father of Azariah the prophet, in the time of Asa, king of Judah. (b.c. 941.) Occurs 2 Ch. 15. 1, 8.

(2) A prophet of Israel in the time of Pekah the son of Remaliah, whom he reproved for the massacre of the men of Judah. (b.c. 741.) Occurs 2 Ch. 28. 9.

**OG**, עֹג *Ogh*, m. Ὠγ, Og.

"A furrow," i. e. as long as a furrow; as Simonis says, "*sulcus*, ut Chald. עֹנִית, i. e. *longus* ad magnitudinem *sulci*."

The king of Bashan. Og was the last king of the Amorites, and was one of the Rephaim, or race of the giants. In De. 3. 11, Moses gives an account of his bedstead: "For only Og king of Bashan remained of the remnant of the giants; behold, his bedstead was a bedstead of iron; nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man." (vid. Rabbah.) Clarke says on this verse, "Allowing the bedstead to have been one cubit longer than Og, which is certainly sufficient, and allowing the cubit to be about eighteen inches long (for this is, perhaps, the average of the *cubit of a man*), then Og was twelve feet high. This may be deemed extraordinary, and perhaps almost incredible; and therefore many commentators have, according to their fancy, *lengthened* the *bedstead* and *shortened* the *man*, making the former one third longer than the person who lay on it, that they might reduce Og to six cubits; but even in this way they make him at least *nine feet high*." The Rabbins have many fabulous accounts of him; some of the Talmudical accounts pretending that he was several miles high, and that when he lay in his cradle he was nine cubits long. But the Jewish Rabbins are not the only persons who made use of such extravagant hyperbolical expressions, for

Homer makes Tityon, when he was dead, to have lain stretched out upon (not nine cubits, but) nine acres of ground.

— ἐπ' ἐννέα κείτο πέλεθρα.

We see men sometimes, even in our own day, of enormous magnitude; but Og was one of that particular race of giants which have been extinct nearly three thousand years; hence we cannot refuse to believe the Mosaic account of this giant, drawn from his bedstead of iron. On this subject, Bishop Watson says (Apology in Answer to Paine, p. 34), "My philosophy teaches me to doubt of many things, but it does not teach me to reject every testimony which is opposite to experience. Had I been born in Shetland, I could, on proper testimony, have believed in the existence of the Lincolnshire ox, or the largest dray-horse in London, although the oxen and horses in Shetland had not been bigger than mastiffs." (b.c. 1452.) Occurs Nu. 21. 33; 32. 33; De. 1. 4; 3. 1, 3, 4, 10, 11, 13; 4. 47; 29. 7; 31. 4; Jos. 2. 10; 9. 10; 12. 4; 13. 12, 30, 31; 1 Ki. 4. 19; Ne. 9. 22; Ps. 135. 11; 136. 20.

**OHAD**, אָהַד *Ohadh*, m. Ὠδ, Ahod.

"Joining together;" from אָהַד *ahád*, unused root, i. q. אָהַד *ahhád*, vid. Ehud.

A son of Simeon. (b.c. 1700.) Occurs Ge. 46. 10; Ex. 6. 15.

**OHEL**, אֹהֶל *Ohel*, m. Ὠόλ, Ohol.

"Tabernacle;" the same as the appell. אֹהֶל *óhel*, a tent, a tabernacle, Ge. 9. 27; Ex. 26. 1, from אָהַל *ahál*, vid. Aholah.

A son of Zerubbabel. (b.c. 500.) Occurs 1 Ch. 3. 20.

**OMAR**, אֹמָר *Omár*, m. Ὠμάρ, Omar.

"Uppermost;" from the Hithpael of the root אָמַר *amár*, vid. Amariah.

A son of Eliphaz. Simonis says, "*Elatius elatus*, i. e. *valde elatus et excellens*; vel *continuo, magis magisque se efferens et crescens*, ejusdem originis cum appellat. אֹמֵר *ramus summus, cacumen*, a rad. אָמַר *extulit se, elatus fuit*." It is generally understood of "he that speaks;" hence Gesenius says, "eloquent," "talkative," Syr. ܐܡܪܐ. (b.c. 1670.) Occurs Ge. 36. 11, 15; 1 Ch. 1. 36.

**OMRI**, עֹמְרִי *Omriy*, m. Ὠμβρί, Amri.

"Servant of the Lord;" for עֹמְרִי *omriyyáh*, a comp. of the root עָמַר *amár*, to serve, in Arab. (vid. Chedorlaomer), and יָה *Yah*, vid. Jehovah.

(1) A descendant of Becher, the son of Benjamin. (B.C. 1600.) Occurs 1 Ch. 7. 8.

(2) The son of Michael. He was one of the twelve officers of the court of Solomon, and was over Issachar. (B.C. 1015.) Occurs 1 Ch. 27. 18.

(3) The sixth king of Israel. When Zimri conspired against Elah and slew him, the army of Israel was encamped before Gibbethon, which belonged to the Philistines: and though he made himself king, yet the army unanimously constituted Omri, captain of the host, king; who went up and besieged Zimri in his house at Tirzah, and overcame him, and Zimri destroyed himself in his house by fire. The royal palace of Tirzah being burnt, Omri purchased the hill of Shemer, and built thereon the city of Samaria, which afterwards became the metropolis of the kingdom of Israel. It is said that he was worse than all the kings of Israel that were before him, and was the author of those wicked statutes mentioned by Micah (6. 16), which discouraged the worship of the true God. Though he was a wicked king, his son Ahab was far worse, for he added the worship of Baal to the worship of the calves in Bethel and Dan. (B.C. 929 to 907.) Occurs 1 Ki. 16. 16, 17, 21, 22, 23, 25, 27, 28, 29, 30; 2 Ki. 8. 26; 2 Ch. 22. 2; Mi. 6. 16.

(4) A descendant of Pharez, the son of Judah. (B.C. 600.) Occurs 1 Ch. 9. 4.

**ON**, **ן** *On*, m. *Αὐν*, and *Ἡλιούπολις*, *Hon*, and *Heliopolis*.

"Sun;" i. e. city of the sun, as the LXX. have translated it. "In the Coptic books it is constantly called **ων**; and it can hardly be doubted that, in the ancient language, this signified *light*, especially *the sun*. In the more modern Egyptian, some rightly compare **οὔειν**, **οὔιν**, **οὔωινι**, *light*," Ges.

(1) A son of Peleth, a descendant of Reuben. (B.C. 1472.) Occurs Nu. 16. 1.

(2) An ancient city of Egypt, dedicated to the sun, and so called from this deity. The Ammonians worshipped the sun under this title; concerning which St. Cyril, upon Hosea, thus remarks: *\*Ὦν δ' ἐστὶν ὁ ἥλιος*: and in the same commentary, when speaking of the Egyptians, continues, *\*Ὦν δὲ ἐστὶ παρ' αὐτοῖς ὁ ἥλιος*.

This name of the sun is considered to be the same as the Om of India, and the Hama of Persia. Mr. Faber, speaking of the calves of Jeroboam, says, "That they were, in their use and application, designed to be the images of the two sacred bulls, which were living representations of Osiris and Isis,

is both very naturally set forth by St. Jerome, and may be collected from Scripture itself. Hosea styles the idols of Jeroboam the calves of *Beth-Aven*; and immediately afterwards speaks of the high places of the god Aven, whom he denominates as *the sin of Israel*. Now we are told that when Jeroboam instituted the worship of the calves, he likewise made high places in which their priests might officiate. The high places, therefore, of the calves, are the high places of Aven; the temple of Aven is the temple of the calves; and Aven is the same as at least one of the calves, which are particularly described as being the sin of Israel. (Hos. 8. 5, 6; 10. 5, 8.) But the god whose name by the Masoretic punctuation is pronounced Aven is no other than the Egyptian deity Aun or On; for the very god whose worship Hosea identifies with that of the calves, is he of whom Potipherah is said to have been priest. Like many other of the celebrated cities of the ancient world, it is now a desolation; the site which was once occupied by gorgeous palaces, and the celebrated temple of the sun, is now a ploughed field, a garden of herbs; and all that remains of this magnificent Heliopolis is a solitary obelisk to tell of its former splendour. Occurs Ge. 41. 45, 50; 46. 20.

**ONAM**, **נָאֵם** *Onám*, m. *Ὠμάρ*, *Onam*.

"Weariness," "iniquity" (*dolor maximus*, Sim.); the same as **נָאֵם** *avén*, *vanity*, *iniquity*, with the suffix; Ps. 94. 23 (**אֶל־אֲוָנָם** *aleyhém eth-onám*, "upon them *their own iniquity*;" LXX *αὐτοῖς τὴν ἀνομίαν αὐτῶν*), from **נָאֵם** *un*, unused root, signifying *vanity*, *falsehood*, *wickedness*, *ease*, *ability*; and Gesenius says, it has also the signification, "*to be debilitated*, from Arab. *to be weak*; hence **نَاقَ** weariness, sorrow;" and also, St. Jerome's

"*mæror eorum*," *their sadness*; but it means both *mæror* and *dolor*, which are a little different, as Cicero says, "*mærorem minui, dolorem non potui*;" the former indicating the expression of grief, the latter the passion itself.

(1) A son of Shobal, a son of Seir. (B.C. 1700.) Occurs Ge. 36. 23; 1 Ch. 1. 40.

(2) A son of Jerahmeel by his wife Atarah. (B.C. 1490.) Occurs 1 Ch. 2. 26, 28.

**ONAN**, **נָאֵן** *Onán*, m. *Αὐνάν*, *Onan*.

"Iniquity;" the same as **נָאֵם** *Onám*, *Onam*, q. v.

The second son of Judah, concerning whom the Apocryphal Testament of the twelve patriarchs says, that he lived twelve months with his brother's widow

without consummating his marriage, of which Tamar complained to Judah, who expostulated with Onan; but he chose rather to follow the counsel of his Canaanitish mother, therefore the Lord slew him also with a wasting malady. (B.C. 1700.) Ge. 38. 4, 8, 9; 46. 12, 12; Nu. 26. 19, 19; 1 Ch. 2. 3.

**ONO**, **וֹנֹן** *Onó, 'Onán, Ono.*

"Strength;" from **וָא** *on, strength, power*, Job 18. 7, from **וָא** *un*, vid. Onam.

A strong city in the tribe of Benjamin. Also Ne. 6. 2, a valley near it. Occurs 1 Ch. 8. 12; Ezr. 2. 33; Ne. 7. 37; 11. 35.

**OPHEL**, **עֶפְלָה** *Óphel, 'Opél, Ophel.*

"Hill," "acclivity" (*clivus*, Sim.); the same as the appell. **עֶפְלָה** *óphel, a hill*, an acclivity, *fort*, Ne. 11. 21; Is. 32. 14; Mi. 4. 8, from the root **עָפַל** *aphál, to be tumid, to be proud*, Hab. 5. 4; Nu. 14. 44.

A part of mount Zion eastward, and near mount Moriah. Occurs 2 Ch. 27. 3; 33. 14; Ne. 3. 26, 27; 11. 21.

**OPHIR**, **עֹפִיר** *Ophíyr, Oúféir, Ophir.*

"Abundance," "*copia vel abundantia*;" "*pinguis* rad. Arab. **عَفِير** *pinguis fuit vel evasit*," Sim.

(1) A son of Joktan, a son of Eber. (B.C. 2200.) Occurs Ge. 10. 29; 1 Ch. 1. 23.

(2) A country which was peopled by the descendants of Ophir, but where it was situated is very uncertain. Ophir was most famous for gold; and such was the abundance of it, that the inhabitants gave a double and triple proportion of gold for iron and brass. There is an island in the Red Sea called **Ούφρη**, mentioned by Eupolemus in Eusebius, which Bochart thinks was named from this son of Joktan (1); and he also says, that there were two countries called Ophir, one in India, properly so called, whither Solomon sent his ships every three years, for gold, ivory, and sandal wood; and another in Arabia, where his posterity settled. This is worthy of Bochart; and it reconciles two classes of writers, the one contending for India, the other for Arabia. The first is supported by Josephus, Vitringa, and others. The Septuagint translates this name everywhere else excepting in this place, by **Σουφίρ**, **Σουφείρ**, **Σωφίρ**, **Σωφάρα**. Now Gesenius says, that according to the Coptic lexicographers the word **COQIP** is the Coptic name for India; and that there is a place found in India, from the name of which both Ophira and Sophira may easily be explained, namely **Σουπάρ**, called by Arrian **Ουππαρα**, situated in the nearer

Chersonese, where there is now the celebrated emporium of Goa. Those who contend for Arabia among the moderns are Michaelis, Gosselin, and others. There is every probability this son of Joktan settled among his brethren, "whose dwelling," as Moses records (Ge. 10. 30), "was from Mesha, as thou goest unto Sephar, a mount of the east." If there were two Ophirs, there is every reason to conjecture that the Indian Ophir took its name from a colony of this Ophir's descendants who settled there. Occurs 1 Ki. 9. 28; 10. 11, 11; 22. 48; 1 Ch. 29. 4; 2 Ch. 8. 18; 9. 10; Job 22. 24; 28. 16; Ps. 45. 9; Is. 13. 12.

**OPHNI**, **עֶפְנִי** *Ophniy, Moví, Ophni.*

A gent. noun, from **עָפַן** *aphán*, unused root, Arab. and Syr. *to become mouldy*.

A town in the tribe of Benjamin, so called from a man named **עֶפֶן** *Ophen*. Occurs Jos. 18. 24.

**OPHRAH**, **עֶפְרָה** *Ophráh*, m. **Γοφερά** and **Εφραθά**, Ophra.

"Fawn" (*hinnulus*, etc. Sim.); from the appell. **עָפַר** *ópher, fawn*, vid. Ephraim.

(1) A son of Meonothai, q. v. (B.C. 1450.) Occurs 1 Ch. 4. 14.

(2) A town in the tribe of Benjamin. Occurs Jos. 18. 23; 1 Sa. 13. 17.

(3) A town in the tribe of Manasseh, the birthplace of Gideon, the sixth judge of Israel. Occurs Ju. 6. 11, 24; 8. 27, 32; 9. 5.

**OREB**, **עֹרֵב** *Orébh, m. 'Oríβ, Oreb.*

"A raven," so called from its black colour. The root is unknown; but Ges. says that the Sanscrit *kárawa* answers to it.

A prince of the Midianites, whom the men under the command of Gideon slew on a rock beyond Jordan, Ju. 7. 25; Is. 10. 26, which afterwards was called after this prince. He was so named, either from his rapacity, or from his being as black as a raven. It resembles the names *Corax*, *Corvus*,

*Corvinus*, Arab. **حاتم** *corvus niger*. (B.C. 1249.) Occurs Ju. 7. 25, 25, 25, 25; 8. 3; Ps. 83. 11.

**OREN**, **אֹרֵן** *Oren, m. 'Apám, Aram.*

"Pine," i.e. tall and strong (*ornus*, aliis *pinus*, Sim.); from **אֹרָן** *arán*, unused root, vid. Aran.

The third son of Jerahmeel. Of the same import are the Roman names, *Pinus* and *Cedrus*. (B.C. 1510.) Occurs 1 Ch. 2. 25.

**ORNAN**, **אֹרְנָן** *Ornan, m. Opná, Ornan.*

"Large pine," i.e. as tall as a great pine, vid. Aran.

A Jebusite, the last of this race mentioned in Holy Writ, whose threshing-floor David bought for the purpose of building an altar unto the Lord. (B.C. 1017.) Occurs 1 Ch. 21. 15, 18, 20, 20, 21, 21, 22, 23, 24, 25, 28; 2 Ch. 3. 1.

**ORPAH**, עֹרְפָּה *Orpáh*, f. 'Ορπά, Orpha.

"Mane," i.e. neck of an animal; from עֹרֶפֶת *óreph*, the neck of an animal, the back, Le. 5. 8; Ex. 23. 27; from the root עָרַף *aráph*, to break the neck of an animal, Ex. 13. 13; 34. 20.

A daughter-in-law of Naomi, a Moabitess; a character in strong contrast to the pious and faithful Ruth. (B.C. 1312.) Occurs Ru. 1. 4, 14.

**OSHEA**, vid. Hoshea.

**OTHNI**, עֹתְנִי *Othniy*, m. 'Οθνί, Othni.

"Lion of the Lord," i.e. most powerful (*leo* (Dei), i.e. *fortissimus*, Sim.); a comp. of עֹתֵן *óthen*, from עָתַן *athán*, unused root (Arab. to handle violently, as a lion), and *yodh*, the sign of the Divine name, for יָה *Yah*, vid. Jehovah.

A son of Shemaiah, the son of Obed-edom, who is described as a strong man. (B.C. 1015.) Occurs 1 Ch. 26. 7.

**OTHNIEL**, עֹתְנִיֵּאל *Othniyel*, masc. Γοθονιήλ, Othniel.

"Lion of God," i.e. most powerful (*leo* Dei, i.e. *fortissimus*, Sim.); a comp. of עֹתֵן *óthen*, as the Arab. عِثُون *lion* (vid. Othni), and אֵל *El*, vid. Abdiel.

A son of Kenaz, the youngest brother of Caleb. He was a brave man, and took Kirjath-sepher, for which he received Achsah, the daughter of Caleb, to wife. Soon after the death of Joshua, the Israelites forgot God, and served Baalim and the groves, therefore the Lord sold them into the hands of the king of Mesopotamia; but when they cried unto the Lord he raised up Othniel, and put his Spirit upon him, and he judged Israel forty years, during which he made war against Chushan-rishathaim, and prevailed against him. (B.C. 1400.) Occurs Jos. 15. 17; Ju. 1. 13; 3. 9, 11; 1 Ch. 4. 13, 13; 27. 15.

**OZEM**, עֹזֶם *Otsem*, m. 'Ασάμ, Osom.

"Strong;" prob. by permutation for עֹזֶם *ómets*, vid. Amzi.

(1) A son of Jerahmeel. (B.C. 1500.) Occurs 1 Ch. 2. 25.

(2) The sixth son of Jesse, the Bethlehemite. (B.C. 1090.) Occurs 1 Ch. 2. 15.

**OZNI**, עֹזְנִי *Ozniy*, m. 'Αζνί, Ozni.

"Hearing;" from the appell. עֹזֶן *ózen*, ears, vid. Aznoth-tabor.

A son of Gad, and founder of the עֹזְנִי *Ozniy*, Ozrites, Nu. 26. 16. In Ge. 46. 16, he is called Ezbon, q. v. (B.C. 1700.) Occurs Nu. 26. 16.

**OZNITES**, vid. Ozni.

## P

**PAARAI**, vid. Naarai.

**PADAN**, vid. Padan-Aram.

**PADAN-ARAM**, פַּדַּן-אַרָם *Paddán-arám*, Μεσοποταμίας, Mesopotamia.

"The plain of Aram;" a comp. of the appell. פַּדַּן *paddán*, m. a plain, Ho. 12. 13 (as the Syr. ܦܕܢ and the Greek πᾶδος, from the Arab. ڤدر), and אַרָם *Arám*, vid. Aram.

A province situated between the two rivers, that is, the Tigris and Euphrates, and commonly called Mesopotamia. This country is famous as being one of the first abodes of men after the deluge, and the birth-place of Abraham. Ge. 48. 7, it is called simply Padan; and Ge. 24. 10, it is called Syria of the two rivers. Occurs Ge. 25. 20; 28. 2, 5, 6, 7; 31. 18; 33. 18; 35. 9, 26; 46. 15.

**PADON**, פַּדּוֹן *Padhón*, m. Φαδών, Phadon.

"Redemption" (*liberatio exoptata*, Sim.); intens. from the root פָּדָה *paddáh*, vid. Iphideiah.

One of the Nethinim, whose children returned to Jerusalem with Zerubbabel. (B.C. 536.) Occurs Ezr. 2. 44; Ne. 7. 47.

**PAGIEL**, פַּגְיֵאל *Paghiyél*, m. Φαγαῖήλ, Phagiel.

"Prayer of God," i.e. answer from God (*rogatio Dei*, i.e. *filius precibus a Deo impetratus*, Sim.); a comp. from the root פָּגַח *paghá*, to rush upon, to meet with any one, to make peace, to cause to supplicate, 1 Sa. 22. 17; Ge. 28. 11; Is. 64. 4; Je. 15. 11; and אֵל *El*, vid. Abdiel.

The prince or captain of the tribe of Asher in the wilderness. (B.C. 1491.) Occurs Nu. 1. 13; 2. 27; 7. 72, 77; 10. 26.

**PAHATH MOAB**, פַּהַת־מוֹאָב *Pahhâth-Môbbh*,  
m. פַּהַת מוֹאָב, Phahath Moab.

"Governor of Moab;" a comp. of פַּהַת *páhath*, constr. of the appell. פַּהַת *pehhâh*, m. a governor, captain, deputy, Ne. 5. 14; Je. 51. 23; Es. 8. 9; from the root פַּהַת *pahhâh*, to spread out, to lay snares, Is. 42. 22, used only here.

A man whose children returned to Jerusalem with Zerubbabel. Occurs Ezr. 2. 6; 8. 4; 10. 30; Ne. 3. 11; 7. 11; 10. 14.

**PAI**, vid. Pau.

**PALAL**, פֶּלֶל *Palál*, m. פֶּלֶל, Phalel.

"Judge;" from the root פֶּלֶל *palál*, vid. Eliphal.

The son of Uzai. (B.C. 445.) Occurs Ne. 3. 25.

**PALESTINA**, vid. Palestine.

**PALESTINE**, פֶּלֶשֶׁת *P'lésheth*, Φυλιστινίμ, Pa-læsthinus.

"The land of wanderers" (Ἀλλόφυλοι, γῆ Ἀλλοφύλων, LXX.; "terra migrationis," Sim.); from פֶּלֶשׁ *palâsh* (Ethiopic ሩለሰ : to wander, to emigrate), to roll, Je. 6. 26.

A region on the southern shore of Syria, which stretched along the Mediterranean Sea. Its name was derived from the Philistines, descendants of Mizraim, who having driven out the aboriginal inhabitants, settled there themselves. This tract of land was Palestine proper; but this name was applied to the whole of the land of Israel after the time of Moses. The boundaries of the Israelitish Palestine on the southern limit was the wilderness of Zin, by the coast of Edom, or Idumæa, from the Salt Sea eastward, to the torrent or river of Egypt westward. The western border was from the river of Egypt, along the sea coast to Ptolemais and Achzib. The north border was from the Mediterranean Sea to Mount Lebanon, touching Coelosyria upon the kingdom of Hamath, encircling Baal-Gad (lat. 34°) near the city of Dan. From this point the line ran south-east to Arabia Deserta. The eastern limit was the river Euphrates, along the country of the Ammonites. In the time of David and Solomon, their kingdom extended from 28° to 35° of latitude, and from 52° to 59° longitude. Occurs Joel 3. 4.

In the following places it is written Palestina, Philistia, and Philistines, Ex. 15. 14; Ps. 60. 8; 83. 7; 87. 4; 108. 9; Is. 14. 29, 31. The gent. noun

is פִּלִּשְׁתִּי *P'lishthy*, Philistines, as in the following texts:—

Genesis 10. 14 - 21. 32, 34 - 26. 1, 8, 11 - 30. 16 - 31. 1, 1, 2, 2, 7, 8, 9, 11, 14, 15, 18.  
Exodus 13. 17 - 23. 31.  
Joshua 13. 2, 3.  
Judges 3. 3, 31 - 10. 6, 7, 11 - 13. 1, 5 - 14. 1, 2, 3, 4, 4 - 15. 3, 5, 6, 6, 9, 11, 12, 14, 20 - 16. 5, 8, 9, 12, 14, 18, 18, 20, 21, 23, 27, 28, 30.  
1 Samuel 4. 1, 1, 2, 2, 3, 6, 7, 9, 10, 17 - 5. 1, 2, 8, 11 - 6. 1, 2, 4, 12, 16, 17, 18, 21 - 7. 3, 7, 7, 8, 10, 10, 11, 13, 13, 14, 14 - 9. 16 - 10. 5 - 12. 9 - 13. 3, 3, 4, 4, 5, 11, 12, 16, 17, 19, 20, 23 - 14. 1, 4, 11, 11, 19, 21, 22, 30, 31, 36, 37, 46, 46, 47, 53 - 17. 1, 2, 3, 4, 8, 10, 11, 16, 19, 21, 23, 23, 26, 26, 32, 33, 36, 37, 40, 41, 43, 43, 43, 44, 45, 46, 48, 48, 49, 50, 50, 51, 51, 52, 52, 53, 54, 55, 57, 57 - 18. 6, 17, 21, 25, 25, 27, 30 - 19. 5, 8 - 21. 9 - 22. 10 - 23. 1, 2, 3, 4, 5, 27, 28 - 24. 1 - 27. 1, 7, 11 - 28. 1, 4, 5, 15, 19, 19 - 29. 1, 2, 3, 3, 4, 4, 7, 9, 11, 11 - 30. 16 - 31. 1, 1, 2, 2, 7, 8, 9, 11, 14, 15, 18.  
2 Samuel 1. 20 - 2. 14, 18 - 5. 17, 17, 18, 19, 19, 22, 24, 25 - 8. 1, 1, 12 - 19. 9 - 21, 12, 12, 15, 15, 17, 18, 19 - 23. 9, 10, 11, 11, 12, 13, 14, 16.  
1 Kings 4. 21 - 15. 27 - 16. 15.  
2 Kings 8. 2, 3 - 18. 8.  
1 Chronicles 1. 13 - 10. 1, 1, 2, 2, 7, 8, 9, 11 - 11. 13, 14, 15, 16, 18 - 12. 19, 19 - 14. 8, 8, 9, 10, 13, 15, 16 - 18. 1, 1, 11 - 20. 4, 5.  
2 Chronicles 9. 36 - 17. 11 - 21. 16 - 26. 6, 6, 7 - 28. 18.  
Psalm 56, title.  
Isaiah 2. 6 - 9. 13 - 11. 14.  
Jeremiah 25. 20 - 47. 1, 4, 4.  
Ezekiel 16. 27, 57 - 25. 15, 16.  
Amos 1. 8 - 6. 2 - 9. 7.  
Obadiah 19.  
Zephaniah 2. 5.  
Zechariah 9. 6.

**PALLU**, פֶּלֶל *Pallú*, m. פֶּלֶל, Phallu.

"Separated," "distinguished;" from the root פֶּלֶל *paláh*, to separate, vid. Eliphalet.

A son of Reuben, and founder of the family of the פֶּלֶל *Palluy*, m. Palluites. (B.C. 1700.) Occurs Ge. 46. 9; Ex. 6. 14; Nu. 26. 5, 8; 1 Ch. 5. 3.

**PALTI**, פֶּלֶל *Paltiy*, m. פֶּלֶל, Phalti.

"Deliverance of the Lord;" a comp. from the root פֶּלֶל *palát* (vid. Eliphalet), and *yodh*, abbrev. for יה *Yah*, vid. Jehovah.

(1) The son of Raphu, the spy sent out by the tribe of Benjamin. (B.C. 1490.) Occurs Nu. 13. 9.

(2) The son of Laish of Gallim, also called פֶּלֶל *Paltiyél*, Phaltiel, q. v., to whom Saul gave his daughter Michal, David's wife. (B.C. 1060.) Occurs 1 Sa. 25. 44.

(3) A chief of the fathers, Piltai. It is written פֶּלֶל. Occurs Ne. 12. 17.

(4) Gent. n. of some place otherwise unknown. Helez, one of David's heroes, is called a Paltite, פֶּלֶל *Paltiy*, m. Occurs 2 Sa. 23. 26.

**PALTIEL**, פֶּלֶל *Paltiyél*, m. פֶּלֶל, Phaltiel.

"Deliverance of God" (*liberatio Dei*, Sim.), a comp. from the root פֶּלֶל *palát* (vid. Eliphalet), and פֶּלֶל *El*, vid. Abdiel.

(1) Prince of the tribe of Issachar, and one of those appointed to divide the land of Canaan. (B.C. 1452.) Occurs Nu. 34. 26.

(2) The husband of Michal, the daughter of Saul. Eng. Vers. Phaltiel. (B.C. 1060.) Occurs 2 Sa. 3. 15.

**PALTITE**, vid. Palti, No. 3.

**PARAH**, פָּרָה *Paráh*, פָּרָה, Aphara.

"Village of heifers;" the same as the appell. פָּרָה *paráh*, a young cow, a heifer, Nu. 19. 2; Hos. 4. 16, from the root פָּרָה *paráh*, vid. Ephraim.

A village of the Benjamites. Occurs Jos. 18. 23.

**PARAN**, פָּאָרָן *Parán*, Φαράν, Pharan.

"Abounding in foliage;" vid. El-paran.

A wild region which lay between Palestine, Idumæa, and Arabia Petræa. Occurs Ge. 21. 21; Nu. 10. 12; 12. 16; 13. 3, 26; De. 1. 1; 33. 2; 1 Sa. 25. 1; 1 Ki. 11. 18, 18; Hab. 3. 3.

**PARMASHTA**, פָּרְמַשְׁתָּא *Parmashtá*, masc.

Μαρμαστιά, Phermesta.

"Strong fisted" (*robustus pugno*, q. d. βριαρόχευρ, χειροκρατής, i. e. *fortis manu*, Sim.); a comp. of the

Persic, from *فر* *strong*, and *مشتة* or *مشتق* *fist*.

A son of Haman. (B. C. 510.) Occurs Es. 9. 9.

**PARNACH**, פָּרְנָךְ *Parnákh*, m. Φαρνάχ, Pharnach.

"Very nimble;" from the Chald. פָּרָא *to run*, and פָּנָךְ *to leap up*.

The father of Elizapnan, prince of the tribe of Zebulun, in the desert. This is of the same meaning as *Pharnaces*, son of Mithridates, king of Pontus, whom Julius Cæsar defeated so quickly that of him these words were spoken: *Veni, vidi, vici*. (B. C. 1492.) Occurs Nu. 34. 35.

**PAROSH**, פָּרְעֵשׁ *Parósh*, m. Φάρες, Pharos.

"A flea," i. e. a cowardly man (*pulex*, i. e. *homo imbellis*, Sim.); the same as the appell. פָּרְעֵשׁ *parósh*, m. a flea, so called from its springing, 1 Sa. 24. 14, from פָּרַעַשׁ *parásh*, unused root, Ethiop. to spring.

A man whose children returned from Babylon. Occurs Ezr. 2. 3; 8. 3; 10. 25; Ne. 3. 25; 7. 8; 10. 14.

**PARSHANDATHA**, פָּרְשָׁנְדָּתָא *Parshandathá*,

m. Φαρσαννές, Pharsandatha.

"Of noble birth," "*nobili natus, princeps filius*, ex *بروشان* *dominus, princeps, nobilis*, et *زاد* *natus*," Sim.

The firstborn son of Haman. Of the same meaning is *Tiridates*. (B. C. 510.) Occurs Es. 9. 7.

**PARUAH**, פָּרֻיָּה *Parúahh*, m. Φουασούδ, Pharuë.

"Flourishing" (*floridus*, Sim.); from the root פָּרַח *paráhh*, to flourish, to bud, to cause to bud forth, Is. 17. 11; Ho. 10. 4; Eze. 17. 24.

The father of Jehoshaphat, officer of Solomon in

Issachar. Of the same meaning are the Greek and Latin names *Euanthes*, *Florus*, *Florius*, *Florinus*, *Florianus*, *Florentius*, etc. (B. C. 1045.) Occurs 1 Ki. 4. 17.

**PARVAIM**, פָּרְוַיִם *Parváyim*, Φαρουΐμ, Vulg. om.

"Oriental regions;" as Ges. conjectures, from the Sanscr. *párva*.

A region from whence gold was brought; Bochart thought the same as Ophir. Occurs 2 Ch. 3. 6.

**PAS-DAMMIM**, פַּס דָּמִיִּם *Pas Dammíym*,

Φασοδαμίν, Phesdomim.

"Extremity of Dammim;" a comp. of פַּס *pas*, extremity, Ge. 37. 3, and *Dammim*, vid. Ephes-Dammim.

The same as Ephes-Dammim, q. v. Occurs 1 Ch. 11. 13.

**PASACH**, פָּסַךְ *Pasákh*, m. Φασέκ, Phosech.

"Torn asunder" (*abscidit*, 'scil. Deus matrem a filio, Sim.); from פָּסַךְ *pasákh*, unused root, Ch. Pa. to cut.

A son of Japhlet, of the tribe of Asher. (B. C. 1590.) Occurs 1 Ch. 7. 33.

**PASEAH**, פָּסֵיִךְ *Paséahh*, m. Βεσσάη, Pesseh.

"Lame;" the same as the adj. m. פִּסְעָה *pisséahh*, lame, Le. 21. 18, from the root פָּסַח *pasáhh*, to make lame, 2 Sa. 4. 4; 1 Ki. 18. 26. It is used seven times.

(1) Son of Eshton, the son of Machir. (B. C. 1420.) Occurs 1 Ch. 4. 12.

(2) Whose children returned from Babylon. It is also written in the Eng. Vers. Phaseah. Occurs Ezr. 2. 49; 7. 51.

(3) The father of Jehoiada. (B. C. 445.) Occurs Ne. 3. 6.

**PASHUR**, פִּשְׁחֹר *Pashhhúr*, m. Φασχώρ, Phassur.

"Most noble;" "ex Arab. *فسا* *gloriatu est*, *nobilem se prædicavit*, et ex *חור* *nobilis*," Sim.

(1) The son of Immer the priest, chief governor of the temple. (B. C. 605.) Occurs Je. 20. 1, 2, 3, 3, 6; 38. 1.

(2) The son of Melchiah. (B. C. 589.) Occurs 1 Ch. 9. 12; Je. 21. 1; 38. 1.

(3) Whose children returned with Zerubbabel. Occurs Ezr. 2. 28; 10. 22; Ne. 7. 41.

(4) A son of Melchiah, and one of the covenanters in the time of Nehemiah. (B. C. 445.) Occurs Ne. 10. 3; 11. 12.

**PATHROS**, פַּתְרוֹס *Pathrós*, Παθρός, Παθούρης, Phethros.

"Southern region," i. e. Egypt, the same as the Coptic word παθοῦρη. The meaning of the modern Coptic name by which they denominate this country, παρη, is the same. The Chaldee of Jona. interprets it νησώδης, *insulares*, Thebes; and Hille-  
rus from רוֹם פֶּאֶת *angulus rorationis*. The derivation, however, is uncertain.

Upper Egypt, as denominated by the people themselves. The LXX. Παθωρίς is *Pa-athyrís*, "belonging to Athor," or Aphrodite, as some interpret; it might be supposed to refer to Aphroditopolis, or Athribis, or Atarbechis; but most critics believe it to be Pathyrís, or the district west of Thebes which was afterwards made into a separate nome of that name, and so called from the same goddess. Thebais or Pathros was the part inhabited by the פַּתְרוֹסִים *Pathrusiym*, plur. Pathrusim, gent. n. of Pathros, Ge. 10. 14; 1 Ch. 1. 12. Occurs Is. 11. 11; Je. 44. 1, 15; Eze. 29. 14; 30. 14.

**PATHRUSIM**, vid. Pathros.

**PAU**, פָּעוּ *Páu*, Φαύωρ, Phau.

"Bleating," "crying out" (*vociferatio*, *balatus*, Hill.); from the root פָּעָה *padh*, to cry out, used once, Is. 42. 14.

A town of Idumæa. It is also called Pai, 1 Ch. 1. 50. Occurs Ge. 36. 39.

**PEDAHIEL**, פְּדַחְיֵאל *P'dhahél*, masc. Φαδαήλ, Phedael.

"Redeemed of God;" a comp. from the root פָּדָה *padháh*, to redeem (vid. Iphideiah), and אֵל *El*, vid. Abdiel.

The son of Ammihud, and the prince of the tribe of Naphtali. (B.C. 1452.) Occurs Nu. 34. 28.

**PEDAHZUR**, פְּדַחְצוּר *P'dhahtsúr*, m. Φαδασόρ, Phadassur.

"Redemption of strength," i. e. God (*redemptio fortis*, St. Jer.); a comp. from the root פָּדָה *padháh*, to redeem (vid. Iphideiah), and צוּר *tsur*, strength, vid. Elizur.

The father of Gamaliel, the prince of the tribe of Manasseh in the desert. (B.C. 1510.) Occurs Nu. 1. 10; 2. 20; 7. 54, 59; 10. 23.

**PEDAHIAH**, פְּדַחְיָה *P'dhayáh*, m. Φαδαΐα, Phadaia.

"Redemption of the Lord;" a comp. from the root פָּדָה *padháh*, to redeem (vid. Iphideiah), and יָה *Yah*, vid. Jehovah.

(1) The father of Joel, Solomon's officer for Manasseh. It is written with *van*. (B.C. 1040.) Occurs 1 Ch. 27. 20.

(2) A man of Rumah, who was the father of Zebudah, the mother of Jehoiakim. (B.C. 640.) Occurs 2 Ki. 23. 36.

(3) The father of Zerubbabel. (B.C. 570.) Occurs 1 Ch. 3. 18, 19.

(4) A Benjamite. (B.C. 530.) Occurs Ne. 11. 7.

(5) The son of Parosh. (B.C. 470.) Occurs Ne. 3. 25.

(6) A Levite, who stood on the left hand of Ezra on the pulpit of wood. (B.C. 445.) Occurs Ne. 8. 4.

**PEKAH**, פִּקָּח *Pégahh*, m. Φακέ, Phacee.

"Open-eyed;" similar to פִּקְקָה *piqqéahh*, adj. *seeing, open-eyed*, Ex. 4. 11; 23. 8, used only twice; from the root פָּקַח *paqáh*, to open, to open one's eyes, to restore sight, 2 Ki. 4. 35; Pr. 20. 13; Is. 42. 7.

The son of Remaliah, a king of Samaria. He conspired against Pekahiah, and with the assistance of Argob and Arieah, slew him and reigned in his stead. In the last year of his reign, Tiglath-pileser (q.v.) came up against Samaria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, and all the land of Naphtali, and carried them captive to Assyria, together with the golden calf from Dan. He was slain by Hoshea, after a reign of twenty years. (B.C. 759 to 739.) Occurs 2 Ki. 15. 25, 27, 29, 30, 31, 32, 37; 16. 1, 5; 2 Ch. 28. 6; Is. 7. 1.

**PEKAHIAH**, פִּקְחִיָּה *P'qahhyáh*, m. Φακεσίας, Phaceia.

"Opening of the Lord," i. e. deliverance; a comp. of the root פָּקַח *paqáh* (vid. Pekah), and יָה *Yah*, vid. Jehovah.

A king of Israel in Samaria, whom Pekah slew. He succeeded his father, Menahem, who probably named him in commemoration of a deliverance from some imminent peril,—perhaps from the invasion of Pul, king of Assyria. He made an alliance with Rezin, king of Syria, for the specific purpose of making war upon the king of Judah, driving him from the throne, and making it tributary to them. Their secondary object was to strengthen themselves against the rising power of Assyria. Just as they were gaining some temporary success, Tiglath-pileser, king of Assyria, came to the rescue, and subdued Syria, Galilee, and the country east of the Jordan. The chief people of Syria he carried to



the river Kir, which empties itself into the Caspian Sea under the 39° of north latitude, and is called by the Russians at this time, Kur. The principal inhabitants of Galilee were carried captive into Assyria. Pekah's reign was but of short duration, not only because his father had gained the throne by violence, but also because he himself was wicked. (B.C. 761.) Occurs 2 Ki. 15. 22, 23, 26.

**PEKOD**, פֶּקֹד P'qodh, LXX. om., —ejus visita.

"Visitation," i.e. punishment; the same as the appell. פֶּקֹד p'qodh, office, punishment, Eze. 23. 23; from the root פָּקַד paqádah, to visit, to set over, to punish, 1 Sa. 17. 18; Nu. 4. 27; Ex. 32. 34.

An allegorical name of Babylon, on which God was about to send a grievous punishment. It is joined with Merathaim in the denunciations of God. Many interpreters consider both the one and the other merely appellatives; and the ancient versions do the same, excepting the Chaldee. Hence they render it, "March against the country doubly rebellious, and against the inhabitants worthy of punishment;" but still they refer it to Babylon, hence it amounts to the same. Occurs Je. 50. 21; Eze. 23. 23.

**PELALIAH**, פֶּלְאִיָּה P'layáh, masc. LXX. om., Phalaia.

"Distinguished of the Lord;" a comp. of the root פָּלַח palá, to be distinguished, to consecrate, to be wonderful, 2 Sa. 1. 26; Nu. 15. 3; 6. 2, and יָהּ Yah, vid. Jehovah.

(1) A son of Elioenai. Written פֶּלְאִיָּה P'layáh, the aleph om. (B.C. 445.) Occurs 1 Ch. 3. 24.

(2) A Levite, who assisted Ezra to make the people understand the Scriptures. (B.C. 445.) Occurs Ne. 8. 7; 10. 10.

**PELALIAH**, פֶּלְאִיָּה P'lalyáh, m. Φαλαλία, Phelalia.

"Judge of the Lord;" a comp. of the root פָּלַל palál (vid. Eliphal), and יָהּ Yah, vid. Jehovah.

A priest, the son of Amzi. (B.C. 500.) Occurs Ne. 11. 12.

**PELATIAH**, פֶּלְטִיָּה P'latyah, masc. Φαλεττία, Phaltias.

"Deliverance of the Lord;" a comp. of the root פָּלַח palát, to deliver (vid. Eliphalet); and יָהּ Yah, vid. Jehovah.

(1) A captain of the Simeonites, who dispossessed the people of Mount Seir, and dwelt there in their stead. (B.C. 715.) Occurs 1 Ch. 4. 42.

(2) A son of Benaiah. He was one of the princes of the people, who, with twenty-five other members of the Jewish Sanhedrin, were revealed by the Spirit to the prophet Ezekiel at the east gate of the Lord's house; and who were, probably, the same men as those mentioned Eze. 8. 16, who stood with their backs towards the temple of the Lord, and their faces towards the east, and worshipped the sun. After the Spirit had shown to him these wicked and idolatrous men, he said: "Son of man, these are the men that devise mischief, and give wicked counsel in the city." They taught the people to disbelieve the words of the Lord by the mouth of his prophets, conceiving in their pride of heart, that human policy gave greater national security than the fear of the Lord. Therefore the Spirit commanded him to prophesy against this Godless parliament, and to say, that their idolatrous measures to avert the sword, should bring the sword: and in confirmation of this, as Ezekiel prophesied, Pelatiah died. When the prophet saw this, fearing lest wrath had gone out against the whole council, he fell on his face, and said: "Ah, Lord God, wilt thou make a full end of the remnant of Israel?" But the Scriptures do not say how the council itself was affected by this visitation of death upon one of its leading members. How little did they imagine that their worldly policy was known to the spirit of the prophet, though he was actually in another land! Does not this forcibly remind us of the words of one of the servants of the king of Syria, which he said to him when he warred against the king of Israel (2 Ki. 6. 12): "Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." Written with vav. (B.C. 594.) Occurs Eze. 11. 1, 13.

(3) A son of Hananiah, the second son of Zerubabel. (B.C. 470.) Occurs 1 Ch. 3. 21; Ne. 10. 22.

**PELEG**, פֶּלֶג P'éleg, m. Φαλέγ, Phaleg.

"Division" ("divisio, scil. orbis," Sim.; "dividuius," St. Jer.); the same as the appell. פֶּלֶג p'éleg, a stream, a river, so called from the idea of dividing, Pr. 5. 16, from the root פָּלַג palágh, to divide, to be divided, Job 38. 25; Ps. 55. 10; Ge. 10. 25.

A son of Eber. He was so named because (Ge. 10. 25) בְּיָמֵי נֹחַ הָאָרֶץ נִפְלְגָה bhyamáyv niph'l'gháh haárets,—"in his days the earth was divided." LXX. ἐν ταῖς ἡμέραις αὐτοῦ διεμερίσθη ἡ γῆ. Vulg. "eo quod in diebus ejus divisa sit terra." This division of the earth among "the families of the sons of Noah, after their generations, in their na-

tions," referred to in this passage, and also Ge. 10. 5, 32, and 1 Ch. 1. 19, must not be confounded with the dispersion of peoples after the confusion of tongues, on the building of the tower of Babel. This division of the earth into portions (described as being "after the flood"), and the migration of families to their allotted regions, were anterior to the building of the tower, and the consequent dispersion and confusion of tongues. And no doubt the earth was divided among the three sons of Noah, in their respective families, by the merciful interposition of God; perhaps in a similar manner to the division of the land of promise to the twelve tribes of Israel, if not by the immediate revelation of the Most High. Indeed, Moses seems to infer the last of these two modes of distribution, and to put it beyond a doubt, De. 32. 7—9: "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee; when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel."

In commemoration of the division of the earth according to the dispensation of the Almighty, and the location of the various families of Noah in their allodial possessions, Eber called this son of his Peleg. He did not name him, however, as some have thought, because of the dispersion from the tower of Babel, for that, as we have said, was subsequent to this; and not only was it at a later period, but in a different region; for the division of the earth into family possessions took place, most probably, at the foot of mount Ararat, in Armenia, during the life of the patriarch Noah; but the dispersion occurred in the plains of Shinar, after the building of the tower, and confusion of tongues. And besides this, Eber was a descendant of Shem in a direct line, while the rebels of Shinar were of the race of Ham. The reason these distinct events have been so generally blended into one, is, that the circumstances of the first nine verses of the eleventh chapter of Genesis have been thought to embrace the whole of mankind at that period, whereas it really only comprehended those united under Nimrod in rebellion against God, and chiefly the sons of Cush. It is very probable that the Hamites, and perhaps some of every family uniting with them, refused to acquiesce in the Divine dispensation, and resolved to establish themselves by force and fraud wherever it pleased them best; hence it

was before the confusion of tongues, when every region was of one "lip" and mode of speech, these people journeying eastward, found a plain in the land of Shinar and dwelt there. Having forcibly invaded the land, they proceeded to build a city and tower; and under the domination of Nimrod, they founded other cities, and soon after drove Ashur out of part of his territory which God had appointed him. They resolved to defy God, "and they said, Go to, let us build us a city and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." This human policy, being conceived in a spirit of antagonism to the Most High, was obnoxious to judgment; and hence, when God saw that they would not be restrained from doing whatever they imagined to do, and that they were determined to found a mighty kingdom, and utterly subvert the order and law which had been established by Himself, He said "Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city." Bryant, whose sound judgment and deep penetration is deserving of the greatest honour on all subjects associated with mythology and Scripture, says, "That there was a migration first, and a dispersion afterwards, will appear more plainly, if we compare the different histories of these events. '*In the days of Peleg the earth was divided: and the sons of Noah were distinguished in their generations, in their nations: and by them were the nations divided in the earth AFTER THE FLOOD.*' We see here uniformity and method, and a particular distribution. And this is said to have happened, not after the building of the tower, or confusion of speech, but *after the flood*. In the other case, there is an irregular dispersion without any rule or order. *So the Lord scattered them abroad from thence upon the face of every region: and they left off to build the city: and FROM THENCE (from the city and tower) did the Lord scatter them abroad.* This is certainly a different event from the former. In short, the migration was general; and all the families among the sons of men were concerned in it. The dispersion at Babel, and the confusion, was partial, and related only to the house of Chus [Cush] and their adherents. For they had many associates, probably out of every family—apostates from the truth, who had left the stock of their fathers and the religion of the true God, that they

might enlist under the rule of the Cuthites, and follow their rites and worship. For when Babel was deserted, we find among the Cuthites of Chaldea some of the line of Sem, whom we could scarcely have expected to have met in such a society. Here were Terah, and Nahor, and even Abraham, all upon forbidden ground, and separated from the family to which he belonged. This Joshua mentions in his exhortation to the children of Israel: '*Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor, and they served other gods.*'" (Vol. iv. 37.)

This, then, appears to be established,—that there was first, a division of the earth by Divine dispensation among the sons of Noah, and afterwards a dispersion of the rebellious Hamite Scyths under Nimrod; and the more we know of ethnography, and of the early history of nations, the more certainly will that knowledge, and those records, confirm and verify the truth of the Toldoth Beni Noah of Moses. Colonel Rawlinson (Early History of Babylonia, p. 18) says of the dispersion of the Scyths or Hamites, that they seem to have passed simultaneously, "in one direction by southern Persia into India; in another, through southern Arabia to Æthiopia, Egypt, and Numidia. They must have spread themselves at the same time over Syria and Asia Minor, sending out colonies from one country to Mauritania, Sicily, and Iberia; from the other, to the southern coasts of Greece and Italy. They further, probably, occupied the whole area of modern Persia, and thence proceeding to the north by Chalcis and the Caucasus, they penetrated to the extreme northern point of the European and Asiatic continents. It is well known to ethnographers, that the passage of the Scyths is to be traced along all these lines, either by direct historical tradition, or by the cognate dialects spoken by their descendants at the present day; and it is further pleasing to remark, that if we were to be thus guided by the mere intersection of linguistic paths, and independently of all reference to the Scriptural record, we should still be led to fix on the plains of Shinar as the focus from which the various lines had radiated."

"In Susiana, the chief seat of the Cush, we have the Scythic inscriptions of Susa and Elymais, and the Scythic names *Κισσία*, *Cossæa*, *Shus*, *Afar*, etc., not forgetting the traditions of the Æthiopian Memnon, and the Æthiopian Cepheus. Along the line to India, the Æthiopians of southern Persia

were known to Homer, Herodotus, and Strabo; the country east of Kerman was named *Kusan*, throughout the Sassanian period; the Brahui division of the *Belûs* rejoined their Cushite brethren in Mekoran by crossing from Arabia, and still speak a Scythic dialect; while the names of *Kooch* and *Belooch*, for *Kûs* and *Belûs*, remain to the present day." Occurs Ge. 10. 25; 11. 16, 17, 18, 19; 1 Ch. 1. 19, 25.

**PELET**, פֶּלֶט *Pélet*, m. Φαλέκ, Phalet.

"Deliverance;" from the root פָּלַט *palát*, to deliver, vid. Eliphalet.

(1) A son of Jahdai. (B.C. 1450.) Occurs 1 Ch. 2. 47.

(2) A son of Azmaveth, a mighty man of David. (B.C. 1058.) Occurs 1 Ch. 12. 3.

**PELETH**, פֶּלֶת *Péleth*, m. Φαλέθ, Pheleth.

"Swiftmess;" from פָּלַח *paláth*, unused root, Arab. to escape, to flee, as פָּלַח *palát*, vid. Pelet.

(1) A descendant of Reuben, whose son perished with Korah. (B.C. 1510.) Occurs Nu. 16. 1.

(2) A son of Jonathan, a descendant of Jerahmeel. (B.C. 1370.) Occurs 1 Ch. 2. 33.

**PELONITE**, פֶּלֹנִי *P'loniy*, m. Φελωνί, Phalonnites.

"Such a one;" the same as the appell. פֶּלֹנִי *p'loniy*, such a one, a nameless person, Ru. 4. 1, gent. n. of the unused noun פֶּלֹן *palón*, from the root פָּלַח *paláh*, vid. Eliphaleh.

Gent. n. of a place otherwise unknown. Occurs 1 Ch. 11. 27, 36; 27. 10.

**PENIEL**, vid. Penuel.

**PENINNAH**, פִּנְנָה *P'ninnáh*, f. Φεννάνα, Phenenna.

"Coral;" as prob. for פִּנְיָה *p'niydh*, only in plur. פִּנְיִים *p'ninyim*, red coral, or pearls, Pr. 3. 15, from פָּנָן *panán*, unused root.

One of the wives of Elkanah, the father of the prophet Samuel. (B.C. 1170.) Occurs 1 Sa. 1. 2, 2, 4.

**PENUEL**, פְּנוּאֵל *P'nuél*, m. Φανούλ, Phanuel.

"Face of God" (*aspectus Dei*, Sim.); a comp. of פָּנָה *p'nu*, a form of פָּנָה *panéh*, face, personal presence, Eze. 21. 3; Ex. 33. 14, from the root פָּנָה *panáh*, to behold, vid. Hazelel-poni.

(1) The founder of Gedor, a descendant of Judah. (B.C. 1450.) Occurs 1 Ch. 4. 4.

(2) A son of Shashak, a descendant of Beriah of Judah. (B.C. 1300.) Occurs 1 Ch. 8. 25.

(3) A place near the ford of Jordan, where the river Jabbok empties itself into the Jordan. Jacob so called it from the *divine vision*, and because he had looked on God, Ge. 32. 30, פָּנִים אֶל פָּנִים *paniym el paniym*, "face to face," or literally, "faces to faces;" and his life was preserved, when he wrestled with the angel for a blessing, and prevailed. The LXX. have it, Εἰδος Θεοῦ. It is written, Ge. 32. 31, פָּנִיאל *P'niyél*, Peniel. Jeroboam afterwards built a city in this place. Occurs Ge. 32. 30; Ju. 8. 8, 8, 9, 17; 1 Ki. 12. 25.

**PEOR**, פֶּעוֹר *P'or*, Φογώρ, Phogor.

"Opening;" inf. of Kal. from the root פָּעַר *paar*, to open, vid. Baal-peor.

An idol of the Moabites; and also a town near Pisgah which was denominated from it, as there was a temple of his near it, vid. Baal-peor. Occurs Nu. 23. 28; 25. 18, 18; 31. 16; Jos. 22. 17.

**PERESH**, פֶּרֶשׁ *Péresh*, m. Φάπés, Phares.

"Excrement;" the same as the appell. פֶּרֶשׁ *péresh*, Ex. 29. 14, used only in five other places, from the root פָּרַשׁ *parásh*, to expand, to declare distinctly, to pierce and wound, Le. 24. 12; Eze. 34. 12; Pr. 23. 32.

A son of Machir by his wife Maachah. (B.C. 1400.) Occurs 1 Ch. 7. 16.

**PEREZ**, פֶּרֶץ *Pérets*, m. Φάπés, Phares.

"Breach," "irruption" (*divisio*, St. Jer.); the same as the appell. פֶּרֶץ *pérets*, m. a rupture, a breach, dispersion, invasion, 1 Ki. 11. 27; Ju. 21. 15; Job 16. 14, from the root פָּרַץ *paráts*, to break, to break forth, to disperse, Is. 5. 5; Ex. 19. 22; 2 Sa. 5. 20.

The youngest of the twin sons of Judah by his daughter-in-law Tamar. He was so called from the exclamation of the midwife at his birth, מַה־פָּרַצְתָּ שְׁמוֹ פֶּרֶץ *Mah-parútsta aléyka paréts*; *vayiqrá sh'mó Paréts*, "How hast thou broken forth? this breach be upon thee; therefore his name was called Pharez." This appears to be parallel to the supplanting of Jacob; in both instances God chose the younger to be the ancestor of our blessed Lord. He was the founder of the פֶּרְצִי *Partsiy*, Pharzites, Nu. 26. 20. He is also called in the Eng. Ver. Pharez in these places: Ge. 38. 29; 46. 12, 12; Nu. 26. 20, 21; Ru. 4. 12, 18, 18; 1 Ch. 2. 4, 5; 4. 1; 9. 4. (B.C. 1700.) Occurs 1 Ch. 27. 3; Ne. 11. 4, 6.

**PEREZ-UZZAH**, פֶּרֶץ וְעֶזָּה *Pérets-uzzáh*, Διακοπή 'Οζᾶ, Percussio Ozæ.

"Breach of Uzzah;" vid. Perez and Uzzah.

A place near Nachon's threshing floor, so called from the death of Uzzah. Occurs 2 Sa. 6. 8; 1 Ch. 13. 11.

**PERIDA**, vid. Peruda.

**PERIZZITES**, פֶּרִיזִי *P'rizziy*, m. Φερεζαῖοι, Pherézæus.

"Villagers;" the same as the appell. פֶּרִיזִי *p'razziy*, m. country, unvalled villages, thrice used, De. 3. 5; 1 Sa. 6. 18; Es. 9. 19, from פָּרַז *paráz*, unused root, Arab. to separate, to decide.

A rude people of Canaan, who dwelt in the mountainous regions eventually inhabited by Ephraim and Judah.

#### OCCURRENCES.

Genesis 13. 7 - 15. 20 - 34. 30.	Judges 1. 4, 5 - 3. 5.
Exodus 3. 8, 17 - 23. 23 - 33. 2 - 34. 11.	1 Kings 9. 20.
Deuteronomy 7. 1 - 20. 17.	2 Chronicles 8. 7.
Joshua 3. 10 - 9. 1 - 11. 3 - 12. 8 - 17. 15 - 24. 11.	Ezra 9. 1.
	Nehemiah 9. 8.

**PERSIA, PERSIAN**, vid. Persians.

**PERSIANS**, פָּרַס *Parás*, Περσῶν, Persæ.

"A horseman," according to Simonis and others; who assert it is the same as פָּרַשׁ *parásh*, m. a horseman, Je. 4. 29, from the root פָּרַשׁ *parásh*, vid. Peresh. Its root, however, must be sought for in the Persic; hence Ges. says, فارس, پارس.

A nation which dwelt in a tract of country extending from Media, lat. 34°, to the Persian gulf, lat. 27°, embracing Susiana and Elymais. Bryant affirms that this country was the same as Cutha, and that Persis was only another name for it. "When the Persians gained the sovereignty of Asia, it was from them denominated Persis. Some have thought Elam was Persis; but Elam lay to the south, and Persis was only another name for Cutha, for the Persians were the Cuthites of that country under a different appellation. The prophet Isaiah distinguishes these nations very accurately when he mentions a return of the captives from *Elam*, *Cush*, and *Shinar*. This country is said to have been also called Scutha; and the author of the Chronicon Paschale mentions Scuthæ in these parts, who were so called even in his days; but he supposes that the name Scutha was given to the region on account of (I know not what) Scythians from the north. Josephus, whose language had a great affinity to the Chaldaic, and to whom the history of the country was better known, expresses it Cutha; and speaks

of a river Cutha, which was probably the same as the Choaspes. Hence we have another proof, and, I think, very determinate, that what the Grecians styled Scutha was Cutha, the land of the Cuthites. It extended a great way eastward, and was in a great measure bounded by Media to the north. When Shalmaneser had taken Samaria, and carried the people into captivity, he repeopled it with a colony from Cutha, Media, Babylonia, and other conquered nations. And to this the Samaritans allude when they give account of themselves in Josephus (Antiq. i. 11. 4): Σαλμανασάρης, ὁ τῶν Ἀσσυρίων βασιλεὺς, ἐκ τῆς ΧΟΥΘΙΑΣ ἡμῶς κατήγαγε καὶ Μηδίας ἐνθάδε, 'Shalmanassar, the king of the Assyrians, brought us hither from the countries of Cutha and Media.' In process of time, through conquest, the empire of the Persians was greatly enlarged, and Cuthia made but a part of it. Hence, in another place, Josephus (Antiq. i. 9. 14), speaking of the people of Samaria coming from Cuthia, makes it but a portion of Persis. He calls it here Cutha, and says, Ἔστι δὲ αὐτῇ (ἡ Χουθᾶ) χώρα ἐν Περσίδι, 'the province of Cutha, of which I have been speaking, is a region of Persis.' (vol. iv. 226.)

The founder of their race, they declared, was Perseus. There are many traditions about him, one of which is, that he was a great astronomer, and taught men the knowledge of the stars. The Scholiast in Lycophron, v. 18, says, Περσεὺς ὁ ἥλιος, "Perseus is the sun." According to another tradition, he married Astarte, the daughter of Belus; and from these traditions and others, some conclude he was of Assyrian origin. Colonel Rawlinson says (Early Hist. Babylonia), that "the first authentic notice of the Persians is in a late inscription of Sennacherib, where the *Partsu* are associated with the Elymæans, as the allies of the Chaldæans and Aramæans in an attempt made by the son of Mero-dach Baladan, to drive out the governor who had been placed by the Assyrian king in charge of Babylonia."

It was not, however, until after hostilities broke out between the Median and Chaldee-Babylonian empire that the Persians became a great nation. Cyrus the Persian, concerning whom the prophet Isaiah had spoken more than a century before, was a most successful warrior, and with his Perso-Median troops dashed to pieces the mighty empire of Nebuchadnezzar the great had erected. In his days the Persian kings reigned throughout the known world, and established the second universal kingdom that was set up, as revealed in the dream of

Nebuchadnezzar concerning a great image. The head of gold was Nebuchadnezzar; the breast and arms of silver represented the Persian dominion, as inferior to the Babylonian. Though the Persian was less splendid, yet it was far more durable; for the first did not last half a century, while the second existed for two hundred years. This, however, in its turn, gave place to the third universal kingdom, represented in the great image by the "belly and thighs of brass;" that is, the Grecian under Alexander, who with wonderful rapidity subdued the vast Persian empire; for in less than five years he conquered everything from the Hellespont to Sogdiana, and from Egypt to India.

The Persian religion consisted in the adoration of the sun, the moon, earth, fire, water, and the winds, according to Herodotus; and to these they added that of Venus, the Urania of the Assyrians, and *Tanat* or *Anaitis*, the *Diana* of the Scythians.

It is also translated *Persia*. The Chald. occurs in the following, *Persia*, *Persians*, Ezr. 4. 24; 6. 14; Da. 5. 28; 6. 8; 12. 15: also Da. 6. 28, פָּרְסִיָּא *Parsayá*, m. Ch. Persian, and פָּרְסִי *Parsiy*, Persian, Ne. 12. 22. Occurs 2 Ch. 36. 20, 22, 23; Ezr. 1. 1, 2, 8; 3. 7; 4. 5, 5, 7; 7. 1; 9. 9; Es. 1. 3, 14, 18, 19; 10. 2; Eze. 27. 10; 38. 5; Da. 8. 20; 10. 1, 13, 13, 20; 11. 2.

**PERUDA**, פֶּרֻדָּא *P'rudhá*, Φαδουπά, *Pharuda*.

"Distinguished" (*separatio*, i. e. *eximius*, *singularis*, et *incomparabilis*, Sim.); from the root פָּרַד *parádh*, to separate oneself, to be divided, to be dispersed, 2 Sa. 1. 23; Ge. 10. 5; De. 32. 8.

Whose children returned from Babylon. In Ne. 7. 57, he is called פֶּרִידָּה *P'riydhá*, *Perida*. Occurs Ezr. 2. 55.

**PETHAHIAH**, פֶּתַחְיָה *P'tahhyáh*, m. Φεραία, *Pheteia*.

"Loosed of the Lord," i. e. whom the Lord set free; a comp. of the root פָּתַח *patháhh*, to open (vid. *Jephthah*), and יָה *Yah*, vid. *Jehovah*.

(1) A priest, to whom appertained the nineteenth course in the worship of the temple. (B.C. 1015.) Occurs 1 Ch. 24. 16.

(2) A Levite in the time of Ezra. (B.C. 445.) Occurs Ezr. 10. 23; Ne. 9. 5.

(3) A son of Meshezabeel, a descendant of Judah. (B.C. 445.) Occurs Ne. 11. 24.

**PETHOR**, פֶּתוֹר *P'thor*, Φαθουπά, —ariolum.

"Interpretation of dreams" (q. d. *urbs inter-*

*pretationis somniorum*, Sim.); from the root פתח *pathár*, to interpret a dream, Ge. 40. 22; 41. 12, 13.

A city of Mesopotamia or Aram, on the river Euphrates, where the wicked Balaam dwelt. Some suppose it belonged to the children of Ammon, because the Samaritan Pentateuch does not read, in Nu. 22. 5, בְּנֵי-אֲמֹן *b'niy-ammó*, "children of his people;" but it has בְּנֵי-אֲמֹן-חֲבֵל *beney-ammon*, "children of Ammon." The Vulg. follows "filiorum Ammon;" so also the Syriac; and this is strengthened by twelve Hebrew manuscripts which have the same reading. This may be considered conclusive evidence; but if we reflect that the preponderance of MSS. and versions have "children of his people,"—that Balaam asserts (Nu. 23. 7) that Balak brought him "from Aram, out of the mountains of the east,"—and Moses (De. 23. 4), that Pethor was a city in Mesopotamia, we cannot conclude it was in the land of the children of Ammon. Pethor was, most probably, situated on the borders of Midian (Nu. 22. 26; 31. 8), in Arabia, not far from Idumæa or Edom; and this was about the situation of Petra, which was one of the celebrated places called Omphi, or high-places, where there was an oracular temple, and hence called Pethor, and Pethora, which meant, place of interpretation, or oracular temple, or house or habitation of the *ὀνειρόπολοι*. Here was, no doubt, a college of priests, of whom Balaam had been, by the king of Moab, appointed chief patora, or priest. These "high-places" were scattered about in many parts. There was a city of "interpretation" in Achaia, called Patræ, and another in Lycia, called Patara, where Apollo had an oracle. Pethor was in after times celebrated for the worship of Ailat, and was called Petra by the Romans; and is, by the English traveller Sandys, said to be now called Rath Ailat. See Bryant, iv. 310. Occurs Nu. 22. 5; De. 23. 4.

**PETHUEL**, פְּתוּאֵל *P'thuél*, m. Βαθονήλ, Phatuel.

"Ingenuousness of God," i.e. great simplicity of mind; a comp. of פתח *p'thu*, from the root פתח *patháh*, to be open, to be ingenuous, to persuade, to deceive, De. 11. 16; Je. 20. 7; Ps. 78. 36.

The father of the prophet Joel. (B.C. 830.) Occurs Joel 1. 1.

**PEULTHAI**, פְּעֻלְתַּי *P'ull'tháy*, m. Φελαθί, Pholathi.

"Wages of the Lord" (*merces Domini*, Sim.); a comp. of the appell. פְּעֻלָּה *p'ulláh*, f. *occupation*, *work*, *wages*, Pr. 10. 16; 11. 18; Le. 19. 13 (from

the root פָּעַל *paál*, vid. Elpaal), and *yod*, abbrev. for יה *Yah*, vid. Jehovah.

The eighth son of Obed-edom. (B.C. 1040.) Occurs 1 Ch. 26. 5.

**PHALTIEL**, vid. Paltiel.

**PHARAOH**, פַּרְעֹה *Paróh*, m. Φαραώ, Pharao.

"Son of the sun," or "mouth of the sun," or "voice of God," or "the king;" a comp. of the Egyptian definite article *Pi*, in Coptic written Φι, and *Rê*, pronounced Ra, the physical sun, written in Coptic ρε *Sol*, *Sun*. These two joined together are the same as *Phrah*, or as the Scripture has it, Pharaoh. *Pirê*, in the Theban dialect, is written at Memphis Φρη, *Phré*; and probably this Hebrew name is no other than the Memphitic name of the sun, *Phré*, pronounced *Phra*, which is still retained in the Coptic *Pi-rê*. This name was represented in hieroglyphics by the hawk and globe, or sun, over the royal banners.

The title of the kings of Egypt. They bore this title from the foundation of the kingdom down to the time of Alexander; after that, Ptolemy. The learned Wilkinson says, under this name: "It is singular that the Greeks never mention the title *Phré* (or Pharaoh, as we term it); and I can only account for this by supposing that they translated it wherever it occurred, as is the case with Hermapion's translation of the Obelisk (of Remeses, which he translated Apollo, instead of *Sun*), where in the third column, instead of 'the powerful Apollo,' we ought to read 'the powerful *Phré*' (Pharaoh), the all splendid son of the sun. The adoption of the name of the sun as a regal title was probably owing to the idea, that, as the sun was chief of the heavenly bodies, he was a fit emblem of the king, who was the ruler of all the earth; and it is one of the many analogies which occur in the religious systems of the Egyptians. The importance attached to the Deity (*Rê*, the sun), may readily be inferred, from the fact of every Pharaoh having the title 'Son of the Sun' preceding his phonetic nomen, and the first name of which their prænomens was composed being that of the sun. In many, too, the phonetic nomen commenced with the name *Re*, as Remeses, and others; and the expressions 'living for ever, like the sun,' 'the splendid *Phré*,' are common on all obelisks and dedicatory inscriptions." (Ancient Egyptians, iv. 287.) But the Coptic Φι signifies also, *mouth*, or *speech*: and among the Ammonians it was subjoined to the name of their god, and regarded as the oracle of God. Ham

was worshipped as the sun, and styled *El*, and *Or*. Hence these oracles are in consequence called *Amphi*, *Omph*i, *Alphi*, etc. It is the same as the Hebrew פֶּה *mouth, language*; and in Ge. 45. 2, פֶּה פֶּה *mouth of Pharaoh*, is translated "commandment of Pharaoh." Some writers suppose that it is used in composition with the Coptic οὐρο *king*. Josephus says this was the signification of this title, Ὁ Φαραὼν παρ' Αἰγυπτίους βασιλεία σημαίνει. So also the LXX. translate this title (Is. 19. 11), אֱלֹהֵי פֶה "How say ye to Pharaoh, πῶς ἐρεῖτε τῷ βασιλεῖ, How say ye to the king;" therefore they understood the title to signify king. Bryant conjectures, that this title is a compound of *Phi-Ourah*, *Vox Ori*, *sive Dei*; and says, that "it was no unusual thing among the ancients to call the words of the prince the voice of God, and that 'king' was a secondary acceptation of the original term." On the whole, we conclude that the kings of Egypt received this title as being descendants of Ham, who was worshipped by the Egyptians as the sun, and that they imagined that their glory and greatness were derived from that fabulous deity; hence in the sculptures he is often seen presenting the sign of life and power to the monarch.

With the history of the Pharaohs of Egypt, it is not our province to deal, and we shall therefore only briefly notice them. We have mention in Scripture of Pharaohs, from the time of Abraham to the last king of Judah. The Pharaoh whose dream Joseph interpreted was of the Memphite dynasty. During his reign the Israelites went down into Egypt, and at the recommendation of his chief minister, he assigned a portion of the land of Egypt to them. Finding that the soil of Egypt was very fertile, and superior to other places for the procurement of the necessaries of life, and for feeding their flocks, it is supposed that they asked and obtained a grant of land, on condition of certain services being performed by themselves and their descendants. While the Memphite dynasty continued on the throne, this agreement was respected; but on the accession of Amosis, or Ames, of the eighteenth dynasty, matters were greatly altered. He was most probably the "new king which knew not Joseph," being a native of the distant city of Thebes. On the accession of the Theban family the grant was rescinded, but the labour was still required; indeed, heavier tasks were imposed upon them, and they were reduced to a state of bondage. Nor did the evil stop here, for they were treated as captives taken in war, and were forced to

erect the public buildings of Egypt; and in order to exterminate the race, all the male children were to be destroyed: but this cruel decree was frustrated. At the end of his reign Moses was born, whom the Lord God of Israel miraculously preserved, and raised up to deliver his people. It is conjectured that the Exodus happened in the reign of Thothmes III.; but the tradition of the Arabs is, that it occurred during the reign of Amioos. The last we read in Scripture of the Pharaohs regards Pharaoh-Hophra, whose kingdom was overthrown by Nebuchadnezzar.

## OCCURRENCES.

Genesis 12. 15, 15, 15, 17, 18, 20 - 37. 36 - 39. 1 - 40. 2, 7, 11, 11, 13, 13, 14, 17, 19, 20, 21 - 41. 1, 4, 7, 8, 8, 9, 10, 14, 14, 15, 16, 16, 17, 25, 25, 28, 28, 32, 33, 34, 35, 37, 38, 39, 41, 43, 44, 44, 45, 46, 46, 55, 55 - 42. 15, 16 - 44. 18 - 45. 2, 8, 16, 16, 17, 21 - 46. 5, 31, 33 - 47. 1, 2, 3, 3, 4, 5, 7, 7, 8, 9, 10, 10, 11, 14, 19, 20, 20, 22, 22, 23, 24, 25, 26, 26 - 50. 4, 4, 6, 7.  
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1 Chronicles 4. 18.  
2 Chronicles 8. 11.  
Nehemiah 9. 10.  
Psalms 135. 9 - 136. 15.  
Canticles 1. 9.  
Isaiah 19. 11, 11 - 30. 2, 3 - 36. 6.  
Jeremiah 25. 19 - 37. 5, 7, 11 - 43. 9 - 46. 17, 25, 25 - 47. 1.  
Ezekiel 17. 17 - 29. 2, 3 - 30. 21, 22, 24, 25 - 31. 2, 18 - 32. 2, 31, 31, 32.

**PHARAOH-HOPHRA**, פֶּרַעֲהוּ Paróh  
*hophra*, m. Φαραὼ Ὀυαφρή, Pharaonem Ephree.

"Pharaoh the priest of the sun;" a comp. of Pharaoh, and the Coptic οὐρε φρη priest of the sun, vid. Pharaoh.

A king of Egypt, called by Manetho, Ovaphres, and by Diodorus, Apries, the eighth of the twenty-sixth Saitic dynasty. The Lord of kings delivered him into the hands of Nebuchadnezzar, as He had done also king Zedekiah, when his kingdom became a province of Babylon. (B.C. 588.) Occurs Je. 44. 30.

**PHARAOH-NECHOH**, נֶחֱחַ Paróh-  
*n'khóh*, m. Φαραὼ Νεχάω, Pharaonem Nechao.

"Pharaoh the lame;" a comp. of Pharaoh, q. v., and Nechoh, vid. Necho.

**PHAREZ**, vid. Perez.

**PHARPAR**, פֶּרְפָּר *Parpár*, Φαρφάρ, Pharphar.

"Most swift" (*celerrimus*, Sim.); from the Arabic.

A river of Damascus, rising in Lebanon, and joining the Amana near Damascus. It was so called from the rapidity of its course. In this river Naaman desired to go and wash instead of the Jordan, imagining it more efficacious, forgetting that

the cure was to be effected by faith in, and obedience to, the word of the Lord by the mouth of his servant. Occurs 2 Ki. 5. 12.

**PHARZITES**, vid. Perez.

**PHASEAH**, vid. Paseah.

**PHICHOL**, פִּיכֹל *Piykhól*, m. Φιχόλ, Phicol.

"Mouth of all" (*os omnium*, Winer); a comp. of the constr. of פֶּה *peh*, the mouth, an opening, part, Nu. 12. 8; Ge. 29. 2; De. 21. 17 (from the root פָּחַח *paáh*, to blow, De. 32. 26); and כֹּל *kol*, all, vid. Colhozeh.

The chief captain of Abimelech, the ally of Abraham. He was the mouth of all, as he was the mouth of the king. Thus Aaron was the mouth of Moses. (B. c. 1880.) Occurs Ge. 21. 22, 32; 26. 26.

**PHILISTIA, PHILISTINE, S**, vid. Palestine.

**PHINEHAS**, פִּינְחָס *Piynehás*, m. Φινεάς, Phinees.

"Mouth of brass;" a comp. of פֶּה *piy*, mouth (vid. Phichol); and נָחַשׁ *n'hhas*, i. q. נֶחֱשֶׁת *n'hho-sheth*, brass, Ge. 4. 22, vid. Naashon.

(1) The son of Eleazar, the son of Aaron. He was both zealous for the honour of God's holy law, and courageous enough to punish the wilful transgressors of it. When Zimri, the son of a prince of the tribe of Simeon, brought into the congregation a Midianitish princess, Cozbi, he thrust them both through with the javelin he had in his hand; and by this noble act he gained for himself and his posterity the blessing of the Almighty, who gave him the covenant of an everlasting priesthood. (B. c. 1452.) Occurs Ex. 6. 25; Nu. 25. 7, 11; 31. 6; Jos. 22. 13, 30, 31, 32; 24. 33; Ju. 20. 28; 1 Ch. 6. 4, 4, 50; 9. 20; Ezr. 7. 5; 8. 2; Ps. 106. 30.

(2) A son of Eli, whose wicked deeds brought down upon him and the Israelites the righteous anger of God; for he was slain in battle with the Philistines, and the ark of God was taken. (B. c. 1140.) Occurs 1 Sa. 1. 3; 2. 34; 4. 4, 11, 17, 19; 14. 3.

(3) Father of Eleazar, in the time of Ezra. (B. c. 445.) Occurs Ezr. 8. 33.

**PHURAH**, פִּרְיָה *Purdáh*, m. Φαρά, Phara.

"Branch;" from the Syriacism for פִּרְיָה *p'uráh*, foliage, Is. 10. 33, from the root פָּאָר *paár*, to adorn, to glorify, to boast, Is. 60. 7; 44. 33; Ju. 7. 2.

The servant of Gideon, the judge of Israel. (B. c. 1249.) Occurs Ju. 7. 10, 11.

**PHUT**, vid. Put.

**PHUVAH**, פּוּאָה *Puáh*, m. Φουά, Phua.

"Mouth;" as the Arab. فَمَّة, vid. also Phichol.

(1) A son of Issachar. In the first two places it is written in the Hebrew פּוּוּאָה *Puvváh*, and in the Eng. Vers. is written also Puah and Pua; hence the gent. n. פּוּיָּי *Punty*, Punites, Nu. 26. 23. (B. c. 1700.) Occurs Ge. 46. 13; Nu. 26. 23; 1 Ch. 7. 1.

(2) The father of Tola, the judge of Israel after Abimelech, of the tribe of Issachar. (B. c. 1240.) Occurs Ju. 10. 1.

**PI-BESETH**, פִּי-בִּשֶׁת *Piy-bhéseth*, Βουβάστος, Bubasti.

"Portion of the spouse," i. e. Isis (*portio uxoris*, i. e. *Isidis, uxoris* Osiridis, Sim.); a comp. of פֶּה *piy* (vid. Phichol), and בִּשֶׁת *béseth*, as the Æthiopic ብሉት : spouse, unless it is for בִּשְׁת *bósheith*, vid. Mephibosheth. It is but one word in some copies, and is written in Egyptian ΠΟΤΕΛΑΤ, which Steph. Byz. says denotes a cat.

A city on the eastern side of the Pelusiac branch of the river Nile. It was properly the name of an Egyptian goddess which was worshipped under the image of a cat. Occurs Eze. 30. 17.

**PI-HAHIROTH**, פִּי-הַחִירוֹת *Piy-hahhiyróth*.

"Mouth of caverns" (*os*, i. e. *apertura cavernarum*, Sim.); if derivable from the Heb., it is a comp. of פֶּה *piy* (vid. Phichol), and the plur. of חֹר *hur* (vid. Hur); but many consider it an Egyptian name, written thus, ΠΙΛΙΟ-ΡΩΤ "a place where grass or sedge grows;" and Jablonskius says, "ut notet locum, in quo magna copia graminis provenit."

A place near the Red Sea where the children of Israel encamped; while on their right hand and on their left were rocky mountains, idol temples, and fortified towns. In this dangerous position Pharaoh overtook them with all the chosen chariots of Egypt; but the Lord heard the prayer of Moses, and made a path through the sea for the deliverance of his people, which was the salvation of Israel, but the destruction of their proud pursuers. Occurs Ex. 14. 2, 9; Nu. 33. 7, 8.

**PILDASH**, פִּלְדָּשׁ *Pildásh*, m. Φαλδές, Pheldas.

"Lamp of fire," according to Simonis; "Ex ἑστῶτι lampas ignis, i. e. cui ignis micat ex oculis, ignitus habens oculos, coll. Lapidoth," Sim.

A son of Nahor by Milcah. (B. c. 1860.) Occurs Ge. 22. 22.

**PILEHA**, פִּלְחָה *Pilhdá*, m. Φαλαί, Phalea.



"Servitude;" from the Chald. **ܠܕܗܗ** *p'ldhh*, to labour, Da. 3. 12.

One of the covenanters in the time of Nehemiah, who, perhaps, was so named because born in servitude and captivity. (B.C. 445.) Occurs Ne. 10. 24.

**PILTAI**, vid. Palti, No. 3.

**PINON**, vid. Punon.

**PIRAM**, **פִּירָם** *Pirám*, m. **Φιδών**, and **Φεράμ**, Pharam.

"Like a wild ass;" i. q. **פִּירָן** *pirán*, from **פָּרָה** *pére*, a wild ass, so called from its running, Ge. 16. 12; Job 6. 5, from **פָּרָה** *pará*, to bear swiftly (i. q. **פָּרָה** *paráh*), to bear fruit, Ho. 13. 15.

A king of Jarmuth, one of the Canaanitish kings slain by Joshua. (B.C. 1452.) Occurs Ju. 10. 3.

**PIRATHON**, **פִּירָתוֹן** *Pirathón*, **Φαραθών**, Phathon.

"Just revenge" (*ultio justa*, Sim.), from the pl. **פִּירָתוֹת** *p'rubth*, fem., *revenges*, De. 32. 42; Ju. 5. 2, used but twice, from the root **פָּרָה** *pará*, to make naked, to avenge, to become lawless, Le. 13. 45 · Ju. 5. 2; Pr. 29. 18.

A town in the land of Ephraim, in the mount of the Amalekites, where Abdon, the son of Hillel, the Pirathonite, **פִּירָתוֹנִי** *Pirathoní*, m., was buried. It is uncertain why it was called the mount of the Amalekites, but it was probably its ancient name. The gent. n. occurs in the following texts: Ju. 12. 13, 15; 2 Sa. 23. 30; 1 Ch. 11. 31; 27. 14. Occurs Ju. 12. 15.

**PIRATHONITE**, vid. Pirathon.

**PISGAH**, **פִּסְגָּה** *Pisgáh*, — τοῦ λελαξευμένου, Phasga.

"Divided rock," "fragment of hewn rock;" from the root **פָּסַג** *paság*, not used in Kal, Chald. to divide, to cut up, used once, Ps. 48. 14, **פִּסְגֵּי אֲרָמֹתֶיהָ** *pass'ghú arm'notheyáh*, "consider her palaces;" Marg., "raise up;" LXX., καὶ καταδιέλεσθε τὰς βάσεις αὐτῆς; Vulg., "Et distribuite domos ejus;" St. Jer., "Separate palatia ejus."

A very high mountain ridge in the land of Moab, on the southern frontier of the kingdom of Sihon, and so called from the quarried and sharp appearance of its rocks. It was to the top of this mountain that Moses was commanded to ascend, and from whence the Lord shewed to him the land of promise. Soon after this Moses died. The LXX. translate it as above, "quarried rock;" and in De. 4. 49, they translate it ὑπὸ Ἀσφιδῶν τὴν λαξευτήν, "under Ase-

doth hewn in the rock," or "quarried rock." St. Jerome says, in De locis Hebraicis, "Fasga civitas Amorrhæorum. Est autem et mons contra orientalem plagam Fasga, pro quo Aquila interpretatur excisum. Sed et Septuaginta interpretes Fasga in quodam loco excisum transtulerunt." Occurs Nu. 21. 20; 23. 14; De. 3. 17, 27; 4. 49; 34. 1; Jos. 12. 3; 13. 20.

**PISON**, **פִּישׁוֹן** *Piyshón*, **Φισών**, Phison.

"Great diffusion" of waters (*magna* (aquæ) *diffusio*, Sim.); from the root **פָּשַׁח** *push*, to frisk, Ch. to disperse, to multiply, Mal. 3. 20; Na. 3. 18.

A river of Eden which surrounded the land of Havilah. Schindler says it was so called "from the multiplication or multitude of its waters." Josephus thought it was the same as the Ganges; the Sam. Pent., the Nile; Gesenius, the Indus; but Reland and others understand it to be the Phasis, a river of Colchis, which empties itself into the Euxine Sea, where there is a city called Chabalah. Occurs Ge. 2. 11.

**PISPAH**, **פִּסְפָּה** *Pispáh*, **Φασφά**, Phaspha.

"Dispersion," from the Chald. and Syr. **ܦܨܫܐ** *sparsit*, *dispersit*, Arab. **فَش** *sparsit*, Sim.

A son of Jether, an Asherite. (B.C. 1500.) Occurs 1 Ch. 7. 38.

**PITHOM**, **פִּתּוֹם** *Pithóm*, **Πειθώ**, and **Πιθώμ**, *Phithom*.

"An enclosed place;" a comp. of the Coptic masc. art. **ⲡⲓ** *pi*, and **ⲑⲟⲙ** *thom*, to shut in, to lock, to restrict.

A treasure city of Egypt, built by the Israelites. Some interpret treasure city to mean a pyramid; and Josephus says (Antiq. ii. 9. 1), the Israelites built some of the pyramids, as well as made canals and embankments, and built walls to their cities. There are many buildings and walls of great size found in various parts of Egypt made of crude brick, which bear the names of the Pharaohs of the period of the bondage. There are also, about Memphis, crude brick remains in some pyramids. There are also, at Thebes, walls enclosing sacred monuments and tombs composed of this kind of brick, some of which are made with and others without straw. Many have chopped barley and wheat straw, others bran, barley, and stubble; and in the tombs we find the process of making them represented among the sculptures. From the testimony of Josephus, and the heavy burdens the Jews endured in Egypt, we

cannot but conclude that these are some of the evidences which time has left to prove the truth of the Mosaic account. The Israelites built Pithon, and some say it was on the Nile; and Sir J. Marsham makes it Pelusium or Damietta. Occurs Ex. 1. 11.

**PITHON**, פִּיתוֹן *Piythón*, m. Φιθών, Phithon.

"Great enlargement;" perhaps from the root פָּתַח *patháh*, vid. Pethuel.

A son of Micah, and grandson of Jonathan, the son of Saul. (B.C. 1000.) Occurs 1 Ch. 8. 35; 9. 41.

**POCHERETH OF ZEBAIM**, פִּכְרֵת הַצִּבְיִים

*Pokhéreth-Hatsts'bhaytym*, Φαχεράθ, υἱοὶ Ἀσεβωείμ, Phochereth, qui erant de Asebaim.

"Retarding the gazelles," i. e. ensnaring them; a comp. of פִּכְרֵת *pokhéreth*, from פָּכַר *pakhár*, unused root (Syr. *to tie, ensnare*), and צִבְיִים *ts'bhaytym*, pl. gazelles, 2 Sa. 2. 18, of צִבְיָה *ts'bhiy*, m. *glory, a gazelle*, Is. 4. 2; 13. 14, from the root צָבָה *tsabháh*, *to be bright, to be prominent, to swell*, Is. 29. 7; Ne. 5. 27; 5. 22.

A man whose children returned to Jerusalem. Occurs Ezr. 2. 57; Ne. 7. 59.

**PORATHA**, פּוֹרְתָא *Porathá*, m. Φαραθά, Phoratha.

"Ornament;" as the Persic پوره *pureh*, Ges.

A son of Haman, whom the Jews slew in Shushan. (B.C. 510.) Occurs Est. 9. 8.

**POTIPHAR**, פּוֹתִיפָר *Potiyphar*, m. Πετεφρή, Putiphari.

"Priest of the bull;" a comp. Coptic word. Some regard it as an abbreviation of Potipherah, q. v.

An officer of Pharaoh's, to whom the Midianites sold Joseph. The Hebrew makes him chief of the slaughter-men; the Vulg. and the Eng. Version, general of troops or body guard. If this name is an abbreviation of Potipherah, do not the two names represent one person? (B.C. 1730.) Occurs Ge. 37. 36; 39. 1.


**POTIPHERAH**, פּוֹתִיפָר *Pótiy Phéra*, masc. Πετεφρή, Putiphare.

"Priest of the sun;" a comp. Egyptian word, which Ges. says is Ὀττηρη, i. e. who belongs to the sun.

A priest of the sun, in the city of On, whose daughter Asenath Pharaoh gave to Joseph to wife. The words "priest of On" after Poti-pherah, are

explanatory of that name, which is the same as *Petah-Phrah*, "priest of the sun;" *Phra* being the name under which the Egyptians worshipped the sun before it received the allegorical appellation of Osiris, or author of time. So also Simonis, "præses Heliopolitanus. *Sacerdotem solis* explicat Caleb Jablonskius, de *Terra Gosen* Diss. viii. 94, coll. πατεστῆρ, h. e. *sacerdos Neithæ* deæ, et Φρη sol." *Patrem Pharaonis*, Copt. φωτ φαραω, interp. Kohlr.

We may hence agree with the learned Wilkinson, who says, "This name is evidently compounded of Phrè or Phrah, the sun, and answers to the Egyptian Pet-phrè, or Heliodotus, which in Hieroglyphics

would be written thus:  Name of Potipherah—*Pet-phre*, or *Pet-re*.

"From the earliest times the sun was the chief object of worship among the Egyptians; hence the frequent occurrence of the name of Râ, not only in the names of men, but also of cities dedicated to other deities. The metaphysical theory as to the nature of the gods was adopted in later times. Diodorus says on this subject (i. 11), 'The first generation of men in Egypt, contemplating the beauty of the superior world, and admiring with astonishment the frame and order of the universe, imagined that there were two chief gods, eternal and primary, the Sun and Moon, the first of whom they called Osiris, the other Isis. . . . They held that these gods governed the whole world, cherishing and increasing all things; . . . that in their natures they contributed much to the generation of those things, the one being of a hot and active nature, and the other moist and cold, but both having something of the air. They also said that every particular being in the universe was perfected and completed by the Sun and Moon, whose qualities were five: a spirit or quickening efficacy, heat or fire, dryness or earth, moisture or water, and air. . . . These five were denominated gods: the spirit being called Jupiter; the fire, Vulcan; the earth, Mother; water, Oceanus; and the air, Minerva, the reputed daughter of Jupiter.'

"As regards the discipline of the priests of On during their worship, it appears to have been strict, and their ideas peculiar about the use of wine. Plutarch says (de Isid. s. 6), 'The priests to the god of Heliopolis never carry any wine into the temple, looking upon it as indecent to drink it during the day when under the immediate inspection of their lord and king. The priests of the other deities are not altogether so scrupulous on this point,

making use of it, though sparingly, unless at some of their solemn purifications, when they wholly abstain from it. Indeed they give themselves up wholly to study and meditation, hearing and teaching those truths which regard the divine nature.' And Plutarch continues to observe, that 'even the kings themselves, being of the order of the priests, have their wine given them according to a certain measure prescribed in the sacred books, as we are told by Hecataeus; and it is only since the reign of Psammetichus that this indulgence has been granted them; for, before that time, they drank no wine at all; and if they made use of it in their libations to their gods, it was not because they looked upon it as in its nature acceptable, but as the blood of those enemies who formerly fought against them, which being mixed with the earth, produced the vine; and hence they say that drinking wine in quantities makes men mad, being filled with the blood of their own ancestors. These things are related by Eudoxus, in the second book of his *Tour*, as he had them from the priests themselves.' The assertion about the use of wine being prohibited to kings before the time of Psammetichus is not correct, as the sculptures and the Scriptures prove, Ge. 40. 11.

"The priests of the sun at Heliopolis, like those of Thebes and Memphis, were celebrated for their learning; and it was to this city that Plato, Eudoxus, and other Greek sages repaired, in order to study 'the wisdom of the Egyptians;' and Pythagoras, according to Plutarch (*Plut. de Is. s. 10*), 'was the disciple of Ornaphus, the Heliopolite.' Astronomy, and all branches of learning, were studied at Heliopolis; and the priests of the sun enjoyed the greatest reputation for learning. This city, though small, was the university of Egypt; and near it was the observatory, which Strabo attributes to Eudoxus, but which we may conclude belonged to the old city, whither he had gone from Greece to study the secrets of the Egyptian wisdom." *Wilk. Anc. Egypt. iv. 501. (B.C. 1730.)* Occurs Ge. 41. 45, 50; 46. 20.

**PUA, PUAH** (No. 1), vid. *Phuvah*.

**PUAH** (No. 2), פֹּאֵה *Puah*, f. פּוֹאָה, *Phua*.

"Splendid," "light," i. e. joy of parents; as *Sim. interp.* from the root פֹּאֵה *yaphá*, vid. *Japhia*.

One of the midwives of Egypt who saved the male children of the Hebrews alive, contrary to the cruel decree of Pharaoh. Concerning the equivocation of these women, *St. Austin* says, "Remunerata est benevolentia, non fallacia; benignitas mentis, non iniquitas mentis." (*B.C. 1570.*) Occurs *Ex. 1. 15*.

**PUHITES**, פּוּתִי *Puthiy*, m. Μιφθίμ, *Aphuthei*.

"A nomine viri פּוּתִי pro פּוּתִי i. e. *pulchritudo*," *Sim.*

Patron. of some descendants of Caleb. Occurs 1 Ch. 2. 53.

**PUL**, פּוּל *Pul*, m. Φονά and Φαλώχ, *Phul*.

"Elephantine;" from the Pers. پیل, *elephant*; this is the same in the Chald., Syr., and Arab.

(1) A king of Assyria, who was succeeded by Tiglath-pileser; but whether he was the immediate successor of Adrammelech II. is a matter of some uncertainty; and the probable conjecture is, that a king whose name has not yet been discovered, intervened. He probably ascended the throne about the same time as Menahem, king of Israel, against whom he came, and exacted from him a thousand talents of silver, on the receipt of which he returned to his own land. This receipt of tribute from Menahem, mentioned in the texts below, is assigned to his eighth regnal year in a most important fragment of an inscription found in the south-west palace of Nineveh. Colonel Rawlinson speaks of another fragment of Pul's annals which is still lying in a passage of the south-west palace, which seems to contain a particular account of his expedition against Samaria; but the writing is so much mutilated that little can be made out beyond the name of the city. Pul's name has been nowhere preserved; but Colonel Rawlinson conjectures that he also "took the title of his five ancestors, *Sardanapalus*, for it appears almost certain that the first Assyrian dynasty ended with him; and that the catastrophe described by Ctesias, and also noticed by Polyhistor in Agathias, refers to an officer of the court named Sargina, who captured Nineveh and drove out the old family in B.C. 747; this memorable epoch being accordingly adopted by the Babylonians as the basis of their astronomical canon." (*Outline of Assyrian History*.) But, contrary to all historical and traditional evidence, and also to the Bible itself, the authors of the *Universal History* and others have limited the foundation of the Assyrian empire to the time of Pul, because he is the first Assyrian king mentioned in Scripture. "Before the time of Pul, the Jews having no intimate dealings with Assyria, may not have been affected by events occurring in that country; this would be sufficient to account for there being no earlier mention of it, and would seem to confirm the supposition that Herodotus dates, not from the foundation of the Assyrian empire, but from its overspreading Asia. The frag-

ments which we have handed down to us of Armenian history, through the native early Christian historians who possessed materials now lost, equally tend to fix the reign of Ninus at the time usually assigned to it by the Greek authors. His contemporary on the Armenian throne was Aram, whose son Aræus was slain by Semiramis. St. Martin, probably after a careful examination of Armenian and Greek history, placed the reign of Semiramis from 1997 to 1957 B.C." (Layard's *Nineveh*, ii. 223.) (B.C. 770 to 747.) Occurs 2 Ki. 15. 19, 19; 1 Ch. 5. 26.

(2) An African nation and country. Bochartus understands it of *Philæ*, an island of the Nile, situated between Egypt and Ethiopia. Occurs Is. 66. 19.

**PUNITES**, vid. Phuvah.

**PUNON**, פִּוֶּן *Punón*, Φινώ, Phunon.

"Distraction;" from the root פִּן *pun*, to be perplexed, once found, Ps. 88. 16.

(1) A duke of Edom, called Pinon. (B.C. 1470.) Occurs Ge. 36. 41; 1 Ch. 1. 52.

(2) A station of the Israelites in Idumæa, celebrated in after times for its copper mines, which were so injurious that St. Athanasius said, that the men condemned to labour in them lived but a few days. It is the opinion of Bochartus that the brazen serpent was set up here; because, after Moses has given us an account of that, he says, they set forward and pitched in Oboth (ch. 21. 10), which was their place of abode, next to Punon. Occurs Nu. 33. 42, 43.

**PUT**, פִּוּט *Put*, Φούδ, Phuth.

"Extension;" "extensio, i. e. augmentatio familiæ, per Aphæresin pro פִּוּט a rad. Arab. نَطَط extendit," Sim.

A son of Ham, who peopled Libya. It is also used meton. of his posterity. Colonel Rawlinson conjectures that he left some of his posterity in the mountains of Elymais; hence *Cush* and *Phut* are joined with *Pars* in Ezekiel, and *Kushiyá* and *Putiyá* are associated in the inscriptions of Darius. In Je. 46. 9; Eze. 27. 10; 30. 5; 38. 5; Na. 3. 9, it is variously translated Phut, Libyans, Libyan. (B.C. 2300.) Occurs Ge. 10. 6; 1 Ch. 1. 8.

**PUTIEL**, פִּוּטִּיֵּל *Putiyél*, m. Φουτιήλ, Phutiel.

"Afflicted of God;" a comp. of פִּוּט *put*, unused root, Syr., to afflict, and אֵל *El*, vid. Abdiel. "Extensio Dei," Sim., vid. Put.

The father-in-law of Eleazar, the son of Aaron.

He is supposed by some of the best critics to have been an Egyptian proselyte; hence perhaps some translate, "God is my fatness," and the interpretation of Simonis, "extension of God." (B.C. 1500.) Occurs Ex. 6. 25.

## R.

**RAAMAH**, רָעְמָה *Ramáh*, Ρεγμά, Regma.

"Thundering" (*tonans*, St. Jer.); from the root רָעַם *raám*, to roar, to tremble, to thunder, Ps. 96. 11; Eze. 27. 35; Ps. 29. 3.

A son of Cush. It is also written with aleph final, 1 Ch. 1. 9. In Eze. 27. 22, it refers to a Cushite city. There was a city called Ρέγμα on the Persian Gulf, and there is much reason to conclude that his descendants settled in that neighbourhood. (B.C. 2250.) Occurs Ge. 10. 7, 7; 1 Ch. 1. 9.

**RAAMIAH**, רָעְמִיָּה *Raamyáh*, masc. Ρεελμά, Raamias.

"Thunder of the Lord;" a comp. of the appell. רָעַם *ráam*, thunder, raging, Job 39. 25; Ps. 77. 19, from the root רָעַם *raám*, vid. Raamah.

A man who returned with Zerubbabel. He is called Reelaiah, Ezr. 2. 2. Occurs Ne. 7. 7.

**RAAMSES**, vid. Rameses.

**RABBAH**, רַבָּה *Rabbáh*, Ῥαβὰδ and Ραββαθ, Rabbath.

"Great city," i. e. metropolis (*magna*, q. d. *Megalopolis*, Sim.); from the root רַבָּה *rabbáh*, to be great, to multiply, to do much, De. 30. 16; Ju. 9. 29; Ge. 3. 16.

(1) The metropolis of the Ammonites, where was the bedstead of the giant Og. How this relic came to be in the Ammonite capital is uncertain, since he was king of Bashan. It is possible that, as the Ammonites expelled a gigantic race (De. 2. 21) from this country, this Og may have been one of them, and his bedstead have been preserved, as a trophy of victory. This city was also called Rabbath; and when Ptolemy Philadelphus rebuilt it, he called it Philadelphia, after his own name. Occurs De. 3. 11; Jos. 13. 25; 2 Sa. 11. 1; 12. 26, 27, 29; 17. 29; 1 Ch. 20. 1, 1; Je. 49. 2, 3; Eze. 21. 20; 25. 5; Am. 1. 14.

(2) A city in the tribe of Judah. Occurs Jos. 15. 60.

**RABBATH**, vid. Rabbah.

**RABBITH**, רַבִּית *Rabbiyth*, 'Ρεβίς, Rabboth.

"Great," "multitude;" from the root רָבָה *raháh*, vid. Rabbah.

A city in the land of Issachar. Occurs Jos. 19. 20.

**RABSHAKEH**, רַב־שָׁקֵה *Rabhshaqéh*, masc. 'Ραψάκης, Rabsacen.

"Chief of the cupbearers" (*magnus*, i. e. *primarius pincerna*, Sim.); "Aram. ܪܒܫܩܐ;" Ges.

The chief captain of the troops of Sennacherib king of Assyria. (B.C. 710.) Occurs 2 Ki. 18. 17, 19, 26, 27, 28, 37; 19. 4, 8; Is. 36. 2, 4, 11, 12, 13, 22; 37. 4, 8.

**RACHAL**, רַחֵל *Rakhál*, Γέθ and 'Ραχήλ, Rachal.

"Traffic" (*mercatus*, Sim.); from the root רָכַל *rakhál*, to go about, to traffic, Eze. 27. 13, 15.

A city in the land of Judah, probably a city of merchants. Occurs 1 Sa. 30. 29.

**RACHEL**, רַחֵל *Rahhél*, f. 'Ραχήλ, Rachel.

"A ewe;" the same as the appell. Ge. 31. 38, from רַחֵל *rahhél*, unused root, perhaps kindred, רַחֵם *rahhám*, to cherish.

The youngest daughter of Laban, and the beloved wife of Jacob; and was probably so named from her resemblance to a sheep, which was regarded as an emblem of innocence, gentleness, and fruitfulness. She was the mother of Joseph and Benjamin; and in bearing the last of these she died, and therefore she called his name Ben-oni. She was not buried in the cave in the field of Machpelah, as Sarah, and Rebekah, and Leah; but in the way to Ephrath, near to Bethlehem, near the spot where she died. Her death was a severe affliction to Jacob, and was manifested by the great love he had for her two sons; and indeed, when he went down into Egypt, he had not forgotten the memory of his beloved wife, for when blessing Joseph's two sons Ephraim and Manasseh, he said in sorrow, "Rachel died by me in the land of Canaan in the way." She is mentioned by Jeremiah (31. 15) by the figure antonomasia, for her daughters, who wept at the slaughter of Jewish prisoners at Ramah, a town in Benjamin, by Nebuzaradan, the Chaldean general; but the weeping of Rachel had its true fulfilment in the murder of the infants at the birth of Christ, by Herod. Of a similar meaning is the Ethiopic name *Bagu*, i. e. "a sheep;" so also the Roman names *Ovilii*, *Ovinii*, and *Ovinianus*. (B.C. 1750.) Occurs Ge. 29. 6, 9, 10, 11, 12, 16, 17, 18, 18, 20, 25, 28, 29, 30, 30, 31; 30. 1, 1, 2, 6, 7, 8, 14, 15, 22, 25; 31. 4,

14, 19, 32, 33, 34; 33. 1, 2, 7; 35. 16, 19, 20, 24, 25; 46. 19, 22, 25; 48. 7; Ru. 4. 11; 1 Sa. 10. 2.

**RADDAI**, רַדַּי *Raddáy*, m. Ζαβδαί and 'Ραδδαί, Raddai.

"Subduing;" from the root רָדָה *radháh*, to subdue, to rule over, Ge. 1. 28; Le. 26. 17.

The fifth son of Jesse the Bethlehemite. (B.C. 1060.) Occurs 1 Ch. 2. 14.

**RAGUEL**, רַעוּיָל *R'uél*, m. 'Ραγούηλ, Rahuel.

"Friend of God;" a comp. of רָעַי *r'u*, i. q. רֵעִה *reéh*, m. friend, 2 Sa. 15. 37; 16. 16; 1 Ki. 4. 5, only used in these places, from the root רָעָה *radh*, to feed, to shepherd, to use as a friend, Is. 5. 17; Ps. 23. 1; Ju. 14. 20.

(1) A son of Esau by his wife Bashemath. (B.C. 1750.) Occurs Ge. 36. 4, 10, 13, 17, 17; 1 Ch. 1. 35, 37.

(2) The father-in-law of Moses, vid. Deuel. (B.C. 1530.) Occurs Ex. 2. 18; Nu. 10. 29.

(3) The father of Eliasaph, prince of the tribe of Gad. He is called Deuel, Nu. 1. 14. (B.C. 1500.) Occurs Nu. 2. 14.

(4) A son of Ibniyah. (B.C. 536.) Occurs 1 Ch. 9. 8.

**RAHAB** (No. 1), רַהַב *Ráhahb*, 'Ραάβ, Rahab.

"Insolence," "fierceness;" same as the appell. Job 9. 13, from the root רָהַב *rahábh*, to rage, to be fierce, to make courageous, Is. 3. 5; Pr. 6. 3; Ps. 138. 3.

A poetical name applied to Egypt. Some suppose it to be a Coptic word, but no one has yet discovered its etymology in that language. Occurs Ps. 87. 4; 89. 10; Is. 30. 7; 51. 9.

**RAHAB** (No. 2), רַחַב *Rahhábh*, fem. 'Ραάβ, Rahab.

"Spacious;" same as the adj. רַחַב *rahhábh*, broad, wide, spacious, Job 30. 14; Ex. 3. 8, from the root רָחַב *rahhábh*, to be wide, to be spacious, to be expanded, Is. 30. 13; Am. 1. 13; Pr. 25. 17.

A celebrated woman of Jericho. She is supposed to have kept a public-house, for Chrysostom calls her πανδοχέτριαν; and it is generally said she was a harlot, though she afterwards repented and became one of the honoured women in Israel. (B.C. 1452.) Occurs Jos. 2. 1, 3; 6. 17, 23, 25.

**RAHAM**, רַחֵם *Ráhham*, m. 'Ραέμ, Raham.

"Merciful;" the same as the appell. רַחֵם *ráhham*, a girl, a woman, Ju. 5. 30, from the root רַחֵם *rahhám*, to compassionate, vid. Jerahmeel.

A son of Shema, a descendant of Caleb the brother of Jerahmeel. (B.C. 1400.) Occurs 1 Ch. 2. 44.

**RAHEL**, vid. Rachel.

**RAKKATH**, רַקְתָּה *Ragqáth*, Ὠμαθαδακέθ and Ῥεκαθά, Reccath.

"A shore;" same as the Chald. רַקְתָּה *ragq'thá*, the bank of a river (as the Arab. *rikkaton*), from the root רַקַּךְ *ragqáq*, to beat, to spit out, Le. 15. 8, only once used.

A town in the land of Naphtali. The Rabbins affirm that it stood on the shore of the lake of Galilee, where Tiberias was afterwards built. So *Rakka*, a town in Mesopotamia, situated on the shores of the Euphrates. Occurs Jos. 19. 35.

**RAKKON**, רַקְקוֹן *Ragqón*, Ἰεράκων, Arecon.

"Extreme shore;" intens. of רַקְתָּה *ragqáth*, vid. Rakkath.

A city of the Danites, situated on the shore of the Mediterranean Sea. Occurs Jos. 19. 46.

**RAM**, רָם *Ram*, m. Ἀράμ, Aram.

"High;" part. of the root רָם *rum*, vid. Abiram.

(1) A son of Kemuel, who is called Aram in Ge. 22. 21. (B.C. 1880.) Occurs Job 32. 2.

(2) A son of Hezron, the son of Perez or Pharez. (B.C. 1620.) Occurs Ru. 4. 19, 19; 1 Ch. 2. 9, 10.

(3) The firstborn of Jerahmeel the son of Hezron. Occurs 1 Ch. 2. 25, 27.

**RAMAH**, רָמָה *Ramáh*, Ῥαμά, Rama.

"Lofty place;" the same as the appell. *a lofty place*, specially consecrated to idols, 1 Sa. 22. 6; Eze. 16. 24, from the root רָם *rum*, vid. Abiram.

(1) A city of the tribe of Benjamin, situated on the north of Jerusalem. The gent. n. רַמְתִּי *Ramathiy*, Ramathite, is used 1 Ch. 27. 27. Occurs Jos. 18. 25; Ju. 4. 5; 19. 13; Eze. 2. 26; Ne. 7. 30; 11. 33; Is. 10. 29; Je. 31. 15; 40. 1.

(2) A city in the land of Ephraim, situated in Mount Ephraim, the birth-place and residence of the prophet Samuel. The dual form occurs רַמְתֵּי צִיפִּים *Ramatháyim-tsophíym*, Ramathaim-zophim, 1 Sa. 1. 1, "the two high places of Zophim," vid. Zophim; called also Ramath. Occurs 1 Sa. 1. 19; 2. 11; 7. 17; 8. 4; 15. 34; 16. 13; 19. 18, 19, 22, 22, 23, 23; 20. 1; 22. 6; 25. 1; 28. 3; 1 Ki. 15. 17, 21, 22; 2 Ch. 16. 1, 5, 6; Ho. 5. 8.

(3) A town of Naphtali. Occurs Jos. 19. 36.

(4) A town of Gilead. Also called, Jos. 13. 26, רַמַּת הַחֲמִישִׁיָּה *Ramáth-hammitspéh*, Ramath-mizpeh,

"the high place of the watch tower;" and otherwise רַמְתֹּחַ *Ra'móth*, רַמְתֹּחַ *Ramóth*, q. v. Occurs 2 Ki. 8. 29; 2 Ch. 22. 6.

(5) A town in the south of the land of Simeon; Eng. Vers. Ramath. Occurs Jos. 19. 8.

(6) A city on the north of Palestine, on the Mediterranean Sea. Occurs Jos. 19. 29.

**RAMATH**, vid. Ramah, No. 4.

**RAMATH-LEHI**, vid. Lehi.

**RAMATH-MIZPEH**, vid. Ramah, No. 3.

**RAMATH-ZOPHIM**, vid. Ramah, No. 2.

**RAMATHITE**, vid. Ramah, No. 1.

**RAMESES**, רַעַמְסֵס *Ram'sés*, Ῥαμεσσῆ, Ramesses.

"Son of the sun;" a Coptic word, compounded of *PH Re*, the sun, *uEC mes*, a birth, and *shesh*, a pair.

A city of Egypt, which gave its name to the whole province. It is generally supposed to have been the capital of the land of Goshen (and named in Genesis by anticipation), built by the Israelites after the death of Joseph. It is said to have been called after Raameses the fourth, surnamed *Mei-Amoun*, whose sarcophagus or stone coffin is at Paris. In Ex. 1. 11, it is written רַעַמְסֵס *Raamsés*, Raamses; and Sim. considers it the same as On, the city of the sun; but the LXX. and the Coptic versions understood them to be different places; and besides, they have a passage not found in any other: LXX. τῆν τε Πιθὸν, καὶ Ῥαμεσσῆ, καὶ Ὀν, ἣ ἐστὶν Ἡλιούπολις. The Coptic πῆθου καὶ ραμιασση καὶ ὠν ἐ τῶβακι ὑφρη πῆ, "Pithom, and Ramasses, and On, which is the city of the sun." Occurs Ge. 47. 11; Ex. 12. 37; Nu. 33. 3, 5.

**RAMIAH**, רַמְיָה *R'mayáh*, m. Ῥαμία, Remeia.

"Placed of the Lord;" a comp. of the Chald. רַמַּה *r'máh*, to throw, to place, e.g. in seats, to impose (tribute), Da. 6. 17; 7. 9; Eze. 7. 24; and יָה *Yah*, vid. Jehovah.

A son of Parosh; one of those who married a foreign wife. (B.C. 456.) Occurs Eze. 10. 25.

**RAMOTH**, רַמֹּת *Ramóth*, Ῥαμώθ, Ramoth.

"Heights," "eminences" (*excelsa*, Sim.); plur. m. of the f. appell. רַמָּה *ramáh*, a lofty place, vid. Ramah.

(1) A son of Bani. (B.C. 456.) Occurs Eze. 10. 29.

(2) A city of Gilead, situated in the land of Gad,

near the Jabbok. It is also written רַמֹּתֶיךָ *Ramóth*, De. 4. 43; Jos. 20. 8; 1 Ch. 6. 80. Occurs Jos. 21. 38; 1 Ki. 4. 13; 22. 3, 4, 6, 12, 15, 20, 29; 2 Ki. 8. 28; 9. 1, 4, 14; 2 Ch. 18. 2, 3, 5, 11, 14, 19, 28; 22. 5.

(3) A town in the land of Simeon, called also Ramah in the south, Jos. 19. 8; vid. Ramah, No. 5. Occurs 1 Sa. 30. 27.

(4) A town in the land of Issachar. It is written רַמֹּתֶיךָ *Ramóth*. Occurs 1 Ch. 6. 73.

**RAPHA, רָפָא** *Raphá*, m. 'Ραφα, and —τῶν γιγάντων, *Rapha*, and *Rephaim*.

"Giant" (*gigas*, Sim.); the same as the appell. רָפָא *raphá*, *giunt*, Eng. Ver. *giants*, *Rephaim*, *Rephaims*, 1 Ch. 20. 4, 6, 8; Ge. 14. 5; from the root רָפָא *raphá*, to heal, to mend, to repair, Is. 19. 22; 1 Ki. 18. 30; also to let down, i. q. רָפָה *raphah*, 2 Ch. 15. 7.

(1) A very ancient Canaanitish giant, so called because of his gigantic stature. His name is written, 1 Sa. 21. 16, 18, 22, רָפָה *Rapháh*, *Rapha*. The *Rephaim* were his descendants; and the gent. noun רִפְיָיִם *R'phaiym*, *Rephaim*, *Rephaims*, or "giants," occurs in the following texts: Ge. 14. 5; 15. 20; De. 2. 11, 20, 20; 3. 11, 13; Jos. 12. 4; 13. 12; 17. 15; 18. 16; Is. 17. 5. The nation was composed of giants, and they were called יְלִידֵי הָרָפָה *y'lydáy harapháh*, "the sons of the giant." They were the original possessors of the land of Canaan, but they were gradually driven beyond Jordan. Bryant says, concerning this ancient people: "The *Rephaim* were no other than the *Titans*. They are accordingly rendered by the LXX. τοὺς γίγαντας τοὺς ἐν Ἀσταρώθ, 'the giant brood in Astaroth:' and the valley of the *Rephaim* is written in 2 Sa. 5. 18, (רָפָאִים עֵקֶב 'the valley of *Rephaim*;) τὴν κοιλάδα τῶν Τιτάνων, 'the valley of the *Titans*.' We are told by Procopius Gazæus, τοὺς Γίγαντας καὶ Τίτανας ὀνομάζον οὓς Ῥαφαεῖμ Ἑβραῖοι φάσιν, 'that those whom the Hebrews mentioned as *Raphaim*, were by other people called giants and *Titans*.' Those of the confederacy smote also the *Zuzims* in Ham, and the *Emims* in Shaveh Kiriathaim. All these were of the Giant or Titanian race. Hence Moses, speaking of the land of Moab (De. 2. 10, 11), says: 'The *Emims* dwelt therein in times past, a people great, and many, and tall as the *Anakims*; which also were accounted giants as the *Anakims*; but the *Moabites* called them *Emims*.' He mentions also the *Zuzims* in the same light. This attack made upon the sons of Ham is taken notice of by

Theophilus, who speaks of it as the first war upon earth, and calls it the war of the giants. Cedrenus assures us that there were records in Egypt which confirmed the account given by Moses concerning these persons of so extraordinary a stature, and that they flourished about the time of Abraham and Isaac. And he adds, τοὺς ὑπὸ Ἑλλήνων Γίγαντας ὀνομαζόμενους, 'that those were the people whom the Græcians called giants.'" (New Meth. iv. 98.) Occurs 1 Ch. 20. 4, 6, 8.

(2) The fifth son of Benjamin, perhaps so called for his gigantic form. (B.C. 1700.) Occurs 1 Ch. 8. 2.

(3) A son of Binea, a descendant of Jonathan, the son of Saul. It is written רָפָה *Rapháh*, of a similar meaning. (B.C. 730.) Occurs 1 Ch. 8. 37.

**RAPHU, רָפוּ** *Raphú*, m. 'Ραφοῦ, *Raphu*.

"Healed;" from the part. passive, from the root רָפָא *raphá*, to heal, vid. *Rapha*.

The father of Palti, the spy of the tribe of Benjamin. (B.C. 1500.) Occurs Nu. 13. 9.

**REAIA, vid. Reaiah.**

**REAIAH, רֵאִיָּה** *R'ayáh*, m. 'Ράδα, and 'Ρεῖά, *Raia*.

"Vision of the Lord;" a comp. of the abstr. from the appell. רֹעֶה *róeh* (vid. Haroeh), and יָה *Yah*, vid. *Jehovah*.

(1) A son of Shobal, the son of Judah. He is called Haroeh, שׁוּבָל. (B.C. 1670.) Occurs 1 Ch. 4. 2.

(2) The son of Micah, a descendant of Reuben. (B.C. 810.) Occurs 1 Ch. 5. 5.

(3) Whose children returned from Babylon with Zerubbabel. Occurs Ezr. 2. 47; Ne. 7. 50.

**REBA, רֵבֵעַ** *Rébha*, m. 'Ροβόκ, *Rebe*.

"Fourth," i. e. fourth son ("quartus (filiorum)," Sim.; "quatuor," St. Jer.); the fourth part, four sides, Ex. 29. 40; Ezr. 1. 8, from רֵבָע *arbá*, vid. *Arba*.

A king of the Midianites, slain by the Israelites. Some Roman names are similar to this, being suggested by the order of birth: *Secundus*, *Tertius*, *Quartus*, *Quintus*, *Sextus*, *Sextius*, *Septius*, *Septimus*, *Octavius*, *Novius* and *Nonius*, *Decius*, *Decimus*, *Decimius*. (B.C. 1456.) Occurs Nu. 31. 8; Jos. 13. 21.

**REBEKAH, רִבְקָה** *Ribhquáh*, f. 'Ρεβέκκαν, *Rebecca*.

"A rope with a noose;" from the Arab. رِبْقَة, unused root רִבֵּק *rabhák*, Arab., to tie firmly.

The daughter of Bethuel, and wife of Isaac. Gesenius says this is not an unfit name for a woman

who ensnares a man with her beauty. She was the mother of Jacob and Esau. (B.C. 1838.) Occurs Ge. 22. 23; 24. 15, 29, 30, 45, 51, 53, 58, 59, 60, 61, 61, 64, 67; 25. 20, 21, 28; 26. 7, 8, 35; 27. 5, 6, 11, 15, 42, 46; 28. 5; 29. 12; 35. 8; 49. 31.

**RECHAB**, רֶכָב *Rekhábh*, m. 'Ρηχάβ, Rechab.

"Horseman;" the same as רָכַב *rakábh*, a horseman, 2 Ki. 9. 17, from the root רָכַב *rakhábh*, to ride, vid. Beth-marcaboth.

(1) A son of Rimmon of Beer, one of the two captains of Saul. He, with his brother, slew Ishbosheth, and took his head to David; but for this foul deed he commanded them to be put to death. (B.C. 1048.) Occurs 2 Sa. 4. 2, 4, 5, 6, 9.

(2) The father of Jonadab, and ancestor of the Rechabites, vid. Jonadab. The gent. noun רֶכָבִים *Rekabhým*, Rechabites, occurs in the following places: Je. 35. 2, 3, 5, 18. (B.C. 930.) Occurs 2 Ki. 10. 15, 23; 1 Ch. 2. 55; Je. 35. 6, 8, 14, 16, 19.

(3) The father of Malchiah. (B.C. 445.) Occurs Ne. 3. 14.

**RECHABITES**, vid. Rechab, No. 2.

**RECHAH**, רֶכָה *Rekháh*, 'Ρηχάβ, Recha.

"Spacious;" "pro רֶכָה *latus*, i. e. locus in latere montis situs," Sim.

A place otherwise unknown, but it was in the land of Judah. Occurs 1 Ch. 4. 12.

**RED (SEA)**, סוּף *Suph*, — ἔρυθρὰ θάλασσα, Mare rubrum.

"The weed," a sea weed, hence יַם־סוּף *yam-suph*, "the weedy sea," Jon. 2. 6. Gesenius says, the etymology is unknown, and it cannot be derived from the verb סוּף *suph*. He also says, it is called in Egyptian ΦΟΥΖΥΝΑΡΣ, i. e. "the sea of weed."

The Arabian gulf, which abounds with sea weed; but, although the LXX., Vulg., and our versions have translated *suph* in the reference given below, yet Simonis, Gesenius, and others, consider it to be a town on the extreme end of the Red Sea; and written סוּפָה *Supháh*, Nu. 21. 14. Occurs De. 1. 1.

**REELAIAH**, רֵעֲלִיָּה *R'elayáh*, m. 'Ρεελίας, Raelaia.

"Trembling of the Lord;" a comp. of the root רָעַל *radl*, to tremble, Na. 2. 4; and יָה *Yah*, vid. Jehovah.

A man who returned with Zerubbabel. Called also Raamiah, q. v. (B.C. 536.) Occurs Ezr. 2. 2.

**REGEM**, רֶגֶם *Régheh*, m. 'Ρεγέμ, Regom.

"Friend," "as the Arab. رَجَم 'friend (sc.) of God,'" Ges.; from the root רָגַם *raghám*, to heap together, to join together, to pile up, Eze. 23. 47; Le. 24. 16.

A son of Jahdai. (B.C. 1470.) Occurs 1 Ch. 2. 47.

**REGEM-MELECH**, רֶגֶם מֶלֶךְ *Régheh-mélekh*, m. 'Αρβεσεῖρ ὁ βασιλεύς, Rogommelech.

"The friend of the king;" a comp. of רֶגֶם *régheh*, friend (vid. Regem), and מֶלֶךְ *mélekh*, king, vid. Abimelech.

A man who was sent by the Jews, in the reign of Darius, up to the house of God, to entreat the Lord for them. The Arab. name, *Chalil Beg*, "friend of the lord," is the same. (B.C. 518.) Occurs Zec. 7. 2.

**REHABIAH**, רְחַבְיָה *R'hahbyáh*, m. 'Ραβιά, Rohobia.

"Enlarging of the Lord;" a comp. of the root רָחַב *rahhábh*, to enlarge (vid. Rahab, No. 2), and יָה *Yah*, vid. Jehovah.

A son of Eliezer, the son of Moses. It is written רְחַבְיָה *R'hahbyáhu*, m., 1 Ch. 24. 21, 21; 26. 25. (B.C. 1390.) Occurs 1 Ch. 23. 17, 17.

**REHOB**, רְחֹב *R'hhóbbh*, m. 'Ραδβ, Rohob.

"Open space;" the same as the appell. רְחֹב *r'hhóbbh*, vid. Beth-rehob.

(1) A king of Zobah, and the father of Hadadezer, whom David slew. (B.C. 1040.) Occurs 2 Sa. 8. 3, 12; 10. 8.

(2) One of the covenanters in the time of Nehemiah. (B.C. 445.) Occurs Ne. 10. 11.

(3) The same as Beth-rehob, q. v. Occurs Nu. 13. 21; Jos. 19. 28, 30; 21. 31; Ju. 1. 31; 1 Ch. 6. 75.

**REHOBAM**, רְחַבְעָם *R'hhabhám*, 'Ροβοάμ, Rehobam.

"Enlarges the people;" i. e. sets them free; a comp. of the appell. רְחֹב *r'hhóbbh*, a street (vid. Beth-rehob), and עַם *am*, a people, vid. Amad.

The son of Solomon, who succeeded him on the throne. He is famous for his folly in rejecting the counsel of the old men, and adopting that of the young men, from which circumstance he lost ten parts of his kingdom. Tully makes Cato to say: "Temeritas est florentis ætatis, prudentia senectutis;" and certainly Rehobam's answer to the men of Israel was deficient in wisdom, prudence, and discretion; and no doubt he afterwards deeply regretted it. He was the son of Naamah, an Ammo-



nitness; and this may in some measure account for the great progress of idolatry in Judah during his reign. They built altars on high hills, and committed abominations in the land; therefore the Lord sent against it Shishak, king of Egypt, who took the fenced cities of Judah, and Jerusalem also; and Josephus says: 'Ροβοάμος δ' αὐτῷ παρέδωκε ἀμαχητὶ τὴν πόλιν,—“ Rehoboam delivered up the city to him, without striking a blow.” The temple was plundered, and never regained its original splendour. How sad to have no good to record of a king! (B. C. 975.)

OCCURRENCES.

1 Kings 11. 43 - 12. 1, 3, 6, 12, 17, 18, 18, 21, 23, 27, 27 - 14. 21, 21, 25, 27, 29, 30, 31 - 15. 6.  
2 Chronicles 9. 31 - 10. 1, 3, 6, 12, 13, 17, 18, 18 - 11. 1, 1, 3, 5, 17, 18, 21, 22 - 12. 1, 2, 5, 10, 13, 13, 15, 15, 16 - 13. 7, 7.  
1 Chronicles 3. 10.

**REHOBOTH**, רְחוֹבוֹת *R'hobhóth*, 'Ρωβῶθ, — plateaus.

“Streets,” “wide spaces;” plur. of the appell. רֶחֶב *r'hobh*, a street, vid. Beth-rehob.

(1) A city built by Nimrod; and Bochartus conjectures that the city called BIRTHA by Ptolemy is the same. Occurs Ge. 10. 11; 36. 37; 1 Ch. 1. 48.

(2) A place near Gerar, where the servants of Isaac digged a well, which he was allowed to retain. As this was not taken from him by the herdsmen of Gerar, he called it רְחוֹבוֹת *R'hobhóth*; LXX. Εὐρυχωρία; Vulg. Latitudo; “For,” said he, “the Lord hath made room for us.” Occurs Ge. 26. 22.

**REHUM**, רְחוּם *R'hhum*, m. 'Ρεούμ, Rehum.

“Merciful;” from the root רָחַם *rahham*, vid. Jerahmeel.

(1) A man who returned with Zerubbabel to Jerusalem. (B. C. 536.) Occurs Ezr. 2. 2; Ne. 12. 3.

(2) The chancellor or governor of Samaria, during the reign of Cyrus the Persian. He maliciously hindered the rebuilding of the temple and the city of Jerusalem, for several years. (B. C. 522.) Occurs Ezr. 4. 8, 9, 17, 23.

(3) A son of Bani, a Levite, and one of the covenanters of the time of Nehemiah. (B. C. 445.) Occurs Ne. 3. 17; 10. 25.

**REI**, רֵעִי *Reiy*, m. 'Ρησί, Rei.

“Friend of God;” a comp. of the appell. רֵעַ *réa*, m. a companion, a friend, Job 2. 11; Ho. 3. 1, from the Piel of רָעָה *raáh* (vid. Raguel), and ' *yodh*, for יָה *Yah*, vid. Jehovah.

One of David's great men, who was present at the coronation of Solomon. This is the same as φίλος Θεοῦ, and the Arab. name *Chalilallah*, and the

Pers. *Jezdanjar*, i. e. friend of God. (B. C. 1015.) Occurs 1 Ki. 1. 8.

**REKEM**, רֶקֶם *Régem*, m. 'Ροκόν, Recem.

“Variegated,” “embroidered” (“*varietas*, sive *pictura*,” St. Jer.; “*opus phrygionicum*,” Sim.); from the root רָקַם *raqám*, to adorn with colours, to embroider, Ex. 26. 36; 36. 37; Ps. 139. 15.

(1) A son of Hebron. (B. C. 1490.) Occurs 1 Ch. 2. 43, 44.

(2) A king of Midian, whom the Israelites slew. (B. C. 1452.) Occurs Nu. 31. 8; Jos. 13. 21.

(3) A son of Sheres. (B. C. 1400.) Occurs 1 Ch. 7. 16.

(4) A city in the tribe of Benjamin, perhaps so named from the many-coloured flowers which covered the face of the country around it. Occurs Jos. 18. 27.

**REMALIAH**, רִמְלִיָּהוּ *R'malyáhu*, m. 'Ρομελίου, Romeliæ.

“Adorned of the Lord;” a comp. of רָמַל *ramál*, unused root, Arab. رَمَلَ to deck with gems, and יָהוּ *Yahu*, vid. Jehovah.

The father of Pekah, king of Israel. His son conspired against Pekahiah, and slew him. (B. C. 759.) Occurs 2 Ki. 15. 25, 27, 30, 32, 37; 16. 1, 5; 2 Ch. 28. 6; Is. 7. 1, 4, 5, 9; 8. 6.

**REMMON**, vid. Rimmon.

**REPHAEL**, רִפְאֵל *R'phaél*, m. 'Ραφαήλ, Raphael.

“Healed of God;” a comp. of the root רָפָה *raphá* (vid. Rephaim), and אֵל *El*, vid. Abdiel.

A son of Shemaiah, the firstborn of Obed-edom. (B. C. 1020.) Occurs 1 Ch. 26. 7.

**REPHAH**, רִפְיָה *Réphahh*, m. 'Ραφή, Rapha.

“Riches” (*dives*, Sim.); from רָפַח *rapháhh*, unused root, “Arab. رَفَحَ to be rich,” Ges.

A son of Ephraim. (B. C. 1680.) Occurs 1 Ch. 7. 25.

**REPHAIAH**, רִפְיָה *R'phayáh*, m. 'Ραφαία, Raphaia.

“Healed of the Lord;” a comp. of the root רָפָה *raphá* (vid. Rephaim), and יָה *Yah*, vid. Jehovah.

(1) A son of Tola the son of Issachar. (B. C. 1400.) Occurs 1 Ch. 7. 2.

(2) A son of Binea. (B. C. 900.) Occurs 1 Ch. 9. 43.

(3) One of the captains of the Simeonites who drove out the Amalekites from mount Seir. (B. C. 715.) Occurs 1 Ch. 4. 42.

(4) A son of Hananiah the son of Zerubbabel. (B.C. 500.) Occurs 1 Ch. 3. 21.

(5) A son of Hur, the ruler of the half part of Jerusalem. (B.C. 445.) Occurs Ne. 3. 9.

**REPHAIM, REPHAIMS**, vid. Rapha, No. 1.

**REPHIDIM, רָפִידִים** *R'phiydhiym*, 'Ραφιδείν, Raphidim.

"Props," "supports;" plur. of רָפִידָה *r'phiydháh*, f. *support, prop of a litter*, Ca. 3. 10 (used only once), from the root רָפַר *raphádh*, to *spread out, to strew*, Job 41. 30; 17. 13; Ca. 2. 5.

The eleventh station of the Israelites in the desert. In Exodus it is put as though the eighth; but the intermediate stations are not mentioned as in Numbers. Occurs Ex. 17. 1, 8; 19. 2; Nu. 33. 14, 15.

**RESEN, רָסֵן** *Résen*, Δασή, Resen.

"Bridle;" the same as the appell. רָסֵן *résen*, m. *a curb, a bridle*, Job 30. 11; 41. 5; Ps. 32. 9; Is. 30. 28, only used in these four places (Eng. Vers. *bridle*), from רָסַן *rasán*, unused root, Arab. رَسَن *to bind*.

A city built by Nimrod, between Nineveh, his capital, and Calah. This city was probably a fortress, and may have been so called from its position in a strategical point of view, as being a check or bridle of restraint against all enemies; and this idea is strengthened by the fact that Nimrod, the first conqueror of the world, founded it. There was a city in Assyria, on the river Tigris, which was destroyed by the Persians in their wars with the Medes, which the Greeks found in ruins, as recorded by Xenophon, and which he calls Larissa; and Bochartus conjectured that it was a corruption of Leresen, i. e. Resen, *le* being added as a sign of the gen., and hence called by the Greeks, Larissa. But the philological grounds are not adequate to support this supposition; and late discoveries prove beyond all doubt that the ruins called Larissa by Xenophon, are the same as Nimroud, or Nineveh. Occurs Ge. 10. 12.

**RESHEPH, רֶשֶׁף** *Résheph*, m. Σαράφ and 'Ρασέφ, Reseph.

"Lightning;" the same as the appell. רֶשֶׁף *ré-sheph*, *lightning*, Ps. 78. 48, poet. "sons of lightning," Job 5. 7, *a burning fever*, De. 32. 24, from רָשַׁף *rasháph*, unused root, to *inflame*.

A son of Ephraim. (B.C. 1680.) Occurs 1 Ch. 7. 25.

**REU, רֵעוּ** *R'u*, m. 'Ρayaû, Reu.

"Associate," i. e. of God; from the appell. רֵעָה *réa* (vid. Rei), and Jehovah understood, vid. Jehovah.

A son of Peleg. It is probable that he gave his name to a parcel of ground in Media, called the plains of Ragau in the book of Judith (1. 5), where Strabo and Stephanus say a city called Raga stood, 'Ράγα πόλις ἐν Μηδίᾳ. (B.C. 2200.) Occurs Ge. 11. 18, 19, 20, 21; 1 Ch. 1. 25.

**REUBEN, רְאוּבֵן** *R'ubhén*, m. 'Ρουβήν, Ruben.

"Behold a son" ("visionis filius," St. Jer.; "respectus (divini) filius," Sim.); a comp. of רָאוּ *r'u*, *vision*, from the root רָאָה *raáh* (vid. Beer-lahai-roi), and בֵּן *ben*, *a son*, vid. Ben.

(1) The firstborn son of Jacob. He was so named by Leah his mother, for she said, Ge. 29. 32, יְהוָה בָּרָאָה לִי יְהוָה בְּעֵינַי *kiy-raáh Y'hováh b'anyiy*, "Surely the Lord hath looked upon my affliction." When Jacob was about to be gathered to his fathers, he said concerning him—

רְאוּבֵן בְּכֹרִי אֶתָּה כְּחִי  
וְרֵאשִׁית אוֹנִי  
יְתֵר שְׂאֵת  
יְתֵר עֹז:  
פָּחוּ בְּפִי אֶל־תּוֹתֵר  
כִּי עָלִית מִשְׁכְּבִי אֲבִיךָ  
אֵן חֲלָלָה  
יִצְוֶה עָלָה:

"Reuben, my first-born, thou art my might,  
And the first fruits of my strength;  
The excellency of majesty,  
And the excellency of power:  
Unstable as water thou shalt not excel,  
Because thou wentest up to thy father's bed;  
Then defiledst thou it;  
My couch is gone."

The passage translated in our version, "Unstable as water," Gesenius translates, "Lasciviousness (was to thee) as (boiling) water." St. Jerome says on this place: "Verum quia peccasti, et quasi aqua, quæ vasculo non tenetur, voluptatis effusus es impetu: idcirco præcipio tibi, ut ultra non pecces, sisque in fratrem numero, pœnam ex peccato luens, quod primogeniti ordinem perdidisti." We may, however, paraphrase the words of the Patriarch, "As water, when it is poured out of a vessel upon the earth, vanishes into the earth and cannot be regained, so, when thou defiledst my couch, thy excellency and dignity became as water poured out,

and vanished away." His birthright was given to the sons of Joseph, Ephraim and Manasseh, and the chief blessing to Judah; of whom came the chief ruler, the Lord Jesus Christ. General Vallency, in his theory of the twelve signs of the Zodiac, says, that Reuben is Aquarius. The patron. רֵאֲבֵנִי *R'ubhenty*, Reubenites, and "children of Reuben," occur in the following places: Nu. 26. 7; 34. 14; De. 3. 12, 16; 4. 43; 29. 8; Jos. 1. 12; 12. 6; 13. 8; 22. 1; 2 Ki. 10. 33; 1 Ch. 5. 6, 26; 11. 42, 42; 12. 37; 26. 32; 27. 16. (B.C. 1752.)

## OCCURRENCES.

Genesis 29. 32 - 30. 14 - 35. 22, 23 - Joshua 4. 12 - 13. 15, 23, 23 - 18. 7 - 37. 21, 22, 29 - 42. 22, 37 - 46. 8, 9 - 48. 20. 8 - 21. 7 - 22. 9, 10, 11, 13, 15, 21, 25, 5 - 49. 3. 30, 31, 32, 33, 34. Exodus 1. 2 - 6. 14, 14: Judges 5. 15, 16. Numbers 1. 5, 20, 21 - 2. 10, 10, 16 - 1 Chronicles 2. 1 - 5. 1, 3, 18 - 6. 63, 7, 30 - 10. 18 - 13. 4 - 16. 1 - 26. 5, 5 - 78. 32. 1, 2, 6, 25, 29, 31, 33, 37. Ezekiel 48. 6, 7, 31. Deuteronomy 11. 6 - 27. 13 - 33. 6.

(2) The father of Bohan. (B.C. 1500.) Occurs Jos. 15. 6; 18. 17.

**REUBENITES**, vid. Reuben, No. 1.

**REUEL**, vid. Raguel.

**REUMAH**, רֵאֲמָה *R'umáh*, f. 'Ρεύμα and 'Ρερμά, Roma.

"Exalted;" from רָאָם *raám*, unused root, the same as רוּם *rum*, vid. Abiram.

A concubine of Nahor. (B.C. 1860.) Occurs Ge. 22. 24.

**REZEPH**, רֶצֶף *Rétseph*, 'Ραφίς, Reseph.

"Baking stone;" the same as the appell. רֶצֶף *rétseph*, a baking stone, hot coal, once used, 1 Ki. 19. 6, רֶצֶף, עֲגָתָהּ *uggáth r'tsaphiym*, "a cake baked on the coals;" or "on the stones," from the root רָצַף *ratsáph*, to tessellate, to pave, Ca. 3. 10, once used.

A city which was conquered by the Assyrians, situated in Palmyrene. Occurs 2 Ki. 19. 12; Is. 37. 12.

**REZIA**, רִצְיָא *Ritsyá*, m. 'Ρασιά, Resia.

"Delight;" from the root רָצָה *ratsáh*, to be delighted, to satisfy, to please, Ps. 51. 18; Le. 26. 34; Job 20. 10.

A son of Ulla, a descendant of Asher. (B.C. 1452.) Occurs 1 Ch. 7. 39.

**REZIN**, רִצְיִן *R'tsiyn*, m. 'Ρασσών, Rasim.

"Firm," "stable;" "firmus, stabilis, ut Arab. رَصِين," Sim.

(1) A king of Damascus or Syria. He made an

alliance with Pekah, king of Israel, for an offensive war against Judah; and they jointly invaded the land, to destroy the house of David. This was the cause of the prophecies of Isaiah in chapters 7 and 8. (B.C. 742.) Occurs 2 Ki. 15. 37; 16. 5, 6, 9; Is. 7. 1, 4, 8; 8. 6; 9. 11.

(2) A man whose children returned from Babylon with Zerubbabel. (B.C. 536.) Occurs Ezr. 2. 48; Ne. 7. 50.

**REZON**, רִזֹּן *R'zón*, m. LXX. om., Razon.

"Prince;" for רִזֹּן *razón*, a prince, used once, Pr. 14. 28, from the root רָזָן *razán*, the same as the Arab. to be weighty, to be a prince, or a king, Ju. 5. 3; Pr. 8. 15, used but eight times.

A son of Eliadah. He was, at first, captain of a band of men who had been defeated by David. He succeeded Hadadezer, and seized upon Damascus and Syria. He was an adversary to Israel all the days of Solomon. It is most probable that he lived on plunder, after the manner of the lawless Arab tribes. (B.C. 1000.) Occurs 1 Ki. 11. 23.

**RIBAI**, רִיבִי *Riybháy*, m. 'Ριβά, Ribai.

"Judgment of the Lord;" by aphæresis for רִיבִי *y'riybháy*, comp. from the root רִיב *riybh*, contention, a forensic cause (vid. Jareb), and יָהּ *Yah*, vid. Jehovah.

A man of Gibeah of Benjamin, the father of Ittai, one of David's heroes. (B.C. 1070.) Occurs 2 Sa. 23. 29; 1 Ch. 11. 31.

**RIBLAH**, רִבְלָה *Ribhláh*, Βηλά, and 'Ρεβλαθά, Rebla.

"Multitude of people" (*multitudo populi*, vel *affluentia opum*, ut Arab. رَبِيلَة *Sim.*); from רָבַל *rabhál*, unused root. Ges. interprets it "fertility," from the Arab. رُبِل *to be abundant*.

A city on the north of Palestine. St. Jerome affirms this to be the ancient name of Antioch, and no doubt he had good ground on which he rested his belief; and John Phocas calls this place, πλήθει πολιτῶν καὶ πολυλόβια χρημάτων βρενθιάσαν, "a city full of riches and splendid magnificence." But there are others who affirm that this could not be, inasmuch as the promised land did not reach so far. In the days of Zedekiah, Nebuchadnezzar encamped near this city; here his sons were slain in the presence of the Babylonian king, and his own eyes put out. Occurs Nu. 34. 11; 2 Ki. 23. 33; 25. 6, 20, 21; Je. 39. 5, 6; 52. 9, 10, 26, 27.

**RIMMON**, רִמּוֹן *Rimmón*, m. 'Ρεμνών, and 'Ρεμμών, Remmon.

"Pomegranate," "very high;" the same as the appell. רִמּוֹן *rimmón*, a pomegranate, Ex. 28. 33; 2 Ki. 25. 17; Joel 1. 12; from the root רָמַם *ramám*, to be high, Job 22. 12; Eze. 10. 15, 17, 19.

(1) A Beerothite, whose sons most treacherously murdered Ishbosheth, the son of Saul. (B.C. 1060.) Occurs 2 Sa. 4. 2, 5, 9.

(2) An idol which the Syrians esteemed their most high god ('Ραμάς ὑψίστος Θεός, Hesy.). They worshipped him under the form of a pomegranate; or the idol held one in his hand. It is very probable that the ark is here referred to, of which the pomegranate was a symbol. The ark was styled Da Mater, "the Mother," rendered by the Greeks Δημητρη (𐤁𐤌𐤕𐤌𐤕𐤁𐤀 *Da* being the Chaldaic particle *the*, vid. Bryant, iii. 183), being regarded as the mother of mankind; hence it figured under the symbol of the pomegranate. This fruit was named Rhoia, 'Ροία; and as it abounded in seeds, it was considered a proper emblem of the ark, which contained the rudiments of the future world. From hence the deity of the ark was named Rhoia, which was the Rhea of the Greeks. Some conjecture that Rimmon was one of the names of Jupiter. "Achilles Tatius mentions an ancient temple at Pelusium, in which was a statue of the deity, styled Zeus Casius, holding this mysterious fruit in his hand. We may from hence infer, that he was upon mount Casius worshipped in the same attitude; and the god Rimmon, mentioned by the sacred writers, was probably represented in like manner. Peter Texeira, in his travels through Mesopotamia, mentions his coming to two round mounts not far from Asia, upon the Euphrates. They were called by the natives *Ruman hen*, which he says, signified the two pomegranates. It was probably their ancient name, the same as Rimmon, and had been given of old upon account of the worship there observed." (Bryant's New Sys. iii. 239.) The worship of this deity, though under different names, was common to many places; but Syria was the chief seat. Hence Milton says (Book i.):

"——— Rimmon, whose delightful seat  
Was fair Damascus, on the fertile banks  
Of Abana and Pharpar, lucid streams.  
He also 'gainst the house of God was bold:  
A leper once he lost, and gain'd a king;  
Ahaz his sottish conqueror, whom he drew  
God's altar to disparage and displace

For one of Syrian mode, whereon to burn  
His odious offerings, and adore the gods  
Whom he had vanquished."

Occurs 2 Ki. 5. 18, 18, 18.

(3) A city in the tribe of Judah. Occurs Jos. 15. 32; 19. 7; Ju. 20. 45, 47, 47; 21. 13; 1 Ch. 4. 32; Zec. 14. 10.

(4) A town in the tribe of Zebulun, which is written רִמּוֹנוֹ *Rimmonó*, 1 Ch. 6. 77. Occurs Jos. 19. 13.

**RIMMON-PAREZ**, רִמּוֹן פָּרֵץ *Rimmón Pérêts*, 'Ρεμμών Φαρές, Remmonphares.

"Pomegranate of the breach;" a comp. of the appell. רִמּוֹן *rimmón*, pomegranate (vid. Rimmon), and פָּרֵץ *pérêts*, breach, vid. Perez.

The sixteenth station of the Israelites in the desert. St. Jer. (De Man. 42) says: "Decimasexta mansio est, quæ interpretatur Græco sermone *ποιῶς διαίρεσις*, Latine mali punici divisio, quod alii malum granatum vocant. Cujus arboris fructus in scriptura dupliciter accipitur, aut in Ecclesiæ gremio, quæ omnem turbam credentium suo cortice tegit; aut in varietate et consonantia virtutum, juxta illud, quod scriptum est: *Multitudinis autem credentium cor erat unum, et anima una*: sicque divisi sunt singuli gradus, ut omnes eadem compage teneantur." Occurs Nu. 33. 19, 20.

**RINNAH**, רִנָּה *Rinnáh*, masc. 'Ανά, and 'Ραννών, Rinna.

"A joyful cry," i.e. joy of parents; the same as the appell. רִנָּה *rinnáh*, f. *shouting for joy, a joyful cry*, Ps. 47. 2; 1 Ki. 22. 36; from the root רָנַן *ranán*, to give a tinkling sound, vid. Arnon.

A son of Shimon. (B.C. 1400.) Occurs 1 Ch. 4. 20.

**RIPHATH**, רִיפָּת *Riypháth*, m. 'Ριπάθ, Riphath.

"A crusher," i.e. of enemies (*fractio fractionis*, i.e. *terror* (hostium) *maximus*, Sim.); from the root רָפָה *ruph*, to crush, to make to tremble, Job 26. 11.

A son of Gomer. He was the founder of the Paphlagonians on the Euxine, or part of the Cimmerii. Some connect his name with the Riphæan mountains. In 1 Ch. 1. 6, this name is written דִּיפָּת *Dhiypháth*, Diphath, of the same meaning. (B.C. 2250.) Occurs Ge. 10. 3.

**RISSAH**, רִסָּה *Rissáh*, 'Ρεσσάν, Ressa.

"Dew;" from the root רָסָה *rasás*, to temper, to moisten, once used, Eze. 46. 14.

A station of the Israelites in the desert, not men-

tioned elsewhere. St. Jer. says of it: "Decima-octava mansio in frenos vertitur. Si enim post profectum rursum ad luti opera descendimus, infrenandi sumus; et cursus vagi atque præcipites scripturarum retinaculis dirigendi. Hoc verbum, quantum memoria suggerit, nusquam alibi in scripturis sanctis apud Hebræos invenisse me novi, absque libro apocrypho, qui à Græc. μικρογένεσις appellatur: ibi in ædificatione turris, pro stadio ponitur, in quo exercentur pugiles et athletæ, et cursorum velocitas comprobatur." De Mansi. Ep. 127. Occurs Nu. 33. 21, 22.

**RITHMAH**, רִתְמָה *Rithmáh*, 'Ραθαμά, Rethma.

"Broom," "juniper" ("juniperus" (St. Jer.), "vel potius *genista*," Sim.); from the appell. רִתְמָה *róthem*, a juniper tree, 1 Ki. 19. 4, 5; Job 30. 4; Ps. 120. 4 (occurs only in three places); from the root רָתַם *rathám*, to bind horses to a chariot, used once, Mi. 1. 13.

The fifteenth station of the Israelites in the wilderness, which was probably so called, from the abundance of broom, or genista, growing there. Many cities have been denominated from a like circumstance, as Δέλβεια, and Ἀρκεῦθη, and Δέρβη, cities of Lycaonia. So also Birmingham, anciently Brummagem, from the quantity of broom which grew around its olden limits; so also West-Broomwich. St. Jerome says: "Rithma transfertur, sonitus, aut juniperus; quamquam plerique ἄρκευθον apud Græcos aliud genus arboris significare contendunt. Juniperum autem et primus graduum psalmus, juxta veritatem Hebraicum sonat, ubi scriptum est: *Quid detur tibi aut quid apponatur tibi ad linguam dolosam?* Et propheta respondet: *Sagittæ potentis acutæ, cum carbonibus juniperorum:* pro quo apud nos legitur, desolatoriis. Ferunt autem, lignum hoc ignem multo tempore conservare, ita ut, si prunæ ex ejus cinere fuerint opertæ, usque ad annum perveniant. Ex quo discimus, post sepulchra concupiscentiæ, et vestibula transire nos ad lignum, quod multo tempore calorem tenet, ut simus ferventes spiritu, et claro sonitu atque exaltata voce Evangelium Domini prædicemus." Fab. Ep. 122. Occurs Nu. 33. 18, 19.

**RIZPAH**, רִצְפָּה *Ritspáh*, f. 'Ρεσφά, Respha.

"A baking stone;" the same as the appell. רִצְפָּה *ritspah*, a baking stone, a tessellated pavement, Is. 6. 6, vid. Rezech.

A concubine of Saul, the daughter of Aiah, whom Ishbosheth, the son of Saul, charged Abner with taking to himself. She had two sons by Saul, Ar-

moni and Mephibosheth, whom, with five others of the house of Saul, David delivered up to the Gibeonites, who hanged them on the hill before the Lord. When her two sons were hanged, she "took sackcloth and spread it for her upon the rock, from the beginning of harvest till water dropped upon them from heaven, and suffered neither the birds of the air to rest upon them by day, nor the beasts of the field by night." The depth of her anguish a mother alone can tell. Such an exhibition of grief melted the heart of David; and he honoured all the slain of the house of Saul, by having them laid in the sepulchre of Kish their father. (B.C. 1070.) Occurs 2 Sa. 3. 7; 21. 8, 10, 11.

**ROGELIM**, vid. En-rogel.

**ROHGAH**, רוֹהֲגָה *Rohgháh*, m. 'Ροογá, Rooga.

"Copious rain;" *pluvia copiosa*, rad. Arab. رَهَن *copiose pluit*, Sim.

A son of Shamer, or Shomer. (B.C. 1600.) Occurs 1 Ch. 7. 34.

**ROMAMTI-EZER**, רוֹמַמְתִּי-עֶזֶר *Romamty-ézer*, m. 'Ρωμερθηέζερ, Romemthiezer.

"I have lifted up help;" a comp. of the first pers. præter. Pihel of the root רָמַם *ramám*, to exalt oneself, Is. 33. 3 (vid. רִמְמוֹת *romemúth*, at the lifting up of thyself), and the appell. עֶזֶר *ézer*, help, vid. Ezer.


A son of Heman, the musician. (B.C. 1015.) Occurs 1 Ch. 25. 4, 31.

**ROSH**, רֹאשׁ *Rosh*, m. 'Ρῶς, Ros.

"Head," "chief;" the same as the appell. (and sometimes mistaken for it), רֹאשׁ *rósh*, m. a head, chief, prince, beginning, Ge. 3. 15; 1 Sa. 15. 17; Ge. 8. 5; 2. 10; from רָאשׁ *rosh*, unused root, "i. q. רָעַשׁ *radash*, to be moved, especially used of the head," Treg.

(1) A son of Benjamin. (B.C. 1700.) Occurs Ge. 46. 21.

(2) In Ezekiel, our version has regarded this name as an appellative, and accordingly translated it "the chief prince;" but the LXX., and other versions, took it for a proper name, and therefore rendered the passage, "the prince of Rosh, Meshech, and Tubal." Most probably this is to be understood of the Russians; and Gesenius says that the Russians were called by Byzantine writers in the tenth century, οἱ Ῥῶς, dwelling to the north of Taurus. D'Herbelot says, that the orientals affirm that they sprung from a son of Japheth, not mentioned by Moses, who peopled Russia or Muscovy. Col. Rawlinson recog-

nises *Raṅghaya* for *Rasya*, and *Danghu* for *dasyu*, written in the cuneiform  — east of Susiana (or about Isfahan), as being very probably the Rosh of Ezekiel. Occurs Eze. 38. 2, 3; 39. 1.

**RUMAH**, רומָה *Rumáh*, 'Ρομά, Ruma.

"High;" from the root רום *rum*, vid. Abiram.

A town, where Pedaiah resided. Occurs 2 Ki. 23. 36.

**RUTH**, רוּת *Ruth*, f. 'Ρούθ, Ruth.

"Beauty;" contracted from ראות *r'uth*, *appearance*, *vision*, vid. Reuben.

A Moabitess, the wife of Mahlon. When Naomi, her mother-in-law, being bereft of her husband and her two sons, determined to leave the land of Moab, and return to Bethlehem, the place of her birth, her daughter-in-law Orpah kissed her, and returned to her gods; but Ruth clave to her, and said, "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." She was greatly rewarded for her faithfulness, for she became the wife of Boaz, and an ancestress of the house of David. (B.C. 1312.) Occurs Ru. 1. 4, 14, 16, 22; 2. 2, 8, 21, 22; 3. 9; 4. 5, 10, 13.

## S

**SABEANS**, vid. Seba, and Sheba.

**SABTA**, vid. Sabtah.

**SABTAH**, סַבְתָּה *Sabhtáh*, m. Σαβαθά, Sabatha.

"Breaking through," i. e. a terror to foes; "*percussio*, *factio*, i. e. *terror* hostium, rad. Arab. סבת *percussit*, it. *attonitus fuit*," Sim.

A son of Cush, whose posterity is supposed to have settled on the peninsula of Saphtha, in the Persian Gulf. In 1 Ch. 1. 9, it is written סַבְתָּה *Sabhtá*, Sabta. (B.C. 2300.) Ge. 10. 7.

**SABTECHAH**, סַבְתָּחָה *Sabht'khá*, m. Σαβαθακά, Sabatacha.

"Beating;" "*percussio*, i. e. *terror* (hostium) *mazimus*, ex סבת Arab. *percussit*, et סבה alias נכה *contrivit*, *percussit*," Sim.

A son of Cush. His descendants settled in that part of Caramania where was a city called Samydace, and a river Samydachus, by a very common transposition of letters. (B.C. 2250.) Occurs Ge. 10. 7; 1 Ch. 1. 9.

**SACAR**, שַׁכָּר *Sakhár*, m. 'Αχάρ and Σαχάρ, Sachar.

"Wages;" the same as the appell. שַׁכָּר *sakhár*, m. *wages* of a hireling, vid. Issachar.

(1) The father of Ahiam, one of David's heroes. (B.C. 1048.) Occurs 1 Ch. 11. 35.

(2) A son of Obed-edom. (B.C. 1040.) Occurs 1 Ch. 26. 4.

**SALAH**, vid. Shelah.

**SALATHIEL**, vid. Shealtiel.

**SALCAH**, סַלְכָה *Salkháh*, 'Ελχά, Σεκαί, Σελχά, Selcha.

"Firm binding together;" (*colligatio firma*, Sim.), for סַלְכָה *sall'kháh*, the caph being without dagesh; and, as the same authority asserts, from the "rad. Arab. *fumiter ligavit*."

A place on the eastern borders of Bashan in the mountains of Libanus. It is probably the same as that now called, by corruption, Sarkhad, a place abounding in vineyards, and therefore so called from the binding together of the vines. Occurs De. 3. 10; Jos. 12. 5; 13. 11; 1 Ch. 5. 11.

**SALEM**, שָׁלֵם *Shalém*, Σαλήμ, Salem.

"At peace;" the same as the adj. שָׁלֵם *shalém*, *whole*, *perfect*, vid. Jerusalem.

The ancient name of Jerusalem. Bochartus, and others who follow, affirm that the Salem of Genesis was in the way which led from the valley of Damascus unto Sodom. St. Jerome is said to have learned from the Jews of his time, that it was on this side Jordan, and was the same as Bethabara beyond Jordan, where John baptized. He says, in his *De Locis Hebraicis*: "Salem civitas Sicimorum, quæ est Sichem; sed et alia villa ostenditur usque in præsentem diem juxta Æliam contra occidentalem plagam hoc nomine: in octavo quoque lapide à Scytopoli in campo vicus Salumias appellatur. Josephus vero Salem esse affirmat, in qua regnavit Melkesedek, quæ postea dicta est Solyma: et ad extremum Hierosolymæ nomen accepit." But the most singular opinion is put forth by the author of the *Early Hist. of Babylonia*, who, speaking of the etymology of the name of *Selm*, one of the three sons of *Feridim*, says: "It is a simple transcription of the word *shalamu* or *shalam*, which everywhere expresses 'the west,' or 'the setting sun' (from שָׁלַם, because the day is 'completed'?), in Assyrian and Babylonian. It thus exactly denotes the geographical position of the Semites in regard to the Arians. In all probability, the *Salem* of Melchizedek, who was the prototype of the Semite race in Syria, comes from the same source; as also do the mountains of the Solymi,

which were known even to Homer. I believe even that the name of Jerusalem signifies nothing more than 'the city of the west,' the sea-board of Syria having the general name of *Shalam*, from its geographical relation to Babylonia." Occurs Ge. 14. 18; 33. 18; Ps. 76. 2.

**SALLAI**, סָלַי *Salláy*, m. Σηλαί, Sellai.

"Lifted up of the Lord;" a comp. from the root סָלַל *salúl*, to lift up, (vid. Kirjath-sannah), and 'yodh, for יָה *Yah*, vid. Jehovah.

(1) A priest, who returned with Zerubbabel. He is also called in the seventh verse סָלָל *Sallú*, Sallu, "elevated," from the same source. (B. c. 536.) Occurs Ne. 12. 20.

(2) The son of Meshullam. He is called, 1 Ch. 9. 7, סָלָל *Sallú*, Sallu, "elevated," from the same source. (B. c. 445.) Occurs Ne. 8. 7.

**SALLU**, vid. Sallai, Nos. 1 and 2.

**SALMA**, שַׁלְמָה *Salmah*, m. Σαλμών, Salmon.

"Garment;" the same as the appell. שַׁלְמָה *sal-máh*, m. a garment, Mi. 2. 8, being a transposition of שַׁלְמָה *simlah*, a garment, De. 22. 5, from שַׁמַּל *samál*, unused root, Arab., to wrap up in a garment.

(1) The founder of Bethlehem, and son of Caleb the son of Hur. It is written with *aleph* final. (B. c. 1450.) Occurs 1 Ch. 2. 51, 54.

(2) The son of Nahshon and father of Boaz. In 1 Ch. 2. 11, 11, it is written שַׁלְמָה *Salma*, Salma; and in Ru. 4. 21, שַׁלְמון *Salmon*, Salmon. (B. c. 1380.) Occurs Ru. 4. 20.

**SALMON**, vid. Salma, No. 2, and Zalmon.

**SALU**, סָלָא *Salu*, m. Σαλμών and Σαλώ, Salu.

"Elevated," i. e. highly esteemed, vid. Sallai.

The father of Zimri. (B. c. 1492.) Occurs Nu. 25. 14.

**SAMARIA**, שֹׁמְרוֹן *Shomrón*, Σαμαρεία, Samaria.

"A watch-mountain;" intens., from the root שָׁמַר *shamar*, to watch, vid. Ishmerai.

A hill between mount Tabor and the lake of Gennesareth, so called from the owner of it. This hill was bought by Omri king of Israel, of Shemer, for two talents of silver, whereon he built a city and called it after the name of the hill; and from his time it became the metropolis of the kingdom of Israel. In after ages the name of this city was accepted as the name of the kingdom: hence the Heb. שְׁמֶרֶץ *aréy Shomrón*, "cities of Samaria," means the cities of the Samaritan kingdom. This city was

destroyed by Shalmaneser, king of Assyria; and the principal inhabitants of it, and of the land of Israel, were carried to Halah, to the river Chebor or Chaboras, and to Gozan, on the east side of the Tigris, and to the cities of the Medes. On the other hand, colonists were brought from Babylon, Cuthah, Ava, Hamath, and Sepharvaim, and placed in the conquered cities of Israel. There was also another caravan of colonists sent into Samaria by Esarhaddon. These people mingled with the Israelites who were left in the land, and they were afterwards all comprehended under the name of Samaritans, after the city of Samaria which they rebuilt (vid. Shechem). After John Hyrcanus destroyed this city, it was rebuilt by Gabinius, and called Gabina; and when he gave it to Herod the Great, that monarch enlarged it, and called it Sebaste in honour of the Emperor Augustus. It is now a wretched village, called Schemrun. In the following texts it is used of the city and of the kingdom:—

1 Kings 13. 32 - 16. 24, 24, 28, 29, 33 34 - 28. 8, 9, 15.  
- 18. 2 - 30. 1, 10, 17, 34, 43 - 21. 1, 18 - Nehemiah 4. 2.  
22. 10, 37, 37, 38, 51. Isaiah 7. 9, 9 - 8. 4 - 9. 9 - 10. 9, 10,  
2 Kings 1. 2, 3 - 2. 25 - 3. 1, 6 - 5. 3 11 - 36. 19.  
- 6. 19, 20, 30, 24, 25 - 7. 1, 18 - 10. 1, 1, Jeremiah 23. 13 - 31. 5 - 41. 5.  
12, 17, 17, 35, 36 - 13. 1, 6, 9, 10, 13 - 14. Ezekiel 16. 46, 51, 53, 55 - 23. 4, 33.  
14, 16, 28 - 15. 8, 13, 14, 14, 17, 23, 25, 27 Hosea 7. 1 - 8. 5, 6 - 10. 5, 7 - 13. 16.  
- 17. 1, 5, 6, 24, 24, 26, 28 - 18. 9, 10, 24 - Amos 3. 9, 12 - 4. 1 - 6. 1 - 8. 14.  
21. 13 - 23. 18, 19. Obadiah 19.  
2 Chronicles 18. 2, 9 - 23. 9 - 25. 13, Micah 1. 1, 5, 6.

The gent. n. שְׁמֶרֶץ *Shomroniym*, m. plu. Samaritans, occurs 2 Ki. 17. 29, and the Chaldee form in Ezr. 4. 10, 17, שְׁמֶרֶץ *Sham'rúyin*. Occurs 1 Ki. 16. 24, 24.

**SAMGAR-NEBO**, סַמְגַר-נְבוֹ *Samgár-N'bhú*, m.

Σαμαγώθ, Semegarnabu.

"Sword of Nebo;" prob. a comp. of the Persian شمشیر, a sword, and נְבוֹ *n'bhú*, vid. Nebo.

A prince of Babylon. (B. c. 588.) Occurs Je. 39. 3.

**SAMLAH**, שַׁלְמָה *Samláh*, m. Σαμαδά and Σαλαμά, Semla.

"Garment;" for the appell. שַׁלְמָה *simláh*, a garment, vid. Salma.

The sixth of the ancient Edomitish kings, and a native of Masrekah. (B. c. 1500.) Occurs Ge. 36. 36, 37; 1 Ch. 1. 47, 48.

**SAMSON**, שִׁמְשֹׁן *Shimshón*, m. Σαμψών, Samson.

"Splendid sun;" i. e. great joy and felicity (*sol eximius*, Sim.); inten. from the appell. שִׁמְשֹׁן *shémesh*, comm., the sun, vid. Beth-shemesh.

The son of Manoah, a Danite. He was a Nazirite from his birth, according to the command of the

angel to Manoah, and he therefore drank neither wine nor strong drink. He was one of the judges of Israel, the twelfth in order, who was divinely appointed to deliver the Israelites from the bondage of the Philistines. However, during the time he judged Israel, that people were so corrupt and pusillanimous that they preferred to do wickedly and wear the yoke, than amend their ways and assist the judge who had risen up to defend them. Hence he was left alone, and single-handed had to contend against the trained troops of their oppressors. But the Lord had given Samson strength according to his day. The first manifestation of his prowess, when the Spirit of the Lord came upon him, was his slaughter of a young lion as he was going down to Timnath. This fierce animal rushed upon him, but Samson, as Josephus says (*Antiq.* 5. 8. 5, ἀγχει ταῖς χερσὶ), "strangled him with his hands;" and then, as the Scripture says, "he rent him as he would have rent a kid." This was a sign unto him. Soon after this, he smote the Philistines hip and thigh, and went and dwelt on the top of the rock Etam, where he was bound by three thousand men of Israel, and delivered into the hand of an army of one thousand Philistines. When they saw their enemy in the midst of their camp, they shouted in triumph and perhaps praised their god; but the Spirit of the Lord came mightily upon him, and his bonds became as flax burned in the fire; and with the jaw-bone of an ass, he slew them all. He performed many astonishing feats, but his countrymen would not second his efforts, and therefore no deliverance was effected. Although he conquered a thousand men, and slew them at one time, yet afterwards he was overcome and ruined by the devices of a woman. He fell in love with a harlot, and being divested of his miraculous strength (for the Lord departed from him), he was delivered into the hands of his enemies, who put out his eyes and made him grind in the common prison-house. The Philistines, judging it right that their god Dagon should be honoured with a national sacrifice for the deliverance of Samson into their hands, three thousand persons assembled in his temple for that purpose. While they praised their god, Samson was brought in to make sport for them. Now his strength was beginning to return to him, and, having repented of his sin, he prayed unto the Lord his God, and said, "O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, that I may be at once avenged of the Philistines for my two eyes." Accordingly he took hold of the two middle pillars on which

the house stood; and "he bowed himself with all his might; and the house fell upon the lords and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life." Many of the traditions of the heathen Hercules are derived, more or less, from the scriptural accounts of this descendant of Dan. (B. C. 1120.) Occurs *Ju.* 13. 25; 14. 1, 3, 5, 7, 10, 12, 15, 16, 20; 15. 1, 3, 4, 6, 7, 10, 11, 12, 16; 16. 1, 2, 3, 6, 7, 9, 10, 12, 13, 14, 20, 23, 25, 26, 27, 28, 29, 30.

**SAMUEL**, שְׁמוּאֵל *Sh'mu'el*, m. Σαμουήλ, Samuel.

"Heard of God," i. e. asked for of God; a comp. of שָׁמַע *sh'mu*, abbrev. from שְׁמוּאֵל *sh'm'ua*, from the root שָׁמַע *shama*, to hear (vid. Elishama), and אֱלֹהִים *El*, God, vid. Abdiel.

(1) The son of Ammihud, the Simeonite commissioner or prince, appointed to see to the division of the land. Eng. Vers., Shemuel. (B. C. 1452.) Occurs *Nu.* 34. 20.

(2) The son of Elkanah and Hannah. He was given in answer to the earnest and agonizing prayer of his mother; hence she called his name Samuel, saying (1 *Sa.* 1. 20), כִּי מֵיָהוָה שְׁאֵלְתִּי *kiy me Y'haváh sh'iltiyv*, "Because I have asked him of the Lord." She vowed, if the Lord would give her this son, she would dedicate him to the service of the Lord all the days of his life. And she fulfilled her vow faithfully; there was no reservation; for when she had weaned him, she took him up to the house of the Lord at Shiloh, and "the child did minister unto the Lord before Eli the priest." Now when he was about twelve years old (as Josephus computes), the Lord revealed to him the severe judgments that would soon fall on the house of Eli and the Israelites, because of their transgressions. "And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord." After the death of Eli he became the judge of Israel, of which wonderful race of men he must be regarded as the greatest. When he was advanced in years he associated his two sons with him; but they walked not in the ways of their father, for they took bribes and perverted judgment; hence the Israelites demanded a king to reign over them. The prophet, by divine revelation, anointed Saul as king; still, he continued to exercise his spiritual office for thirty-eight years after. In whatever period of life we contemplate this holy man, from childhood to his most advanced years, we shall be led to admire his diligence and fidelity in the important



offices which he sustained. The honour of God and the promotion of true religion among his people were the great objects of his heart; and he was blessed of the Lord, and was a blessing to Israel. He wrote the book of Judges, the book of Ruth, and the first book of Samuel. (B.C. 1171 to 1060.)

## OCCURRENCES.

1 Samuel 1. 20 - 2. 18, 21, 26 - 3. 1, 27, 28, 31, 32, 33, 34, 35, 36 - 16. 1, 2, 3, 4, 6, 7, 8, 9, 10, 10, 11, 15, 15, 4, 7, 8, 10, 10, 11, 11, 13, 13 - 19. 18, 18, 16, 16, 18, 19, 20, 21 - 4. 1 - 7. 3, 5, 6, 8, 20, 22, 24 - 25. 1 - 28. 3, 11, 12, 14, 15, 9, 9, 10, 12, 13, 15 - 8. 1, 4, 6, 6, 7, 10, 19, 21, 22, 22 - 9. 14, 15, 17, 18, 19, 22, 23, 24, 26, 26, 27 - 10. 1, 9, 14, 15, 16, 17, 20, 24, 25, 25 - 11. 7, 12, 14 - 12. 1, 6, 11, 18, 18, 19, 20 - 13. 8, 8, 10, 11, 13, 15 - 15. 1, 10, 11, 12, 12, 13, 14, 16, 17, 20, 22, 24, 26,

1 Chronicles 6. 28, 33 - 9. 22 - 11. 3 - 26. 28 - 29. 29.  
2 Chronicles 35. 18.  
Psalm 99. 6.  
Jeremiah 15. 1.

(3) A son of Tola, the first-born of Issachar. In the Eng. Vers. it is written Shemuel. Occurs 1 Ch. 7. 2.

**SANBALLAT**, סַנְבַּלָּט *Sanbhallát*, m. Σανβαλλάτ, Sanballat.

"Hate in disguise;" "*odium in occulto*, i. e. *invidia*: Objectum odii clandestini et invidiæ, ex שָׂנֵא Chald. סָנֵא *odit*," Sim.

A satrap of the king of Persia, in Samaria. He is called a Horonite. His daughter married a man whose father had been high-priest at Jerusalem. His son-in-law having thus transgressed the law, was deprived of his priesthood; hence Sanballat built a temple for him on mount Gerizim, near Samaria, and made him high-priest of it. He was the greatest enemy the Jews had in the time of Nehemiah, whose pious works and efforts he did all he could to obstruct. (B.C. 445.) Occurs Ne. 2. 10, 19; 4. 1, 7; 6. 1, 2, 5, 12, 14; 13. 28.

**SANSANNAH**, סַנְסַנָּה *Sansannáh*, Σεθεννάκ, Sensenna.

"Palm branch;" by the interchanging of *l* and *n*, from the root סָלַל *salál*, vid. Kirjath-sannah.

A city in the tribe of Judah. Occurs Jos. 15. 31.

**SAPH**, סָפָה *Saph*, m. Σέφ, Saph.

"Tall;" the same as the appell. סָפָה *saph*, m. with suffix סִפְיָה *sippy*, expansion, a basin, threshold, Ex. 12. 22; Ju. 19. 27, from the root סָפַף *sapháph*, to stand at the threshold, Ps. 84. 11, like the "Ethiop. ሰረረ: to spread out," Ges.

A giant, a descendant of the ancient race. He was slain by Sibbechai. Called סִפְיָה *Sippáy*, Sippai. (B.C. 1048.) Occurs 2 Sa. 21. 18.

**SAPHIR**, שָׁפִיר *Shaphiyr*, Σερναίρ, Pulchra.

"Beautiful;" the same as the adj. שָׁפִיר *shappiyr*, beautiful, Da. 4. 18, from the root שָׁפַר

*shaphár*, to be beautiful, to please, Ps. 16. 6; Da. 3. 32.

A town of Judea, otherwise unknown. Occurs Mi. 1. 11.

**SARAH**, שָׂרָה *Saráh*, f. Σάρρα, Sara.

"Princess;" the same as the appell. שָׂרָה *saráh*, f. a princess, a noble lady, Ju. 5. 29; Is. 49. 23; 1 Ki. 11. 3, from the root שָׂרָה *saráh*, to lead, to fight, Ge. 32. 29; Ho. 12. 4.

(1) The wife of Abraham. Her name was originally שָׂרַי *Saráy*, Sarai, "my princess;" and probably the change took place in her name because of the honour God had purposed to confer upon her, when he said, Ge. 17. 16, וְהָיְתָה לְנָחִים *v'hay'thá l'ghoyim*, "she shall become nations," i. e. the mother of them. She is called Sarai in the following texts: Ge. 11. 29, 30, 31; 12. 5, 11, 17; 16. 1, 2, 2, 3, 5, 6, 6, 8, 8; 17. 15, 15. "Errant qui putant primum Sara per unum *r* scriptum fuisse, et postea ei alterum *r* additum; et quia *r* apud Græcos centenarius numerus est, multas super nomine ejus ineptias suspicantur: cum utique, ut cumque volunt ei vocabulum commutatum, non Græcam, sed Hebræam debeant dare rationem, cum ipsum nomen Hebraicum fit: nemo autem, in alia lingua quempiam vocans etymologiam vocabuli sumit ex altera. Sarai igitur primus vocata est per שָׂרַי *sin*, ר *res*, י *jod*: sublato igitur *i* id est *i*, elemento, addita est ה, literaque *a* legitur, et vocatus est Saraa שָׂרָא. Causa autem ita nominis immutati hæc est, quod antea dicebatur princeps mea, unius tantum domus materfamilias: postea dicitur absolute, princeps, id est, ἀρχοῦσα," St. Jer. (B.C. 1900.) Occurs Ge. 17. 15, 17, 19, 21; 18. 6, 10, 10, 11, 11, 12, 13, 14, 15; 20. 2, 2, 14, 16, 18; 21. 1, 1, 2, 3, 6, 7, 9, 12; 23. 1, 1, 2, 2, 19; 24. 36, 67; 25. 10, 12; 49. 31; Is. 51. 2.

(2) A daughter of Asher, vid. Serah.

**SARAI**, vid. Sarah, No. 1.

**SARAPH**, שָׂרָף *Saráph*, Σαράφ, Incendens.

"Serpent;" the same as the appell. שָׂרָף *saráph*, m. a species of venomous serpents, *prester*, Nu. 21. 6, and so called from its inflamed bite; from the root שָׂרָף *saráph*, vid. Misrephoth-maim.

A descendant of Judah, who, with others, whom the Vulg. designates princes, had the dominion in Moab. (B.C. 1300.) Occurs 1 Ch. 4. 22.

**SARDITES**, vid. Sered.

**SARGON**, סַרְגֹּן *Sargón*, m. 'Aprâ, Sargon.

"Prince of the sun;" or perhaps the same as the

Pers. سرچونه Ges. "The true king (or sure or faithful king), written *Sar-gina*. It is in a Mesopotamian language, not resembling the Assyrian or Hebrew, but the roots are many of them common to this, or similar. The Assyrian translation of this name was *Sarru-kinu*, the roots being שרר and כין." (E. Hincks, D.D.)

A king of Assyria. In the time of the prophet Isaiah he sent one of his generals, Tartan, to besiege Ashdod, which at that period belonged to the dominions of king Hezekiah. There are a variety of opinions concerning this personage,—whether he was not the same as Sennacherib, or Esar-haddon, or the same as Tiglath Pileser (q. v.), and Shalmaneser (q. v.). There is every reason to believe that he is the same king as Tiglath Pileser and Shalmaneser. In the cuneiform writings he is called Sargina, who destroyed the old royal family of Assyria, and founded what is called the lower dynasty. He appears to have been a mere subordinate officer in the court of Pul; indeed, Polyhistor, in Agathias, calls him the head gardener, and it is said this was his real position, for he carefully abstains from any allusions to his family in his cuneiform inscriptions. After the subjugation of Samaria, he assumed the title of "Conqueror of the Remote Judea;" hence it is concluded that one of these names really referred to himself; but it is supposed that both do, from the fact that Shalmaneser does not occur in the book of Chronicles, and also from the circumstance that the second caravan of exiles from Samaria were placed precisely in the same localities of Halah and Habor, and the river of Gozan, though twenty-six years intervened, which would hardly have occurred if the two expeditions to Samaria had been conducted by different kings. He built the palace of Khursabad, on the north of Nineveh, which was named after him, and it retained the title of *Sarghun* up to the period of the Arab conquest. On the marbles of this palace his annals are inscribed. Colonel Rawlinson has a clay tablet in his possession of the time of Sennacherib, on which Sargina's father is called *Nebosiphuni*, and his grandfather *Khilapel*. He was succeeded by his son Sennacherib. His reign was about thirty-one years. (B.C. 747 to 716.) Occurs Is. 20. 1.

**SARID**, שריר *Sariydh*, Ἐσδεκῶλα and Σεδδούκ, Sarid.

"Survivor," "escaped;" the same as the appell. שריר *sariydh*, a survivor, one who has escaped destruc-

tion, Nu. 21. 35; 24. 19, from the root שרר *sarādh*, to flee, to escape, Jos. 10. 20.

A city of the tribe of Zebulun, which was probably so named as being spared from destruction. Occurs Jos. 19. 10, 12.

**SARSECHIM**, שרסכימ *Sars'khiym*, m. Ναβου-σάχαρ, Sarsachim.

"*Princeps Sacarum*, i. e. *Scytharum*; *Scythas* enim Persæ lingua sua *Sacas* vocant, teste Herod. lib. 7," Sim.

One of the chiefs in the army of Nebuchadnezzar. (B. C. 588.) Occurs Je. 39. 3.

**SAUL**, שאול *Shaúl*, m. Σαούλ, Saul.

"Asked for" (*exoratus*, Sim.); part. præter. Pahul of the root שאל *shaál*, to ask, to request, to inquire of, Ps. 2. 8; Is. 7. 11; Ju. 4. 20.

(1) A son of Simeon by a Canaanitish woman. He is called in Eng. Vers. Shaul, and was the founder of the שאל *Shauliy*, m. Shaulites, Nu. 26. 13. (B. C. 1690.) Occurs Ge. 46. 10; Ex. 6. 15; Nu. 26. 13. 1 Ch. 4. 24.

(2) A king of Edom. He was a native of Rehoboth by the river. In Eng. Vers., Shaul. (B. C. 1490.) Occurs Ge. 36. 37, 38; 1 Ch. 1. 48, 49.

(3) The son of Kish, of the tribe of Benjamin, and the first king of Israel. To this high office he was first privately anointed by the prophet Samuel, for God had revealed to him that Saul should be king; and afterwards was chosen out of all Israel by the sacred lot. Though he was thus king of the Jews, by the grace and express will of God, yet there were not wanting those who openly contemned him. He appears to have been a kingly man, as far as his person was concerned; for, "when he stood among the people, he was higher than any of the people from his shoulders upwards;" and his house illustrious in Israel. This disposition to despise the king God had chosen to reign over them, vanished after the deliverance of Jabesh-gilead, and all paid their proper tribute to him. During his monarchy, he does not appear to have made any gorgeous display, but was, as the world would say, a hero in the true sense of the word. He maintained a war with the Philistines as long as he lived; and over the Ammonites, the Moabites, Amalekites, and nomadic tribes of the Arabian desert, he gained victories. When he ascended the throne he had but few soldiers, and those without arms; by degrees, however, he increased his army, and provided the weapons of war. While thus engaged he did not neglect the internal government of the

kingdom, but was zealous in punishing all those who practised idolatrous arts and served other gods. Notwithstanding, however, this apparent success in his government, he was by no means a successful king, for his reign was radically defective. He became proud, lifted himself up against God, and imagined he alone was king over Israel. His premises were not true, and his conclusions were fallacious. He forgot that he was merely an instrument in the hand of the real king of Israel—God. He lost sight of the Theocracy, and made exceptions to the commands of God to suit his own views. He lacked the faith of the judges who preceded him (He. 11. 32), such as Gideon, Barak, Samuel, and others; as also of David, who asserted the theocratical nature of the kingdom in his contest with the giant of Gath. Hence the Lord transferred the sceptre to another family, and gave it to David. After the death of Samuel Saul lost all faith in God, and sought the aid of a witch, previous to a battle with the Philistines. The battle was fought in the plain of Jezreel or Esdraelon, but he lost it; and rather than fall into the hands of his enemies, he fell upon his sword and died, on mount Gilboa, after a reign of forty years. His three eldest sons were also left dead on the field of battle. The Philistines took his armour and placed it in the temple of Ashtaroth, and fastened his body to the walls of Bethshan; but when the inhabitants of Jabesh-gilead heard of it, they went all night and took it down, and the bodies of his sons, and burnt them, and buried their bones under a tree in Jabesh. They were afterwards buried by king David, in the country of Benjamin, in Zelah, in the sepulchre of Kish their father. (B.C. 1096 to 1056.)

## OCCURRENCES.

1 Samuel 9. 2, 3, 5, 7, 8, 10, 15, 17, 18, 19, 21, 22, 24, 25, 26, 27 - 10. 11, 12, 14, 15, 16, 21, 26 - 11. 4, 5, 5, 6, 7, 11, 12, 13, 15, 15 - 13. 1, 2, 2, 3, 4, 4, 7, 9, 10, 11, 13, 15, 16, 22, 22 - 14. 1, 2, 16, 17, 18, 19, 19, 20, 21, 24, 33, 34, 35, 36, 37, 38, 40, 41, 41, 42, 43, 44, 45, 46, 47, 49, 50, 50, 51, 52, 53 - 15. 1, 4, 5, 6, 7, 9, 11, 12, 12, 13, 13, 15, 16, 20, 24, 26, 31, 31, 34, 34, 35, 35, 35 - 16. 1, 2, 14, 15, 17, 19, 20, 21, 22, 23, 23 - 17. 2, 8, 11, 12, 13, 14, 15, 19, 31, 32, 33, 34, 37, 38, 39, 55, 57, 58 - 18. 1, 2, 5, 5, 6, 7, 8, 9, 10, 10, 11, 12, 12, 13, 15, 17, 17, 18, 19, 20, 21, 21, 22, 23, 24, 25, 25, 27, 28, 28, 29, 30 - 19. 1, 2, 3, 4, 6, 6, 7, 9, 10, 10, 11, 14, 15, 17, 17, 18, 19, 20, 20, 21, 21, 24 - 20. 25, 26, 27, 28, 30, 33, 33 - 21. 7, 7, 10, 11 - 22. 6, 6, 7, 9, 12, 13, 21, 23 - 23. 7, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 17, 19, 21, 24, 25, 25, 26, 26, 27, 29 -

(4) The son of Uzziah. Verse 36, he is called יואל *Yoél*, Joel. (B.C. 1090.) Occurs 1 Ch. 6. 24.

SEBA, סְבָא *S'bhá*, m. Σαβά, Saba.

"Eminent;" "*eminens, elatus, vel elatio*, i. e. *incrementum* familiæ, a rad. Arab. شبا *eminuit, extulit se*," Sim.

(1) A son of Cush. He was the founder of a race called סְבָאִים *S'bhayim*, gent. noun, plur. Sabeans, Is. 45. 14; Eze. 23. 42. (B.C. 2250.) Occurs Ge. 10. 7; 1 Ch. 1. 9.

(2) A province in Ethiopia, according to Josephus. Occurs Ps. 72. 10; Is. 43. 3.

SECACAH, סֶכַחָה *S'khakháh*, Αἰχοῦζά and Σοχοχά, Sachacha.

"Enclosure;" (*sepimentum*, Sim.), from the root סֶכַח *sakhák*, to cover, to protect, to fence round, Ps. 140. 8; 91. 4; Job 38. 8.

A town in the land of Judah, which was so called, probably, from some natural enclosure which afforded it protection. Occurs Jos. 15. 61.

SECHU, שֶׁכֻּי *Sekhú*, Σεφί and Σοκχώ, Socho.

"Watch-tower;" (*specula*, Sim.), the same as the Chald. סְכִי from סֶכַח *sakháh*, unused root, i. q. Chald. סֶכַח to look at.

A place near to Ramah, where there was a famous well. Occurs 1 Sa. 19. 22.

SEGUB, שְׁגֻב *S'ghúb*, m. Σεγούβ, Segub.

"Elevated;" from the root שָׁגַב *sagháb*, to exalt, vid. Misgab.

(1) A son of Hezron by the daughter of Machir. (B.C. 1490.) Occurs 1 Ch. 2. 21, 22.

(2) The youngest son of Hiel the Bethelite. (B.C. 918.) Occurs 1 Ki. 16. 34.

SEIR, שַׁעִיר *Saiyr*, Σηείρ, Seir.

"Rough," "bristly," ("*hirtus, vel hirsutus*," Ven. Bede; "*capillo horridus*," Sim.); the same as the appell. שַׁעִיר *saiyr*, hairy, rough, a he-goat, Ge. 27. 11; Le. 4. 24, from the root שָׁעַר *saár*, to shudder, to sweep away in a storm, to be fierce, Eze. 27. 35; Ps. 58. 10; 50. 3.

(1) The Horite, who gave name to the mountainous region where he dwelt. (B.C. 1840.) Occurs Ge. 36. 20, 21, 30; 1 Ch. 1. 38.

(2) A mountainous region, where Seir and his descendants, the Horites, dwelt of old; afterwards Edom and his descendants. It extended from the Dead Sea to the Elanitic gulf, and lay on the north-east of Petraea. Occurs Ge. 14. 6; 32. 3; 33. 14, 16; 36. 8, 9; Nu. 24. 18; De. 1. 2, 44; 2. 1, 4, 5, 8, 12, 22, 29; 33. 2; Jos. 24. 4; Ju. 5. 4; 1 Ch. 4. 42; 2 Ch. 20. 10, 22, 23, 23; 25. 11, 14; Is. 21. 11; Eze. 25. 8; 35. 2, 3, 7, 15.

(3) A mountain in the land of Judah. Occurs Jos. 11. 17; 12. 7; 15. 10.

**SELA**, סֵלָע *Séla*, — πέτρα, *Petra*.

"Rock;" the same as the appell. סֵלָע *séla*, a rock, Ju. 15. 8; Ps. 31. 4, from סָלַע *salá*, unused root.

The metropolis of Arabia Petræa. It is also called *Petra*, or the rocky city, from its situation among the rocks, and from the fact that many houses were excavations out of the rocks, as also from the nature of the whole country round (but vid. *Pethor*). It is situated between the Dead Sea and the Elanitic gulf. *Petra* in Sicily, and another in Thracia, as well as *Scopelus* on the Bosphorus, were also so called from their situation on rocks. Occurs 2 Ki. 14. 7; Is. 16. 1.

**SELA - HAMMAHLEKOTH**, סֵלַע-הַמַּחְלֵקוֹת *Séla-Hammahléqóth*, Πέτρα ἡ μερισθεῖσα, *Petram dividetem*.

"Rock of division," "rock of escapings;" a comp. of סֵלַע *séla* (vid. *Sela*), and הַמַּחְלֵקוֹת *hammahhléqóth*, plur. with the art. of מַחְלֵקֶת *mahhalóqeth*, division, flight, an order, Jos. 11. 23; 1 Ch. 27. 1, from the root חָלַק *hhaláq*, vid. *Helek*.

A rock in the wilderness of Maon, so called from the providential escape of David when pursued by Saul. Occurs 1 Sa. 23. 28.

**SELAH**, vid. *Sela*.

**SELED**, סֵלֶד *Séledh*, m. Σαλάδ, *Saled*.

"Exultation;" from the root סָלַד *saládh*, to exult, Job 6. 10; Eng. Vers. "to harden," used only once.

A son of Nadab, a descendant of Jerahmeel. He died without any children. (B. C. 1400.) Occurs 1 Ch. 2. 30, 30.

**SEMACHIAH**, סַמְכִיָּהוּ *S'makhyáhu*, m. Σαμαΐ, *Samachias*.

"Sustained of the Lord;" a comp. from the root סָמַךְ *samákh*, to sustain (vid. *Ahisamach*), and יָהוּ *Yahu*, vid. *Jehovah*.

A son of Shemaiah, the firstborn of Obed-edom. (B. C. 1015.) Occurs 1 Ch. 26. 7.

**SENAAH**, סִנְאָה *S'nááh*, Σενά, *Senaa*.

"Elevated" (*illustris, sublimis*, Sim.); fem. from סָנָה *sáná*, unused root, with the idea of lifting up.

A town of the land of Judah, also called *Hasse-naah*. Occurs Ezr. 2. 35; Ne. 3. 3; 7. 38.

**SENEH**, סֵנֶה *Séneh*, Σενά, *Sene*.

"High;" from סָנָה *sáná*, unused root, Arab. to lift up.

A sharp rock, the forefront of which was southward, over against Gibeah. Occurs 1 Sa. 14. 4.

**SENIR**, שֵׁנִיר *S'niyr*, Σανίρ, *Sanir*.

"Coat of mail" (*lorica*, Sim.); as the Arab.

سِنَر; from שָׁנַר *s'nar*, unused root, prob. to clatter.

Mount Hermon, which was so called by the Amorites from its resemblance to a large breastplate. The Sidonians called it *Sirion*. *Bochartus* says, however, that it was so called because of the immense number of wild cats which infested it, which the Arabians called *Sinuar*, or *Sinar*. In De. 3. 9; Ca. 4. 8, it is written in the English Version, *Shenir*. Occurs 1 Ch. 5. 23; Eze. 27. 5.

**SENNACHERIB**, סַנְחֵרִיב *Sanhhertybh*, masc.

Σανναχηρίμ, *Sennacherib*.

"San has multiplied brethren." "The name of Sennacherib consists of three elements, *tsin* (i. e. סַן name of a god), *akhi*" (for *akhim* אַחִים *brethren*, the acc. pl., the final nasal being elided before the following vowel), and *irib*, which is a verb in the third sing. masc. of the aorist, or simple preterite." (Ed. Hincks, D. D.)

The son and successor of Sargon, king of Assyria. He assumed the same title as his predecessors when he ascended the throne, and also the title of *Ebdu Malki*, "the subduer of kings;" and he also styled himself,—“he who has reduced under his yoke all the kings of Asia from the upper forest, which is under the setting sun (Lebanon), to the lower ocean, which is under the rising sun (the Persian Gulf).” In the third year of his reign, “he came up against all the fenced cities of Judah and took them;” and while he lay encamped at Lachish, “Hezekiah king of Judah sent to him three hundred talents of silver, and thirty talents of gold;” desiring him to make peace with him, as he would pay whatever tribute he imposed. Sennacherib received the gift; but after he had taken Ashdod, the key of Egypt, thinking it would be unsafe to leave in his rear the kingdom of Judah, which had once thrown off his yoke, he determined to subjugate the whole country; accordingly, he subdued all the cities around, and laid siege to Jerusalem, sending also a blasphemous message to Hezekiah. This, however, the good king took, and spread before the Lord his God, who sent the prophet Isaiah to assure him of deliverance. “And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose early in the morning,

behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh." (2 Ki. 19. 35, 36.)

The complete annals of Sennacherib's reign have not yet been discovered in the cuneiform inscriptions, but his expedition to Phœnicia and Palestine have been found; and the whole account is inscribed on a clay cylinder, which Colonel Taylor brought to England in 1846, and which has since been translated by Colonel Rawlinson. Sennacherib says in these annals of his third regnal year: "In the autumn of the year, certain other cities which refused to submit to my authority, I took and plundered. The nobles and the people of *Ekron* having expelled their king *Haddiya* and the Assyrian troops who garrisoned the town, attached themselves to *Hezekiah* of Judea, and paid their adorations to his god [the name is lost]. The kings of Egypt also sent horsemen and footmen belonging to the army of the king of *Mirukha* [Meröe or Æthiopia], of which the numbers could not be counted. In the neighbourhood of the city of *Allakhis* [Lachish], I joined battle with them. The captains of the cohorts, and the young men of the kings of Egypt, and the captains of the cohorts of the king of 'Meröe,' I put to the sword in the country of *Lubana* [Libnah].

"Afterwards I moved to the city of *Ekron*, and the chiefs of the people having humbled themselves, I admitted them into my service; but the young men I carried into captivity, to inhabit the cities of Assyria. Their goods and wealth also I plundered to an untold amount. Their king *Haddiya* I then brought back from the city of *Jerusalem*, and again placed in authority over them, imposing on him the regulated tribute of the empire; and because king *Hezekiah*, king of Judea, did not submit to my yoke, forty-six of his strong fenced cities, and innumerable smaller towns which depended on them, I took and plundered; but I left to him *Jerusalem* his capital city, and some of the inferior towns around it." [A faulty passage, and of doubtful signification here follows.] "The cities which I had taken and plundered, I detained from the government of *Hezekiah*, and distributed between the kings of *Ashdod*, and *Ascalon*, and *Ekron*, and *Gazah*; and having thus invaded the territory of these chiefs, I imposed upon them a corresponding increase of tribute over that to which they had formerly been subjected; and because *Hezekiah* still continued to refuse to pay me homage, I attacked and carried off the whole population, fixed and nomade, which dwelled around *Jerusalem*, with thirty talents of gold, and

eight hundred talents of silver, the accumulated wealth of the nobles of *Hezekiah*'s court, and of their daughters, with the officers of his palace, men slaves, and women slaves. I returned to *Nineveh*, and I accounted this spoil for the tribute which he refused to pay me."

The value of this account is very great, for it confirms the Scripture account of one of the most important episodes of Jewish history. It does not record the destruction of Sennacherib's army in one night by the angel of the Lord; but it does record the fact, that of all the cities of Syria, *Jerusalem* alone did not fall under the arms of this monarch. As regards the disastrous ruin of his army, we did not expect to see that revealed by himself, for the kings of Assyria did not record their failures, but their successes; but it may be inferred from the summary way in which he closes the account of his Syrian campaign, merely stating that he left *Hezekiah* in possession of *Jerusalem*, and returned to *Nineveh* with his spoil. The destruction of his army is inferred from the fact, that the annals of the following years of his reign assert that no operations were undertaken of any magnitude, neither did he venture to lead an army any more over the *Euphrates* into Syria.

It is conjectured that at a subsequent period to the *Jerusalem* catastrophe, he built the palace at *Nineveh*, which has been lately excavated, and where he dwelt for some years. While he was worshipping in the house of *Nisroch* his god, he was slain by his two sons, *Adrammelech* and *Sharezer*, who escaped into the land of Armenia. According to the authority of the Greeks, he reigned eighteen years, and Assyrian scholars are inclined to agree with it,—that is, from B. C. 716 to 698. Occurs 2 Ki. 18. 13; 19. 16, 20, 36; 2 Ch. 32. 1, 2, 9, 10, 22; Is. 36. 1; 37. 17, 21, 37.

**SENUAH**, סְנוּאָה *S'nuáh*, m. Ἀσνωῦ, *Asana*.

"Light," "lux, lumen, ut Arab. سَنَا rad. Arab. *splenduit, luxit*," Sim.

The father of *Judah* or *Hodaviah*. It is written, 1 Ch. 9. 7, *Hasenuah*. (B. C. 445.) Occurs Ne. 11. 9.

**SEORIM**, שְׁעָרִים *S'oriym*, m. Σειρίμ, *Seorim*.

"Barley;" plur. of the fem. appell. שְׁעָרָה *s'oráh*, *barley*, so called from its having ears, Joel 1. 11, from the root שָׂעַר *saár* (vid. *Seir*), from the idea of the hair standing on end.

A priest, to whom appertained the fourth course

in the temple service. (B.C. 1015.) Occurs 1 Ch. 24. 8.

**SEPHAR**, סֶפְרָה *S'phárah*, Σαφηρά, Sefhar.

"Numbering;" the same as the appell. (with ה paragog.), סָפַר *s'phár*, *numbering*, once used, 2 Ch. 2. 16, from the root סָפַר *saphár*, vid. Kirjath-sepher.

A mountain in Arabia, which took its name from a city which stood at its base. As to its geographical position, vid. Mesha. Occurs Ge. 10. 30.

**SEPHARAD**, סֶפְרָד *S'pharád*, Ἐφραθά, Bosphoro.

"*Tractus, separatus*, ex סָפַר Chald. *tractus, littus*, et פָּרַד *separavit*," Sim.

A country elsewhere unknown. The Israelites were here in exile. The Vulg. regarded it as the Bosphorus; but there are many strange conjectures. Occurs Obadiah 20.

**SEPHARVAIM**, סֶפְרַיִם *S'pharváyim*, Σεφαρναίμ, Σεφαρωναίμ, Sefharvaim.

"*Sephar Parvaimorum*, ex סָפַר פָּרַיִם, i. e. *Sephar mons, qua conterminus est Parvaimis regioni Arabicæ*," Hill.

A city under Assyrian rule, whence a colony was brought into Samaria. Ges. conjectures that it was the Mesopotamian Siphara, on the Euphrates; but Hill., Mount Sephar, which was in Arabia. It is also written, 2 Ki. 17. 31, סֶפְרַיִם *S'phariyám*. The gent. n. pl. is סֶפְרַיִם *S'pharváyim*, Sefharvites, 2 Ki. 17. 31. Occurs 2 Ki. 17. 24, 31; 18. 34; 19. 13; Is. 36. 19; 37. 13.

**SEPHARVITES**, vid. Sefharvaim.

**SERAH**, vid. Sarah, No. 2.

**SERAIAH**, שֶׂרַיָה *S'rayáh*, m. Σαραίας, Saraías.

"Prince," or "soldier of the Lord;" a comp. of the appell. שָׂר *sar*, a leader, a commander of soldiers, Ge. 21. 22; a prince, Is. 23. 8 (from the root שָׂרַר *sarúr*, to be a prince, Is. 32. 1, and in four other places, though Ges. regarded it as an unused root); and יָה *Yah*, vid. Jehovah.

(1) Secretary to king David. (B.C. 1020.) Occurs 2 Sa. 8. 17

(2) A son of Kenaz, a descendant of Judah. (B.C. 1450.) Occurs 1 Ch. 4. 13, 14.

(3) The father of Josibiah. (B.C. 700.) Occurs 1 Ch. 4. 35.

(4) The son of Azriel, whom Jehoiakim sent with others to take Baruch, and Jeremiah the prophet. It is written שֶׂרַיָה *S'rayáhu*. (B.C. 606.) Occurs Je. 36. 26.

(5) The son of Neriah. He was "a quiet prince," or chief chamberlain to Zedekiah. (B.C. 588.) Occurs Je. 51. 59, 59, 61.

(6) The son of Tanhumeth. (B.C. 588.) Occurs Je. 40. 8.

(7) The last of the chief priests, who was slain by the king of Babylon at Riblah. (B.C. 588.) Occurs 2 Ki. 25. 18; 1 Ch. 6. 14, 14; Je. 52. 24.

(8) A priest who returned with Zerubbabel. He is also called Azariah, Ne. 7. 7. (B.C. 536.) Occurs Ezr. 2. 2; 7. 1; Ne. 12. 1.

(9) A priest. (B.C. 500.) Occurs Ne. 12. 12.

(10) A son of Hilkiah the priest. (B.C. 445.) Occurs Ne. 10. 2; 11. 11.

**SERED**, סָרֵד *Séredh*, m. Σερέδ, Sared.

"Fear;" from סָרַד *sarád*, unused root, "Aram. ; to fear, to tremble," Ges.

A son of Zebulun, and founder of the Sardites, Nu. 26. 26, סָרְדִי *Sardiy*. (B.C. 1700.) Occurs Ge. 46. 14; Nu. 26. 26.

**SERUG**, שָׂרוּג *S'rugh*, m. Σερούχ, Sarug.

"Branch;" from the root שָׂרַג *sarág*, to intertwine, to be woven together, Job 40. 17; La. 1. 14, used only twice; hence also the pl. שָׂרִיגִים *sariyghiyim*, branches, Ge. 40. 10.

A son of Reu, and father of Nahor. He is conjectured to have founded the city of Sarug. Suidas and others affirm, on the authority of Jewish tradition, that he was the founder of the idolatry of worshipping the dead, i. e. those who had been benefactors of their race. Occurs Ge. 11. 20, 21, 22, 23; 1 Ch. 1. 26.

**SETH**, שֵׁת *Sheth*, m. Σήθ, Seth.

"Appointed," or "compensation;" the same as the appell. שֵׁת *sheth*, buttock, tumult, 2 Sa. 10. 4; Nu. 24. 17, from the root שִׁיחַ *shiyth*, to appoint, to set, 1 Ki. 11. 34; Ps. 88. 7.

The third son of Adam. Eve so named him, because she said, "God hath appointed to me another seed instead of Abel, whom Cain slew," through whom the world's Redeemer should come. He is also called in the Eng. Vers. Sheth. His posterity were faithful in their allegiance to God, hence they were called "the sons of God," in contradistinction to the descendants of Cain, who were called "the sons of men." (B.C. 3874 to 2962.) Occurs Ge. 4. 25, 26; 5. 3, 4, 6, 7, 8; Nu. 24. 17; 1 Ch. 1. 1.

**SETHUR**, סֶתוּר *S'thúr*, m. Σεθύρ, Sthur.

"Hidden," "mysterious;" from the root סָתַר

*sathár, to hide, to be hid, to conceal, to guard*, Pr. 22. 3; Ge. 31. 49; 2 Ki. 11. 2; Ps. 31. 21.

The son of Michael. He was the Asherite spy, or explorer of the land of promise. Simonis observes that this contains the number of the Apocalyptic beast, mentioned Re. 13. 18, DCLXVI. Lightfoot also mentions it, Opera, vol. 1. 35, and vol. 11. 126. Who the discoverer of this was is uncertain. That it does contain it, is quite correct (ד 60, + ת 400, + ו 6, + ר 200, = 666), but of course it cannot apply, and is therefore useless. (B.C. 1492.) Occurs Nu. 13. 13.

**SHAALABBIN**, שַׁעֲלָבִין *Shaalabbīn*, Σαλαμίν, Selebin.

"Place of foxes;" called also שַׁעֲלָבִים *shaalbhim*, Shaalbim; "place of foxes, for the fuller שֵׁבִית compare Arab. نَعْلَب i. q. شوغل *a fox*," Ges.

A Danite city. It is also called Shaalbim (see above), Ju. 1. 35; 1 Ki. 4. 9, which, in the first text, the LXX. translated ἐν ᾧ καὶ αἱ ἀλώπεκες. The gent. n. is שַׁעֲלָבִי *Shaalbhoni*, m. Shaalbomite, 2 Sa. 23. 32; 1 Ch. 11. 33. It is probable that the territory called (1 Sa. 9. 4) שַׁעֲלִים *Shaalim*, Shalim, "region of foxes," was situated around this city. Occurs Jos. 19. 42.

**SHAALBIM**, vid. Shaalabbin.

**SHAALBONITE**, vid. Shaalabbin.

**SHAAPH**, שַׁאפָּה *Sháaph*, m. Σαφαέ, Σαγάφ, Saaph.

"Balsam," "ut Chaldaicum שַׁאפָּה i. e. æque suavis ac balsamum," Sim.

(1) A son of Jahdai. (B.C. 1470.) Occurs 1 Ch. 2. 47.

(2) A son of Caleb, by Maachah. (B.C. 1470.) Occurs 1 Ch. 2. 49.

**SHAARAIM**, שַׁעֲרַיִם *Shaaráyim*, Σακαρίμ, Saraim.

"Two gates;" the dual of the appell. שַׁעַר *sháar*, *a gate*, Ge. 23. 18, from the root שָׁרַר *shaár*, *to separate, to estimate*, Pr. 23. 7.

A town in the tribe of Judah. Occurs Jos. 15. 36; 1 Sa. 17. 52; 1 Ch. 4. 31.

**SHAASHGAZ**, שַׁעֲשָׁנָה *Shaashgáz*, m. Γατ, Sagazi.

"Servant of the beautiful," if the same as the Persian ساسکر, Ges.

The chief eunuch, and keeper of the women in the court of Xerxes. (B.C. 519.) Occurs Es. 2. 14.

**SHABBETHAI**, שַׁבְּתַי *Shabb'tháy*, m. Σαββαθαί, Sebethai.

"Rest of the Lord," i. e. born on the Sabbath day (*sabbathum Domini*, Sim.); a comp. of the const. state of appell. שַׁבָּת *Shabbáth*, *sabbath, rest*, Ex. 16. 25; from the root שָׁבַת *shabhath, to rest, to sit still, to cease, to remove*, Le. 26. 34; Ge. 2. 2; 8. 22; Ex. 12. 15.

A Levite, who, with others, caused the people to understand the Scriptures in the time of Ezra. He may have been so called either because born on the Sabbath, or from his strictness in observing it. (B.C. 445.) Occurs Ezr. 10. 15; Ne. 8. 7; 11. 16.

**SHACHIA**, שַׁחֲיָה *Shachyáh*, m. Ζαβιά, Sechia.

"Captive of the Lord;" a comp. from the root שָׁבַח *shabháh*, *to take captive*, Ge. 14. 14; 31. 26, and יָה *Yah*, vid. Jehovah.

A son of Shaharaim. It is also written שַׁחֲיָה *Shakhyáh*, which reading the Eng. Vers. appears to follow. (B.C. 1350.) Occurs 1 Ch. 8. 10.

**SHADRACH**, שַׁדְרָךְ *Shadhrákh*, masc. Σεδράχ, Sidrach.

"Rejoicing in the way;" the same as "شادراه," Bohlen; or, "شادراك" little friend of the king," Lorsbach.

A companion of Daniel in the court of Babylon. His Hebrew name was Hananiah. He was one of the three men whom God delivered from the burning fiery furnace. (B.C. 580.) Occurs Da. 1. 7; 2. 49; 3. 12, 13, 14, 16, 19, 20, 22, 23, 26, 26, 28, 29, 30.

**SHAGE**, שַׁגֵּה *Shaghé*, m. Σολά, Σαγή, Sage.

"Wandering" (*erro, errabundus*, Sim.); from the root שָׁגָה *shagháh*, *to wander, to go astray, to err*, Eze. 34. 6; Ps. 119. 21; 1 Sa. 26. 21.

One of David's heroes. (B.C. 1048.) Occurs 1 Ch. 11. 34.

**SHAHARAIM**, שַׁחֲרַיִם *Shahharáyim*, m. Σααρίν, Saharaim.

"Two dawns;" dual of the appell. שַׁחַר *sháhar*, *m. dawn, morning*, Ge. 19. 15; Ps. 139. 9; from the root שָׁחַר *shakhár*, *to break forth, as the dawn, to be curious, to seek*, Pr. 11. 27; Job 24. 5.

A descendant of Benjamin, who went to dwell in the land of Moab. (B.C. 1400.) Occurs 1 Ch. 8. 8.

**SHAHAZIMAH**, שַׁחֲזִימָה *Shahhatstym*, Σαλίμ κατὰ θάλασσαν, Sehesima.

"Lofty places;" plur. of the appell. שַׁחֲזָה *sháhhats*,

m. *elation, pride*, Job 28. 8; 41. 26, from שָׁלַח *shah-háts*, unused root, Arab. to raise oneself up.

A town on the northern border of the land of Issachar. Occurs Jos. 19. 22.

**SHALEM**, vid. Salem.

**SHALIM**, vid. Shaalabbin.

**SHALISHA**, שָׁלִישָׁה *Shalisháh*, Σελχά, Σαλισσά, Salisa.

"Triangular;" the same as the appell. שָׁלִישׁ *shalish* (with י parag.), a *triangle, a third, triennial*, Ps. 80. 6; 1 Sa. 18. 6; from שָׁלוֹשׁ *shalósh*, *three, thrice*, Ge. 11. 13; Job 33. 29.

A region near mount Ephraim, which denominated a town called Baal-shalisha, q. v. Eusebius calls this Beth-shalisha, and says it was situated fifteen Roman miles north of Diospolis. Occurs 1 Sa. 9. 4.

**SHALLECHETH**, שְׁלַכְתָּ *Shallékheth*, — παστοφορίον, — juxta.

"Casting down" (*projectio frequens*, scil. *sordium*, Sim.); the same as the appell. שְׁלַכְתָּ *shallékheth*, a *cutting down*, once used, Is. 6. 13 (Eng. Vers. "when they cast their leaves"); from the root שָׁלַח *shalákh*, to *cast, to cast down, to throw down*, Le. 1. 16; Ex. 7. 10; 2 Sa. 20. 21.

A gate of the temple. Dr. Lightfoot observes, from Josephus, that "a gate led to the king's house from the temple, the valley between them being filled up for the passage." Hence this gate, which is said to be the same, was so called from the stuff cast down there. In Herod's time, it was called Coponius. The LXX. regard it as an appell. and translate it παστοφορίον. Concerning the παστοφόριον, Schleusner says: "*pastophorium, locus, ubi thalamus stat, i. e. cubiculum, cella, gazophylacium.*" Hesychius interprets it, — τὸ τὸν παστὸν φέρον, ἡ οἰκονομία, ἡ συναγωγὴ, ἡ ναὸς εὐανθής. Occurs 1 Ch. 26. 16.

**SHALLUM**, שָׁלֹום *Shallúm*, m. Σελλούμ, Sellum.

"Retribution;" the same as the appell. שָׁלַם *shalám*, and שָׁלַם *shallúm*, *retribution*, Ho. 9. 7; Mi. 7. 3, from the root שָׁלַם *shalám*, vid. Abishalom.

(1) The fourth son of Naphtali; (otherwise called, Ge. 46. 24; Nu. 26. 49, שָׁלֵם *Shilém*, m. Shillem, the same form as the appell. De. 32. 35, *retribution*), and founder of the Shillemites, Nu. 26. 49. (B. c. 1690.) Occurs 1 Ch. 7. 13.

(2) The father of Jekamiah, a descendant of Sheshan. (B. c. 1280.) Occurs 1 Ch. 2. 40, 41.

(3) A descendant of Simeon. (B. c. cir. 1200.) Occurs 1 Ch. 4. 25.

(4) A son of Jabesh. He conspired against Zachariah king of Israel, and smote him before the people, and slew him, and reigned in his stead. After one short month's reign he was slain by Menahem. (B. c. 772.) Occurs 2 Ki. 15. 10, 13, 14, 15.

(5) The father of Jehizkiah, one of the heads of the children of Ephraim, who protested against the war with Judah, in the days of Pekah the son of Remaliah. (B. c. 741.) Occurs 2 Ch. 28. 12.

(6) A high-priest, the son of Zadok and the father of Hilkiah. (B. c. 700.) Occurs 1 Ch. 6. 12, 13; Ezr. 7. 2.

(7) Father of Hanameel and uncle of the prophet Jeremiah. (B. c. 630.) Occurs Je. 32. 7.

(8) The husband of Huldah the prophetess, and a son of Tikvah or Tikvath. (B. c. 624.) Occurs 2 Ki. 22. 14; 2 Ch. 34. 22.

(9) The son of Josiah king of Judah, and his successor on the throne, and properly called Jehoahaz. Why he was called by this name is uncertain. (B. c. 610.) Occurs Je. 22. 11.

(10) The fourth son of Josiah king of Judah. (B. c. 610.) Occurs 1 Ch. 3. 15.

(11) Father of Maaseiah, the keeper of the door of the temple. (B. c. 607.) Occurs Je. 35. 4.

(12) A chief of the Levites, after the return from Babylon. (B. c. 536.) Occurs 1 Ch. 9. 17, 17, 19, 31; Ezr. 2. 42; Ne. 7. 45.

(13) A Levite, who transgressed the law in marrying a Gentile wife. (B. c. 445.) Occurs Ezr. 10. 24.

(14) A son of Bani, who transgressed in marrying a stranger. (B. c. 445.) Occurs Ezr. 10. 42.

(15) A son of Halohesh, the ruler of the half part of Jerusalem, who repaired the wall of the city, and whose daughters with holy zeal assisted him. (B. c. 445.) Occurs Ne. 3. 12.

**SHALLUN**, שָׁלֹן *Shallún*, m. Σαλωμών, Sellun.

"Retribution;" as being a corruption of שָׁלַם *Shallúm*, vid. Shallum.

The son of Col-hozeh, the ruler of a part of Mizpeh. He repaired the gate of the fountain at Jerusalem. (B. c. 445.) Occurs Ne. 3. 15.

**SHALMAI**, שָׁלַמַי *Shalmáy*, m. Σελαμί, Semlai.

"Peace offering of the Lord;" a comp. from the appell. שָׁלַם *shélem*, m. *peace offerings, thank offerings*, Le. 3. 3, 9; Eze. 43. 27 (from the root שָׁלַם *shalám*, to *make peace* with any one, vid. Abishalom); and 'yodh, for יָיָ *Yah*, Jehovah, q. v.

One of the Nethinim, whose children returned from Babylon with Zerubbabel. He is called, Ne.



7. 48, שַׁלְמַי *Shalmáy*, Shalmái; and in the כְּתִיב *k'thibh*, it is written, Ezr. 2. 46, שַׁמְלַי *Shamláy*. It is probably a corruption for Shelemiah, q. v. Occurs Ezr. 2. 46.

**SHALMAN**, vid. Shalmaneser.

**SHALMANESER**, שַׁלְמַנְאֶסֶר *Shalmanésér*, m.

Σαλαμανασάρ, Salmanasar.

"Likeness of Anu," i. e. likeness of Noah; a comp. in the Assyrian, of *Shalman* and *Anu*,

"Worshipper of fire; compare Pers. شرمāن آذر *šerman ādor* *verecundus erga ignem*," Ges. There are many opinions as to its proper meaning. Sim. makes it "a perfect prince;" and others "a peaceable prince;" as though a comp. of שָׁלֵם *shalém* (vid. Jerusalem), and אֶסֶר *ésér*, *princeps*.

A title of Sargon (q. v.), a very powerful king of Assyria. He besieged Samaria, and took it after three years, and carried "Israel captive into Assyria, and placed them in Halah, and in Habor by the river Gozan, and in the cities of the Medes." The cause of the fall of nations is sin. He is called, Ho. 10. 14, שַׁלְמָן *Shalmán*, m. Shalman. In the cuneiform inscriptions at Khursabad, it is written Shalman Anu, i. e. likeness of Anu. (B. c. 747 to 716.) Occurs 2 Ki. 17. 3; 18. 9.

**SHAMA**, שָׁמָע *Shamá*, m. Σαμαθά, Samma.

"Hearing;" præt. Kal, from the root שָׁמַע *shamá*, to hear, vid. Elishama.

A son of Hothan the Aroerite, and one of the mighty men of valour in the army of David. (B. c. 1048.) Occurs 1 Ch. 11. 44.

**SHAMER**, vid. Shemer.

**SHAMGAR**, שַׁמְגָר *Shamgár*, m. Σαμεγάρ, Samgar.

"Objectum *custodiæ accuratissimæ*, ex שָׁמַר *et* Syr. שָׁמַר *custodivit*," Sim. The etymology is, however, very obscure.

A judge of Israel, who was probably contemporary with the judge Ehud, and also exercised the office after him. He was a son of Anath, and slew six hundred Philistines with an ox-goad. It is conjectured he was ploughing when they invaded the land. Lycurgus is said to have overthrown the forces of Bacchus with the same instrument. (B. c. 1326.) Occurs Ju. 3. 31; 5. 6.

**SHAMHUTH**, vid. Shammah, No. 5.

**SHAMIR**, שָׁמִיר *Shamiyr*, m. Σαμίρ, Samir.

"A sharp point," "a guard," (*custoditus*, Sim.); from the root שָׁמַר *shamár*, to guard, vid. Ishmerai.

(1) A son of Micah the son of Uzziel, a Levite. The *k'thibh* has שָׁמִיר *Shamúr*. (B. c. 1015.) Occurs 1 Ch. 24. 24.

(2) A town in the land of Judah. Occurs Jos. 15. 48.

(3) A town in mount Ephraim, where Tola the son of Puah, a judge of Israel, dwelt after he became judge. Occurs Ju. 10. 1.

**SHAMMA**, vid. Shammah, No. 2.

**SHAMMAH**, שַׁמָּה *Shammáh*, m. Σομέ, Samma.

"Astonishment," "desolation;" the same as the appell. שַׁמָּה *shammáh*, f. De. 28. 37; Zep. 2. 15, from the root שָׁמַם *shamém*, to be astonished, to lay waste, to make desolate, Le. 26. 32; Am. 9. 14; De. 9. 27.

(1) The third son of Reuel the son of Esau, by his wife Bashemath, and one of the dukes of Edom. (B. c. 1700.) Occurs Ge. 36. 13, 17; 1 Ch. 1. 37.

(2) A son of Zophar, an Asherite. It is written with *aleph* final instead of *he*. (B. c. 1500.) Occurs 1 Ch. 7. 37.

(3) The third son of Jesse, and brother of king David. He is also called שִׁמְעָה *Shimáh*, Shimeah, and שִׁמְעִי *Shimá*, Shimei, q. v. (B. c. 1060.) Occurs 1 Sa. 16. 9; 17. 13.

(4) One of the three captains over the thirty who defended a field against a troop of Philistines, and by whose hand the Lord wrought a great victory. He was the son of Agee the Hararite. (B. c. 1048.) Occurs 2 Sa. 23. 11.

(5) A Harodite, who was one of David's thirty mighty men; for which there is also שַׁמְמוֹת *Shammóth*, Shammoth, 1 Ch. 11. 27 ("deserts"), and שַׁמְחוּת *Shamhúth*, Shamhuth, 1 Ch. 27. 8, prob. corrupted from this. (B. c. 1048.) Occurs 2 Sa. 23. 25.

(6) The Hararite who was numbered among the thirty of David's men of valour. (B. c. 1048.) Occurs 2 Sa. 23. 33.

**SHAMMAI**, שָׁמַי *Shammáy*, m. Σαμαί, Semei.

"Astonishment of the Lord;" a comp. from the root שָׁמַם *shamám*, to be astonished (vid. Shammah), and 'yodh, for יָה *Yah*, vid. Jehovah.

(1) A son of Onam, the son of Jerahmeel by his second wife Atarah. (B. c. 1440.) Occurs 1 Ch. 2. 28, 28, 32.

(2) A son of Rekem, the son of Hebron through Caleb the brother of Jerahmeel. (B. c. 1440.) Occurs 1 Ch. 2. 44, 45.

(3) A son of Ezra, a descendant of Caleb the brother of Jerahmeel. (B. c. cir. 1400.) Occurs 1 Ch. 4. 17.

**SHAMMOTH**, vid. Shammah, No. 5.

**SHAMMUA**, שַׁמּוּא *Shammúa*, m. Σαμουήλ, Sammua.

"Hearing," i. e. of the Lord; from the root שָׁמַע *shamá*, to hear, vid. Elishama.

(1) The son of Zaccur, who was the Reubenite spy sent to survey the Holy Land, and with nine others gave a false account, for which reason he died in the wilderness. (B. c. 1491.) Occurs Nu. 13. 4.

(2) A son of David, born to him in Jerusalem. He is also called Shimea, q. v.; and in 2 Sa. 5. 14, Eng. Ver., it is Shammuah. (B. c. 1020.) Occurs 2 Sa. 5. 14; 1 Ch. 14. 4.

(3) The father of Abda the singer, who took part in the thanksgiving prayer in the worship of the second temple. This Levite was also called, 1 Ch. 9. 16, Shemaiah, q. v. (B. c. 470.) Occurs Ne. 11. 17; 12. 18.

**SHAMSHERAI**, שַׁמְשֵׁרַי *Shamsh'ráy*, Σαμσαρί, Samsari.

"*Accurata custodia Domini, qui accurate custoditur a Domino*," Sim. This name has probably arisen from a double reading of שִׁמְרַי *Shimráy*, and שִׁמְשָׁי *Shimsháy*, q. v.

A descendant of Benjamin, and a son of Jeroham. (B. c. 1300.) Occurs 1 Ch. 8. 26.

**SHAPHAM**, שַׁפָּחַם *Shaphám*, Σαφάμ, Saphan.

"Bare," i. e. naked of trees; from the root שָׁפַח *shapháh*, to be bald, vid. Ispah.

(1) A Gadite, a chief of his tribe, and next to Joel their chief, who dwelt in Bashan, afterwards called Batanæa. (B. c. 1070.) Occurs 1 Ch. 5. 12.

(2) A town near the Jordan, on the eastern limit of Palestine. It is called שַׁפְּחָם *Sh'pham*, Shepham, but it is of the same meaning. The gent. n. Shiphamite is found in 1 Ch. 27. 27. Occurs Nu. 34. 10, 11.

**SHAPHAN**, שַׁפָּן *Shaphán*, m. Σαφάν, Saphan.

"Coney" (*cuniculus* vel *arctomys*, Sim.); same as the appell. שַׁפָּן *shaphán*, a quadruped (which chews the cud like a hare); *coney*, Le. 11. 5; De. 14. 7; Ps. 104. 18; Pr. 30. 26; only used in these four places; from שָׁפַח *shaphán*, unused root, probably to hide, to be cunning. The LXX. translate it in three places χοιρογρύλλιος, i. e. *mus jaculus*, Linn.

(1) The scribe of king Josiah. He appears to

have been a faithful scribe, and to have deserved well at the king's hands. (B. c. 640.) Occurs 2 Ki. 22. 3, 8, 9, 10, 10, 12; 2 Ch. 34. 8, 15, 15, 16, 18, 18, 20; Je. 36. 10, 11, 12.

(2) The father of that Ahikam who so often manifested kindness to the prophet Jeremiah. He was also a courtier of the time of Josiah. (B. c. 640.) Occurs 2 Ki. 22. 12, 14; 25. 22; 2 Ch. 34. 20; Je. 26. 24; 39. 14; 40. 5, 9, 11; 41. 2; 43. 6.

(3) Father of Elasa. (B. c. 640.) Occurs Je. 29. 3.

(4) Father of Jaazaniah, whom Ezekiel saw, in a vision, stand in the midst of seventy men of the ancients of Israel, in a chamber filled with idol abominations portrayed upon the walls, with a censer in his hand. (B. c. 595.) Occurs Eze. 8. 11.

**SHAPHAT**, שַׁפָּט *Shaphát*, Σαφάρ, Saphat.

"Judge," "judges" (God); (*judicavit*, Deus, Sim.), the præt. Kal, from the root שָׁפַט *shaphát*, to judge, vid. Elishaphat.

(1) The son of Hori. He was the Simeonite spy whom that tribe sent to survey the land of Canaan; but because he brought a false account of it he died in the wilderness. (B. c. 1492.) Occurs Nu. 13. 5.

(2) A celebrated Gadite, who dwelt in the land of Bashan. (B. c. 1070.) Occurs 1 Ch. 5. 12.

(3) A son of Adlai, who was overseer over the herds in the valleys of king David. (B. c. 1015.) Occurs 1 Ch. 27. 29.

(4) The father of Elisha, the prophet of Abelmeholah. (B. c. 930.) Occurs 1 Ki. 19. 16, 19; 2 Ki. 3. 11; 6. 31.

(5) A son of Shemaiah. (B. c. 450.) Occurs 1 Ch. 3. 22.

**SHAPHER**, שַׁפֵּר *Shépher*, m. Σαφάρ, Sepher.

"Beauty" (*pulcher*, Sim.); the same as the appell. שַׁפֵּר *shépher*, Ge. 49. 21, שַׁפֵּר־אִמְרֵי *imréy-shaphér*, "goodly words;" Vulg. "eloquia pulchritudinis;" from the root שָׁפַר *shaphár*, to be bright, vid. Saphir.

A mountain in the desert of Arabia, near which the Israelites pitched their twentieth camp. Jerome says concerning this place: "Vigesima mansio interpretatur pulchritudo, et in monte decoris est constituta, de qua et quartidecimi psalmi principium sonat, Domine, quis habitabit in tabernaculo tuo, aut quis requiescet in monte sancto tuo? Vide, quid prosint frena. A vitiis nos retrahunt, introducunt ad virtutum choras, et in Christo mente pulcherrimo habitare faciunt. Iste, juxta Daniele, lapis excisus de monte sine manibus, crevit in montem magnum, et implevit omnem terram. Iste, juxta Ezechielem,

vulneravit principem Tyri. Ad istum in Esaia et Michea populi confluent, dicentes: *Venite ascendamus in montem Domini, et ad domum Dei Jacob; et docebit nos vias suas, et ambulabimus in semitis ejus.*" De 42 Mansionibus. Occurs Nu. 33. 23, 24.

**SHARAI**, שָׂרַי *Sharáy*, m. Σαριού, Sarai.

"Liberated of the Lord," i. e. from captivity (*solvit s. liberavit Dominus*, Sim.); a comp. from the root שָׁרַח *sharáh*, to loose, to set free (Je. 15. 11; Job 37. 3, occurs only twice); and יָהּ for יֵהּ *Yah*, vid. Jehovah.

A son of Bani, who was one of the transgressors of the law contained in De. 7. 3, respecting marriage with strangers. He was named in commemoration of deliverance from bodily captivity at Babylon, and yet his body was still a captive to sin. Of what worth is the redemption of the body from the captivity of men if the soul is held captive by Satan? (B. c. 445.) Occurs Ezr. 10. 40.

**SHARAR**, שָׁרַר *Sharár*, m. 'Apat, Sarar.

"Hand," "stay," i. e. of family (*stabilimentum*, Sim.); from the root שָׁרַר *sharár*, to be oppressed, to be hard with, to treat as an enemy, Ps. 5. 9; 54. 7; 56. 3; 59. 11; used only in these four places.

A Hararite, who was one of the thirty heroes of king David. A proper name for a soldier, who is called to "endure hardness." (B. c. 1048.) Occurs 2 Sa. 23. 33.

**SHAREZER**, שָׂרְאֶצֶר *Sharétser*, m. Σαρασάρ, Sarasar.

"Prince of fire," "سرآذر" Ges., "Splendour of brightness;" (*splendor nitoris*, i. e. splendor s. lux nitidissima, Sim.;) as though a comp. from the Arab. شَرَا *to glisten*, and أَضَر *brightness*.

(1) A son of Sennacherib the king of Assyria. He, with his brother Adrammelech, conspired against their father, and slew him with the sword while he was worshipping in the idol temple of Nisroch. After his parricidal act, he fled into the land of Armenia; and if the fate of the "wilful shedder of blood" did not befall him, no doubt he remained a vagabond, and while he lived his conscience stung him with constant remorse. (B. c. 710.) Occurs 2 Ki. 19. 37; Is. 37. 38.

(2) A Jew who dwelt at Babylon (hence his heathen name), whom they of the captivity sent up to Jerusalem to make offerings in the temple, and to pray to the Lord for them. (B. c. 519.) Occurs Zec. 7. 2.

**SHARON**, שָׂרֹן *Sharón*, Σαρόν, Saron.

"A great plain;" for שָׂרֹן *Y'sharón*, from שָׁרַר *yashár* (vid. Jesharelah), with הָ on, the intensive final.

A great plain, extending from Joppa to Cæsarea along the coast of the Mediterranean sea, which was most remarkable for its fertility; the rose of which was no doubt celebrated for its beauty and fragrance, since the Spouse of the Church, in the Song of Songs, employs it to symbolize himself: saying, "I am the rose of Sharon, and the lily of the valley." The beauty and sweetness of the rose, and the purity and delicate whiteness of the lily, are but faint symbols of Jesus, whose prevailing merits fill heaven and earth with their fragrance. Some consider that the place mentioned 1 Ch. 5. 16, was a city or plain beyond Jordan. The gent. n. שָׂרוֹנִי *Sharoniy*, masc. Sharonite, occurs 1 Ch. 27. 29. Occurs Jos. 12. 18; 1 Ch. 5. 16; 27. 29; Ca. 2. 1; Is. 33. 9; 35. 2; 65. 10.

**SHARONITE**, vid. Sharon.

**SHARUHEN**, שָׂרוּחֵן *Sharuhhén*, Σαρσουήν, Sarohen.

"A pleasant dwelling place;" a comp. of the Chald. and Syr. שָׂרָא *s'rá*, to dwell, to encamp (Da. 2. 22), and הֵן *hhen*, grace, favour, vid. Hen.

A city in the land of Simeon, which was a pleasant city to dwell in. It was probably afterwards called Shaaraim. Occurs Jos. 19. 6.

**SHASHAI**, שָׁשַׁי *Shasháy*, m. Σασαί, Sisai.

"Habitation of the Lord," i. e. a servant of God (*habitaculum Domini*, Sim.), a comp. for שָׁשׁ *shash*, a dwelling-place (from the rad. שָׁשׁ Syr. to dwell), and יָדָה *yodh*, for יָהּ *Yah*, vid. Jehovah.

One of the transgressors of the law contained in De. 7. 3, relating to marrying a stranger. (B. c. 445.) Occurs Ezr. 10. 40.

**SHASHAK**, שָׁשַׁק *Shashák*, m. Σασάκ, Sesac.

"Vehement desire" (*desiderium parentum vehementis*, Sim.), for שָׁשַׁק *shaqshák*, from the root שָׁשׁ *shuq*, to run after, to desire, to overflow, Ps. 65. 10; Joel 2. 24; 4. 13.

A son of Beriah, a descendant of Benjamin, who, with others, drove away the inhabitants of Gath. (B. c. 1400.) Occurs 1 Ch. 8. 14, 25.

**SHAUL**, vid. Saul.

**SHAULITES**, vid. Saul, No. 1.

**SHAVEH**, שָׁוֶה *Shavéh*, Σαβὺ, and Σαβήν, Save.

"Plain," from the root שָׁוָה *shaváh*, to be equal, vid. Ishmah.

A valley, situated on the north side of Jerusalem. It was also called the *King's dale*. Occurs Ge. 14. 17.

**SHAVEH KIRIATHAIM**, שָׁוֶה קִרְיָתַיִם *Shaveh Qiryatháyim*, Σανῆ τῆ πόλει, *Save Cariathaim*.

"Plain of the double city;" a comp. of שָׁוֶה *Shavéh* (vid. Shaveh), and קִרְיָתַיִם *Qiryatháyim*, vid. Kirjathaim.

A plain around the city of Kiriathaim, q. v. Occurs Ge. 14. 5.

**SHAVSHA**, שָׁוֶשָׁה *Shavshá*, m. Σουσά, *Susa*.

"Habitation," i. e. of the Lord; from the Syr. root שִׁשׁ and שִׁשׁ to dwell.

The scribe of king David. He is also called שָׁוֶה *Sh'va*, Sheva, 2 Sa. 20. 25; and also שִׁישָׁה *Shiysá*, Shisha, "*habitation*," 1 Ki. 4. 3, from the same root as Shavsha. (B. c. 1048.) Occurs 1 Ch. 18. 16.

**SHEAL**, שָׁאֵל *Sh'dl*, m. Σαλούια and Σάαλ, *Saal*.

"Petition;" from the root שָׁאֵל *shaál*, to ask for, vid. Saul.

A son of Bani, who was given in answer to prayer. He was one of those who transgressed the command of God, De. 7. 3, in the matter of marriage. (B. c. 445.) Occurs Ezr. 10. 29.

**SHEALTIEL**, שְׁאֵלְתִּיֵּאל *Sh'altiyél*, m. Σαλαθίηλ, *Salathiel*.

"I asked for from God;" a comp. of the root שָׁאֵל *shaál*, to ask for (vid. Saul), and אֵל *El*, God, vid. Abdiel.

A son of Jeconiah, son of king Jehoiakim. He was carried captive to Babylon. He is also called Salathiel. (B. c. 560.) Occurs 1 Ch. 3. 17; Ezr. 3. 2, 8; 5. 2; Ne. 12. 1; Hag. 1. 1; 2. 23.

**SHEAR-JASHUB**, שֵׁאֵר יָשׁוּב *Sh'ár-yashúbh*,

m. — ὁ καταλειφθεὶς Ἰασοῦβ, — *derelictus est Jasub*.

"A remnant shall return," i. e. from captivity; a comp. of the appell. (with Kametz impure) שֵׁאֵר *sh'ar*, m. *remnant, residue*, Is. 11. 11; Zep. 1. 4 (from the root שָׁאַר *shaár*, to be left over, to be let remain, Ge. 7. 23; Joel 2. 14); and the fut. of the root שָׁב *shubh*, vid. Eliashib.

A prophetic name of a son of the prophet Isaiah. This name was probably given at the express command of God; and whenever this was the case, the name declared the inner nature of the man, and conveyed that his actions would be agreeable to it; or was intended to assure His suffering people of his merciful designs towards them. It was thus

foretold not only that a remnant should return from captivity at Babylon, but also that a remnant should return to God, or be converted. (B. c. 740.) Occurs Is. 7. 3.

**SHEARIAH**, שְׁעָרִיָּה *Sh'aryáh*, m. Σαρίά, *Saria*.

"Estimated of the Lord;" a comp. of the root שָׁאַר *shaár*, to think of, to estimate (Prov. 23. 7, only used once); and יָה *Yah*, vid. Jehovah.

A son of Azel, a descendant of king Saul. (B. c. 860.) Occurs 1 Ch. 8. 38; 9. 44.

**SHEBA** (No. 1), שִׁבְאָה *Sh'bhá*, m. Σαβ́ά, *Saba*.

"Man," "compare Ethiop. ሰብለ : man," Ges.

(1) A grandson of Cush, and son of Raamah. (B. c. 2240.) Occurs Ge. 10. 7; 1 Ch. 1. 9.

(2) A son of Joktan, and founder of an Arabian tribe, the Sabeans, q. v. (B. c. 2200.) Occurs Ge. 10. 28; 1 Ch. 1. 22.

(3) A son of Jokshan, and grandson of Keturah. He was founder of another Arabian tribe called Sabeans, q. v. (B. c. 1800.) Occurs Ge. 25. 3; 1 Ch. 1. 32.

(4) In all probability there were two regions of this name; and also two peoples, descendants of Nos. 2 and 3. Occurs 1 Ki. 10. 1, 4, 10, 13; 2 Ch. 9. 1, 3, 9, 12; Job 1. 15; 6. 19; Ps. 72. 10, 15; Is. 60. 6; Je. 6. 20; Eze. 27. 22, 23; 38. 13; Joel 3. 8.

**SHEBA** (No. 2), שִׁבְעָה *Shébhá*, m. Σαβεί́, *Seba*.

"Oath;" the same as the appell. שִׁבְעָה *shébhá*, m., vid. Ashbea.

(1) A son of Bichri, a Benjamite, a man of Belial. He conspired against David, who commanded Amasa to pursue him; but he, being longer than was expedient to ensure success (for expedition is a main element in successful warfare), David recalled him and gave the command to Abishai. On the approach of David's successful generals, Sheba shut himself up in the city of Abel of Beth-maachah; Joab and his brother, however, laid siege to it, but the inhabitants, through the counsel of "a wise woman," threw the rebel's head over the wall, and "so ended the matter." (B. c. 1022.) Occurs 2 Sa. 20. 1, 2, 6, 7, 10, 13, 21, 22.

(2) One of the seven heads of the Gadites in Bashan. (B. c. 1070.) Occurs 1 Ch. 5. 13.

(3) A town in the tribe of Judah, given to the tribe of Simeon, and the same as Beer-sheba. Probably it ought to read, "Beer-sheba, which is Sheba." Occurs Jos. 19. 2.

(4) A well which gave name to the above city,

and which is written שִׁבְחָה *Shibháh*, Shebah, "seven" or "an oath," vid. Beersheba. Occurs Ge. 26. 33.

**SHEBAH**, vid. Sheba, No. 2, Art. No. 4.

**SHEBAM**, שֶׁבֶם *S'bhám*, Σεβανά, Seban.

"Sweet smell;" by transposition of letters for בֶּשֶׂם *b'sám*, vid. Bashemath.

A city of Moab, afterwards possessed by the Reubenites, and so called from its delicious wines. The prophet Isaiah speaks of the celebrated vines of this place, which were in such repute, that they were cultivated throughout the country of Moab, and young scions were sold for cultivation in foreign countries. This city was also called שִׁבְמָה *Shibhmáh*, Shibmah, and Sibmah, Nu. 32. 38; Jos. 13. 19; Is. 16. 8, 9; Je. 48. 32. Occurs Nu. 32. 3.

**SHEBANIAH**, שֶׁבְנִיָּה *Sh'bhanyáh*, m. Σαβανία, Sabania.

"Caused to grow up of the Lord;" a comp. of שֶׁבֶן *shabhán*, unused root (Arab. *to be tender, delicate* as a youth); and יָה *Yah*, vid. Jehovah.

(1) A priest who blew a trumpet when David brought the ark of God to Jerusalem. It is written שֶׁבְנִיָּהוּ *Sh'bhanyáhu*. (b.c. 1042.) Occurs 1 Ch. 15. 24.

(2) A priest in the days of Zerubbabel. (b.c. 536.) Occurs Ne. 12. 14.

(3) A covenanter in the time of Nehemiah. (b.c. 445.) Occurs Ne. 10. 4.

(4) A Levite in the time of Nehemiah. (b.c. 445.) Occurs Ne. 9. 4, 5; 10. 10.

(5) Another Levite in the days of Nehemiah. (b.c. 445.) Occurs Ne. 10. 12.

**SHEBARIM**, שֶׁבָרִים *Sh'bhartym*, — συνέρπων, Sabarim.

"Fractures," "terrors;" plur. of the appell. שֶׁבֶר *shébbher*, a fracture, a breach, terror, Is. 30. 13; Ju. 7. 15; Job 41. 17; from the root שֶׁבַר *shabhár*, to break, to tear, to be broken down, Ge. 19. 9; 1 Ki. 13. 26; Is. 14. 29.

A place near the city of Ai, so called because there the Israelites were broken before the men of Ai, through the transgression of Achan. Sin in the camp subjects an army to be panic-stricken in the day of battle, and brings disgrace and ruin upon nations. Occurs Jos. 7. 5.

**SHEBER**, שֶׁבֶר *Shébbher*, m. Σαβέρ, Saber.

"Breach;" the same as the Segholite appell. שֶׁבֶר *shebhér*, m. a breach, vid. Shebarim.

The firstborn of Caleb by his concubine Maachah, and so called from the breach of his birth, or from his birth happening at the time the men of Ai smote the Israelites, vid. Shebarim. (b.c. 1430.) Occurs 1 Ch. 2. 48.

**SHEBNA**, שֶׁבְנָא *Shebhná*, m. Σοβνάς, Sobna.

"Grown up," "youth;" from שֶׁבֶן *shabhán*, unused root, vid. Shebaniah.

(1) A prefect of the palace of Hezekiah. He was the treasurer, and the ruler over the household; because of his pride of heart, and his disregard to the petitions of the poor to the king, he was degraded from his office, according to the prophecy of Isaiah, and Eliakim the son of Hilkiyah was invested with his honours. He ended his days in captivity. (b.c. 700.) Occurs Is. 22. 15.

(2) A scribe of the court of king Hezekiah. Whether he was a political secretary or a doctor of the law is uncertain. He has been confounded generally with the prefect of the palace (No. 1), but I think there is abundant ground for concluding they were different persons; for when we consider the denunciations of Isaiah against the prefect, his degradation, and the investment of Eliakim with his robes of glory, and the honourable mention that is made of the scribe afterwards, we cannot conclude them to be one and the same. In 2 Ki. 18. 18, 26, it is also written שֶׁבְנָה *Shebhnáh*, Shebna. (b.c. 700.) Occurs 2 Ki. 18. 37; 19. 2; Is. 36. 3, 11, 22; 37. 2.

**SHEBUEL**, שֶׁבּוּאֵל *Sh'bhuel*, masc. Σουβαήλ, Subuel.

"Captive of God;" a comp. of the root שֶׁבַח *shabháh*, to take captive, Ge. 34. 29 (Ge. 31. 26, שֶׁבּוּיֹת *sh'bhuyóth* *hhérebh*, captives taken with the sword, i. e. taken in war), and אֵל *El*, God, vid. Abdiel.

(1) A Levite descended from Gershom, the son of Moses. He was ruler over the treasures of the house of the Lord in the time of Solomon. He is called, 1 Ch. 24. 20, 20, שֶׁבּוּאֵל *Shubhaél*, Shubael, "restored of God;" from שׁוּב *shubh* (vid. Eliashib), and אֵל *El*, vid. Abdiel. (b.c. 1015.) Occurs 1 Ch. 23. 16; 26. 24.

(2) A son of Heman the musician. He is called also, 1 Ch. 25. 20, שֶׁבּוּאֵל *Shubhaél*, Shubael, vid. No. 1. (b.c. 1015.) Occurs 1 Ch. 25. 4.

**SHECHANIAH**, שֶׁכְנִיָּה *Sh'khanyáh*, m. Σεχ-νίας, Sechanias.

"Inhabited of the Lord," "habitation of the Lord;" i. e. one of the Lord's people with whom he

is pleased to dwell; a comp. of the root שָׁכַן *shakhán*, to dwell, to inhabit, to be familiar with, Ex. 25. 8; Je. 17. 6; Pr. 8. 12, and יָחַד *Yah*, vid. Jehovah.

(1) A priest to whom pertained the tenth course in the worship of the Lord's house. His name is written שִׁכְיָהוּ *Sh'khanyáhu*. (B.c. 1015.) Occurs 1 Ch. 24. 11.

(2) A Levite in the time of Hezekiah. His name is written with *vav* final. (B.c. 712.) Occurs 2 Ch. 31. 15.

(3) A priest who returned with Zerubbabel from captivity. In Ne. 12. 14, he is called Shebaniah, q. v. (B.c. 536.) Occurs Ne. 12. 3.

(4) A descendant of Zerubbabel. (B.c. 470.) Occurs 1 Ch. 3. 21, 22; Ezr. 8. 3; Ne. 3. 29.

(5) A son of Jahaziel. (B.c. 456.) Occurs Ezr. 8. 5.

(6) A son of Jehiel. (B.c. 445.) Occurs Ezr. 10. 2.

(7) A son of Arah. (B.c. 445.) Occurs Ne. 6. 18.

**SHECHEM** (No. 1), שֶׁכֶּם *Sh'khém*, m. Συχέμ, Sichem.

"Back" (*humérus*, St. Jer.); the same as the primitive appell. שֶׁכֶּם *sh'khém*, the shoulder, the upper part of the back, a ridge of land, Job 31. 22; Is. 9. 5; Ge. 48. 22.

(1) A son of Hamor the Hivite. He was treacherously slain by Simeon and Levi, as also his father, and all the people of his city, because he had defiled their sister Dinah. (B.c. 1732.) Occurs Ge. 33. 19; 34. 2, 4, 6, 8, 11, 13, 18, 20, 24, 26, 26.

(2) A city situated in mount Ephraim, in a beautiful valley between mounts Ebal and Gerizim. In the time of our Lord it was called by the Jews *Sychar*, Συχάρ, to denote, in derision, the drunkenness of the people; from שָׁכַד *shakhád*, to make oneself drunk. Flavia Neapolis afterwards occupied its site, whence it is now called نابلس *Nablus*, Nablous, which at the present day contains from 12,000 to 14,000 inhabitants, of whom by far the greater proportion are Mohammedans, of a fierce and fanatical disposition; the rest are about 300 or 400 Christians of the Greek orthodox church, eight or ten Jewish families, and the Samaritans, who number about 200 souls. The Samaritans of Nablous are in a very distressed state from the great persecutions they undergo.

## OCCURRENCES.

Genesis 12. 6 - 33. 18 - 35. 4 - 37. 12, 13, 14.	1 Kings 12. 1, 1, 25.
Joshua 17. 7 - 20. 7 - 21. 21 - 24. 1, 25, 32, 32.	1 Chronicles 6. 67 - 7. 23.
Judges 8. 31 - 9. 1, 2, 3, 6, 6, 7, 18, 20, 20, 23, 23, 24, 26, 26, 28, 28, 31, 34, 39, 41, 46, 47, 49, 57 - 21. 19.	2 Chronicles 10. 1, 1.
	Psalms 60. 6 - 108. 7.
	Jeremiah 41. 5.
	Hosea 6. 9.

**SHECHEM** (No. 2), שֶׁכֶּם *Shékhem*, m. Συχέμ, Sechem.

"Back;" prob. for שֶׁכֶּם *sh'khém*, vid. Shechem, No. 1.

(1) A son of Gilead, and founder of the family of שִׁכְמִי *Shikhmíy*, Shechemites, Nu. 26. 31. (B.c. 1450.) Occurs Nu. 26. 31; Jos. 17. 2.

(2) A son of Shemidah, a Manassite descendant of Gilead. (B.c. 1400.) Occurs 1 Ch. 7. 19.

**SHECHEMITES**, vid. Art. No. 1 of Shechem (No. 2).

**SHEDEUR**, שְׂדֵיאוּר *Sh'dheyúr*, masc. Σεδιούρ, Sedeur.

"Casting forth of fire;" i. e. lightning, thunderbolt (*ejaculatio ignis*, i. e. *fulgor*, *fulmen*, Sim.); a comp. of שָׁדַד *shadhád*, unused root (Chald. שָׁדַד *sh'dhá*, to cast forth), and the appell. אֵשׁ *ur*, light, fire, vid. Ur.

The father of Elizur the military captain of the hosts of the tribe of Reuben, when the Israelites came up out of Egypt. (B.c. 1525.) Occurs Nu. 1. 5; 2. 10; 7. 30, 35; 10. 18.

**SHEHARIAH**, שְׁהַרְיָה *Sh'hharyáh*, m. Σααρίας, Sohoria.

"Sought of the Lord" (*inquisivit* s. *visitavit Dominus*, Sim.); a comp. of the root שָׁחַר *shakhár*, to chastise, to seek, to seek diligently, Job 7. 21; 8. 5 (Pr. 13. 24, אֶהְבֹּה שְׁחָרוֹ מוֹסֵר *ohabhó shihharó musár*, "he that loveth him chasteneth him betimes," i. e. he who loveth his son seeks, i. e. as it were carefully prepares, chastisement for him), and יָחַד *Yah*, vid. Jehovah.

A son of Jeroham, a Benjamite. (B.c. 1360.) Occurs 1 Ch. 8. 26.

**SHELAH** (No. 1), שֶׁלָּה *Sheláh*, m. Σηλώμ, Sela.

"Prayer;" probably a syncopated form of the appell. שְׁאֵלָה *sh'eláh*, request, petition, prayer, Ju. 8. 24; 1 Sa. 1. 17, from the root שָׁאָל *shaál*, vid. Saul.

The third son of Judah, by his wife, the daughter of Shuah. From him sprung the family of the שְׁלָנִי *Shelaníy*, Shelanites, Nu. 26. 20. (B.c. 1700.) Occurs Ge. 38. 5, 11, 14, 26; 46. 12; Nu. 26. 20; 1 Ch. 2. 3; 4. 21.

**SHELAH** (No. 2), שֶׁלָּח *Sheláhh*, m. Σαλά, Sale.

"Sent," "shooting forth," i. e. of waters; the same as the appell. שֶׁלָּח *sheláhh*, a weapon, a missile, a sprout, 2 Ch. 32. 5; Ne. 4. 23; Ca. 4. 13, from the root שָׁלַח *shaláhh*, vid. Methuselah.

A son of Arphaxad, of the line of Shem. Bochartus thought his parents so named him to keep in memory the eruption of waters at the *deluge*, "in memoriam *emissionis* aquarum diluvii;" which is not at all improbable, since his father was born but two years after it, and so named him to deter them from sin. He is supposed to be the father of the Susiani, in whose country was a city called Sela, in memory of him. (B. c. 2255.) Occurs Ge. 10. 24, 24; 11. 12, 13, 14, 15; 1 Ch. 1. 18, 18, 24.

**SHELANITES**, vid. Shelah, שֵׁלָה *Sheláh*, No. 1.

**SHELEMIAS**, שְׁלֵמִיָּה *Shelemyáh*, m. Σελεμίας, Salmias.

"Repaid of the Lord;" a comp. of the appell. שְׁלֵם *shélem*, *retribution*, *remuneration*, hence *thanksgiving*, Le. 3. 1; 7. 11; 9. 4, from the root שָׁלַם *shalám*, and יָה *Yah*, vid. Jehovah.

(1) A Levite who had charge of the east gates of the house of God. It is written שְׁלֵמִיָּהוּ *Shelemyáhu*. (B. c. 1015.) Occurs 1 Ch. 26. 14.

(2) A son of Cush, and grandfather of Jehudi, of the time of Jeremiah. It is written שְׁלֵמִיָּהוּ *Shelemyáhu*. (B. c. 650.) Occurs Je. 36. 14.

(3) Father of Jehucal, of Zedekiah's court. It is written שְׁלֵמִיָּהוּ *Shelemyáhu*, Je. 38. 1. (B. c. 620.) Occurs Je. 37. 6, 13.

(4) A son of Abdeel, whom Jehoiakim sent to take the prophet Jeremiah prisoner. It is written שְׁלֵמִיָּהוּ *Shelemyáhu*. (B. c. 605.) Occurs Je. 36. 26.

(5) Father of Hananiah of Nehemiah's days. (B. c. 465.) Occurs Ne. 3. 30.

(6) A son of Bani, a transgressor of the law (De. 7. 3), by marrying a stranger. (B. c. 456.) Occurs Ezr. 10. 39.

(7) A son of Bani, another transgressor of the above law. (B. c. 456.) Occurs Ezr. 10. 41.

(8) A priest whom Nehemiah made chief over the treasures. (B. c. 445.) Occurs Ne. 13. 13.

**SHELEPH**, שָׁלֵף *Shéleph*, m. Σαλέφ, Saleph.

"Drawn out," i. e. selected (*extractio*, i. e. *selectio*, *selectus*, *eximius*, Sim.); from the root שָׁלַף *shaláph*, *to draw out*, *to draw off*, Nu. 22. 31; Ru. 4. 8.

A son of Joktan, and founder of the Salapeni mentioned by Ptolemy, an Arabian tribe dwelling near the source of the river Betius. (B. c. 2210.) Occurs Ge. 10. 36; 1 Ch. 1. 25.

**SHELESH**, שָׁלֹשׁ *Shélesh*, m. Σελήης, Selles.

"Triad," "third" (*trias* vel *tertius*, Sim.); from שָׁלֹשׁ *shalósh*, *three*, Ge. 11. 3.

A son of Helem, an Asherite. (B. c. 1600.) Occurs 1 Ch. 7. 35.

**SHELOMI**, שְׁלֹמִי *Sh'lomíy*, m. Σελεμί, Salomi.

"My peace" (*pax mea*, St. Jer.); the same as the appellative occurring Ps. 41. 10, יִשְׁשִׁי שְׁלֹמִי *yssh sh'lomíy*, "the man of my peace;" LXX. ὁ ἄνθρωπος τῆς εἰρήνης μου; from the root שָׁלַם *shalám*, *to be whole*, vid. Abishalom.

The father of Ahihud, prince of the tribe of Asher. (B. c. 1510.) Occurs Nu. 34. 27.

**SHELOMITH**, שְׁלֹמִית *Sh'lomyíth*, m. Σαλωμίθ, Salomith.

"Retribution," "love of peace;" from the root שָׁלַם *shalám*, *to be perfect*, vid. Abishalom.

(1) A son of Zichri, a descendant of Eliezer. He was placed by David over the dedicated things which he and his officers had taken in war and consecrated to God. To render to the Lord some portion of the treasures so acquired is the true mode of acknowledging Him as the great Disposer of all human events, and the only Giver of victory. It is also written שְׁלֹמֹת *Sh'lomóth*. *Amæbe* is of the same meaning among the Romans, as a lady's name. (B. c. 1015.) Occurs 1 Ch. 26. 25, 26.

(2) A son of Shemei, a Gershonite. It is also written שְׁלֹמֹת *Sh'lomóth*. (B. c. 1015.) Occurs 1 Ch. 23. 9.

**SHELOMOTH**, שְׁלֹמֹת *Sh'lomóth*, m. Σαλωμόθ, Salemoth.

"Retributions;" from the root שָׁלַם *shalám*, *to be perfect*, vid. Abishalom.

A Levite of the Izharites. (B. c. 1015.) Occurs 1 Ch. 24. 22.

**SHELUMIEL**, שְׁלֻמִיֶּל *Sh'lumiyél*, m. Σαλαμιήλ, Salamiel.

"Friend of God;" a comp. of the root שָׁלַם *shalám*, *to be a friend* to any one (vid. Abishalom), and אֱל *El*, God, vid. Abdiel.

A son of Zurishaddai, and prince of the tribe of Simeon at the exodus from Egypt. (B. c. 1490.) Occurs Nu. 1. 6; 2. 12; 7. 36, 41; 10. 19.

**SHEM**, שֵׁם *Shem*, Σήμ, Sem.

"Name;" i. e. celebrated, distinguished; the same as the appell. שֵׁם *shem*, *a name*, *a celebrated name* (like *ὄνομα*, and *nomen*), Ex. 5. 23; 33. 12. This word is a primitive.

The third son of Noah. He is placed before his brethren, probably because God conferred on him the honour of being a progenitor of the blessed

Messiah; and because he was the great opposer of idolatry. God therefore distinguished him among his brethren, and he became peculiarly His, as Noah emphatically declares, after his reverential and religious conduct on the occasion of Ham and Canaan's wicked mirth, "Blessed be the Lord God of Shem; and Canaan shall be his servant." He was the founder of those nations called Shemitic, i. e. the Aramæans, the Persians, the Assyrians, and the western nations of Asia. Josephus says (Ant. i. 6. 4), *Οὗ τὴν μέχρη τοῦ κατ' Ἰνδὴν ὠκεανοῦ κατοικοῦσιν Ἀσίαν ἀπ' Εὐφράτου τὴν ἀρχὴν πεποιημένοι.* (B. C. 2448.) Occurs Ge. 5. 32; 6. 10; 7. 13; 9. 18, 23, 26, 27; 10. 1, 21, 22, 31; 11. 10, 10, 11; 1 Ch. 1. 4, 17, 24.

**SHEMA, שֵׁמָא** *Shéma*, m. *Σαμαά*, Samma.

"Hearing," "fame;" for the appell. שֵׁמָא *shéma*, *hearing, report, tidings*, Job 42. 5; Ex. 23. 1; Ge. 29. 13, from the root שָׁמַע *shamá*, vid. Elishama.

(1) A son of Hebron. (B. C. 1530.) Occurs 1 Ch. 2. 43, 44.

(2) A Benjamite prince, who, with Beriah, drove away the inhabitants of Gath. (B. C. 1400.) Occurs 1 Ch. 8. 13.

(3) A son of Joel, and father of Azaz. (B. C. 1230.) Occurs 1 Ch. 5. 8.

(4) One of those who stood up on the right hand of Ezra, at the first public reading of the law, after the captivity. (B. C. 445.) Occurs Ne. 8. 4.

(5) A city of Judah, in the southern extremity. Occurs Jos. 15. 26.

**SHEMAAH, שֵׁמַעְיָא** *Sh'maáh*, m. *Ἀσμά*, Samaa.

"Hearing," "fame;" for the appell. שֵׁמַעְיָא *shéma*, *fame*, vid. Shema.

A Gibeathite, whose sons joined David at Ziklag. (B. C. 1088.) Occurs 1 Ch. 12. 3.

**SHEMAIAH, שְׁמַעְיָה** *Sh'mayáh*, masc. *Σαμαία*, Semeia.

"Heard of the Lord" (*exaudivit Dominus*, Sim.); a comp. of the root שָׁמַע *sháma*, *to hear* (vid. Elishama), and יָה *Yah*, the abbrev. form for Jehovah, q. v.

(1) Father of Gog, a Reubenite. (B. C. 1640.) Occurs 1 Ch. 5. 4.

(2) The firstborn son of Obed-edom. (B. C. 1048.) Occurs 1 Ch. 26. 4, 6, 7.

(3) A son of Elizaphan, and chief Levite of his family. (B. C. 1015.) Occurs 1 Ch. 15. 8, 11.

(4) A son of Nethaneel the scribe, of the sons of Levi. (B. C. 1015.) Occurs 1 Ch. 24. 6.

(5) A prophet who reproved Rehoboam by the

word of the Lord, and all the house of Judah and Benjamin, for preparing to go to war against their brethren, who had revolted against the house of David. He wrote a book of the acts of Rehoboam, which is lost. (B. C. 975.) Occurs 1 Ki. 12. 22; 2 Ch. 11. 2; 12. 5, 7, 15.

(6) A Levite, who, with others, was appointed by king Jehoshaphat to teach the law in the cities of Judah. It is written with *vav* final. (B. C. 941.) Occurs 2 Ch. 17. 8.

(7) Father of Shimri. (B. C. cir. 800.) Occurs 1 Ch. 4. 37.

(8) A Levite, in the time of Hezekiah, who had to distribute the freewill offerings of God. It is written with *vav* final. (B. C. 726.) Occurs 2 Ch. 31. 15.

(9) A son of Jeduthun, a Levite. (B. C. 726.) Occurs 2 Ch. 29. 14.

(10) Father of Urijah the prophet. It is written with *vav* final. (B. C. 630.) Occurs Je. 26. 20.

(11) Father of Delaiah, a prince in the reign of Jehoiakim. It is written with *vav* final. (B. C. 630.) Occurs Je. 36. 12.

(12) A chief of the Levites in the time of Josiah. It is written with *vav* final. (B. C. 623.) Occurs 2 Ch. 35. 9.

(13) A Nehelamite, a false prophet, who caused the people of the captivity to trust in a lie, and to rebel against the Lord. But the word of the Lord came to Jeremiah, saying, "Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie: therefore thus saith the Lord; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the Lord; because he hath taught rebellion against the Lord." Is there not here a warning to all the ministering servants of God? He went, but the Lord did not send him; and he went with a lie in his mouth; therefore, for this twofold sin, he and his seed were cursed with barrenness and destruction. (B. C. 606.) Occurs Je. 29. 24, 31, 31, 32.

(14) A priest who returned with Zerubbabel. (B. C. 536.) Occurs Ne. 12. 6, 18, 35, 36, 42.

(15) A son of Shechaniah, the keeper of the east gate. (B. C. 480.) Occurs 1 Ch. 3. 22, 22; Ne. 3. 29.

(16) A son of Galal. (B. C. 470.) Occurs 1 Ch. 9. 16.

(17) A son of Harim, who had taken a stranger to wife. (B. C. 456.) Occurs Ezr. 10. 21, 31.



(18) One of the sons of Adonikam, who returned from Babylon with Ezra. (B.C. 456.) Occurs Ezr. 8. 13, 16.

(19) A son of Delaiah, who tried to persuade Nehemiah to hide in the temple lest he should be slain. (B.C. 445.) Occurs Ne. 6. 10.

(20) A Levite, a son of Hasshub. (B.C. 445.) Occurs 1 Ch. 9. 14; Ne. 11. 15.

(21) A priest who signed the covenant with Nehemiah. (B.C. 445.) Occurs Ne. 10. 8; 12. 34.

**SHEMARIAH**, שְׁמַרְיָה *Sh'maryáh*, m. Σαμορία, Somoria.

“Guarded of the Lord;” a comp. of the root שָׁמַר *shamar*, to watch over (vid. Ishmerai), and יָה *Yah*, the abbreviated form for יְהוָה *Y'hováh*, vid. Jehovah.

(1) A Benjamite warrior, who joined David at Ziklag, and could hurl stones and shoot arrows with either hand. The same meaning as *Theophylactus*. It is written with *vav* final. (B.C. 1048.) Occurs 1 Ch. 12. 5.

(2) A son of king Rehoboam. (B.C. 975.) Occurs 2 Ch. 11. 19.

(3) A son of Harim, who had transgressed the law of marriage (De. 7. 3) respecting Gentiles. (B.C. 456.) Occurs Ezr. 10. 32.

(4) A son of Bani, who erred in marriage. (B.C. 456.) Occurs Ezr. 10. 41.

**SHEMEBER**, שְׁמַעְבֶּר *Shemébher*, m. Συμβόρ, Semeber.

“Name of wing,” i.e. a winged name, of great celebrity (*nomen alæ*; *nomen alatum*, i.e. volitans per ora virum, Ennius); a comp. of the appell. שֵׁם *shem*, a name (vid. Shem), and the appell. עֶבֶר *éber*, m. a wing, with which birds fly, Ps. 55. 7; Is. 40. 31; Eze. 17. 3 (used but thrice); from the root אָבַר *abhár*, to mount up, to fly (used once), Job 39. 26.

A king of Zeboim, who joined the kings of Sodom and Gomorrah in the battle against the four kings. He was overthrown and slain in the vale of Siddim. (B.C. 1917.) Occurs Ge. 14. 2.

**SHEMER**, שֶׁמֶר *Shémer*, m. Σεμῆρ, Semer, and Somer.

“Custody,” i.e. the object of watchfulness (*Objectum custodiæ*, i. e. *qui custoditur*, scil. a Domino, Sim.); the same as the appell. שֶׁמֶר *shémer*, only used in plur. שְׁמַרִים *sh'mariym*, lees, wines on the lees, Is. 25. 6; Je. 48. 11; from the root שָׁמַר *shamar*, to watch, vid. Ishmerai.

(1) A son of Japhlet, called Shamer in the Eng. Vers., and Shomer in 1 Ch. 7. 32. (B.C. 1600.) Occurs 1 Ch. 7. 34.

(2) The father of Bani, of the sons of Levi. It is written Shamer in the Eng. Vers. (B.C. 1400.) Occurs 1 Ch. 6. 46.

(3) A son of Elpaal, and in Eng. Vers. called Shemed. (B.C. 1400.) Occurs 1 Ch. 8. 12.

(4) A man from whom Omri, king of Israel, bought the hill of Samaria for two talents of silver, when he built the metropolis of his kingdom, “and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.” (B.C. 925.) Occurs 1 Ki. 16. 24, 24.

**SHEMIDA**, שְׁמִידָה *Sh'miydhá*, m. Συμαίρ, Semida.

“Fame of knowledge” (*nomen meum scientia*, St. Jer.); a comp. of שֵׁם *shem*, a celebrated name (vid. Shem), and דָּהָה *dha*, for דָּעָה *dea*, inf. used as a noun, knowledge, Job 32. 10, from the root יָדַע *yadhá*, to know, vid. Eliada.

A son of Gilead, and founder of the שְׁמִידָיִם *Sh'miydhaiy*, Shemidaites, Nu. 26. 32. The Eng. Vers. has also Shemidah. (B.C. 1450.) Occurs Nu. 26. 32; Jos. 17. 2; 1 Ch. 7. 19.

**SHEMIDAH**, vid. Shemida.

**SHEMIDAITES**, vid. Shemida.

**SHEMIRAMOTH**, שְׁמִירָמוֹת *Sh'miyramóth*, m. Σεμιραμόθ, Semiramoth.

“Most exalted name;” a comp. of שֵׁם *shem* (vid. Shem), and מוֹתָם *ramóth*, from רוּם *rum*, vid. Abiram.

(1) A Levite of the second degree, who was appointed with others to play “psalteries on Alamoth.” (B.C. 1042.) Occurs 1 Ch. 15. 18, 20; 16. 5.

(2) One of the Levites, whom Jehoshaphat sent with others to instruct the inhabitants of the cities of Judah in the law of God. It is written שְׁמִירָמוֹת *Sh'miriymóth*. (B.C. 913.) Occurs 2 Ch. 17. 8.

**SHEMUEL**, vid. Samuel, No. 1, and 3.

**SHEN**, שֵׁן *Shén*, LXX. om., Sen.

“Tooth” (*scopulus acutus*, Sim.), the same as the appell. שֵׁן *shen*, a tooth, a sharp rock, Ex. 21. 27; Job 39. 28. Ges. considers it a primitive.

A place in the tribe of Benjamin, near to Mizpeh, and the stone of help of Samuel was erected not far from it. It was probably a sharp rock, in the shape of a tooth. Occurs 1 Sa. 7. 12.

**SHENAZAR**, שְׁנַאֲזָר *Shenatzsár*, m. Σανασάρ, Senneser.

"Light of splendour" (*lux nitoris*, Sim.); a comp. of the "Arab. *سنا luxit*," and *אַטְסַר attsar*, Chald., vid. Sim.

A son of Jeconiah, of the royal family of Judah. (B. C. 580.) Occurs 1 Ch. 3. 18.

**SHENIR**, vid. Senir.

**SHEPHAM**, vid. Shapham, No. 2.

**SHEPHATHIAH**, שֶׁפְּתִיָּה *Sh'phatyáh*, m. Σαφαθία, Saphathia.

"Judge of the Lord;" a comp. of the Chald. שֶׁפְּחַט *sh'phát*, a judge, Ezr. 7. 25 (vid. Elishaphat), and יָה *Yah*, the abbreviated form of יְהוָה *Y'hovah*, vid. Jehovah.

(1) A Haruphite captain, who joined David's army at Ziklag. It is written with *vav* final. (B. C. 1048.) Occurs 1 Ch. 12. 5.

(2) The fifth son of David, born to him by Abital. (B. C. 1030.) Occurs 2 Sa. 3. 4; 1 Ch. 3. 3.

(3) A son of Maachah, and ruler of the Simeonites. It is written with *vav* final. (B. C. 1015.) Occurs 1 Ch. 27. 16.

(4) A son of Jehoshaphat. It is written with *vav* final. (B. C. 890.) Occurs 2 Ch. 21. 2.

(5) The son of Mattan, who heard the words of Jeremiah. (B. C. 600.) Occurs Je. 38. 1.

(6) A son of Mahalaleel. (B. C. 550.) Occurs Ne. 11. 4.

(7) Father of Meshullam. (B. C. 470.) Occurs 1 Ch. 9. 8.

(8) Whose children returned from captivity with Zerubbabel. Occurs Ezr. 2. 4, 57; Ne. 7. 9, 59.

**SHEPHI**, שֶׁפִּי *Sh'phiy*, m. Σαφί, Sephi.

"High," i. e. eminent, illustrious; the same as the appell. שֶׁפִּי *sh'phiy*, a high place, or high places, Nu. 23. 3; Je. 14. 6. It occurs ten times, and in our version is so translated in all. The derivation is uncertain.

A son of Shobal. He is called שֶׁפִּי *Sh'phó*, Shepho, of the same meaning, in Ge. 36. 23. (B. C. 1740.) Occurs 1 Ch. 1. 40.

**SHEPHO**, vid. Shephi.

**SHEPHUPHAN**, שֶׁפִּיפָן *Sh'phuphán*, m. Σεφουφάμ, Shephuphan.

"Serpent;" for שֶׁפִּיפֹן *sh'phiyphon*, a serpent, vid. Dan.

A son of Bela the son of Benjamin. (B. C. 1630.) Occurs 1 Ch. 8. 5.

**SHERAH**, שֶׁרָה *Sheeráh*, f. Σαρά and Σααρά, Sara.

"Consanguinity," i. e. a female relation by blood; the same as the appell. שֶׁרָה *shaaráh*, f. a kinswoman, once used, Le. 18. 17, from the root (2) שָׂאֵר *shaár*, to ferment.

A daughter of Beriah, and grand-daughter of Ephraim. She built the cities of Beth-horon, the nether and the upper, and also Uzzen-sherah. (B. C. 1450.) Occurs 1 Ch. 7. 24.

**SHEREBIAH**, שֶׁרֶבְיָה *Sherebhyáh*, m. Σαρεβίας, Serebia.

"Deliverance by the Lord," i. e. from captivity; a comp. from the root שָׁרָה *sharáh*, to set loose, Je. 15. 11, the preposite בְּ *b*, by, and יָה *Yah*, vid. Jehovah.

A chief of the Levites, who was so named from his deliverance from the Babylonish captivity. He also assisted Ezra in the work of reformation. (B. C. 445.) Occurs Ezr. 8. 18, 24; Ne. 8. 7; 9. 4, 5; 10. 12; 12. 8, 24.

**SHERESH**, שֶׁרֶשׁ *Shéresh*, m. Σοῦρος and Σορός, Sares.

"Root," i. e. of a family; the same as the appell. שֶׁרֶשׁ *shóresh*, m. root, Ju. 5. 14, whence the verb שָׁרַשׁ *sheresh*, to root out any thing.

A son of Machir by his wife Maachah. The form of the name in the LXX. inclines one to believe that the name was the same as the appellative *shoresh*, (B. C. 1400.) Occurs 1 Ch. 7. 16.

**SHESHACH**, שֶׁשַׁךְ *Sheshákh*, LXX. om., Sesach.

"Confusion," for בָּבֶל *Babbél* (vid. Babel), according to St. Jerome. Michaélis says that שֶׁשַׁךְ *sheshákh*, is a contraction of שִׁיחַשָׁךְ *shikhshákh*, com-

paring סֵכַן to cover a gate with iron or other plate, so that שֶׁשַׁךְ would denote Babylon as "having gates of iron." Bohlen interprets from the Persic, "house of the prince."

There can be no doubt that it refers to Babylon, and most likely it is בָּבֶל *Babbél*, in a cabalistic dress; for St. Jerome and Hebrew interpreters assert "that שֶׁשַׁךְ is put by אֶתְבַּשׁ (i. e. a cabalistic mode of writing, in which the ך is put for ם, ן for ב) for בָּבֶל, and that the prophet used that secret mode of writing for fear of the Chaldeans," Ges. Occurs Je. 25. 26; 51. 41.

**SHESHAI**, שֶׁשַׁי *Shesháy*, m. Σεσί, Sisai.

"Whitish," from שֶׁשׁ *shesh*, something white, from שִׁישׁ *shush*, unused root, to be white.

One of the three giant sons of Anak, who were

slain by the men of Judah. (B.C. 1452.) Occurs Nu. 13. 22; Jos. 15. 14; Ju. 1. 10.

**SHESHAN**, שֶׁשָׁן *Sheshán*, m. Σωράν, Sesan.

"Lily," for שִׁשָּׁן *shushán*, the lily, 1 Ki. 7. 19; Ps. 60. 1; so called from its whiteness, from שִׁשׁ *shush*, unused root, to be white.

A son of Ishi. He gave his daughter Ahlai to his Egyptian servant to wife. (B.C. 1415.) Occurs 1 Ch. 3. 31, 34, 35.

**SHESHBAZZAR**, שֶׁשְׁבַצָּר *Sheshbatstár*, m. Σα-  
σαβασάρ, Σαβασαρά, Sassabasar.

"Worshipper of fire;" as perhaps the constr. from جسانادر, Persic. "Deliverance of brightness," i. e. the sun, as Simonis interprets.

The Chaldaic name of Zerubbabel. It was common among the Jews during the captivity, to have two names, the one as members of a foreign and heathen court; the other, as being members of the Church of God, and descendants of Abraham. He was, as Josephus says, one of the king's body-guard. (B.C. 536.) Occurs Ezr. 1. 8, 11; 5. 14, 16.

**SHETH**, vid. Seth.

**SHETHAR**, שֶׁתָּר *Shethár*, m. Σαρθαθαιός, Sethar.

"Star;" the same as the Persic ستار, Ges.

One of the seven princes of Persia, in the time of Ahasuerus, who were allowed to see the face of the king. (B.C. 510.) Occurs Es. 1. 14.

**SHETHAR-BOZNAI**, שֶׁתָּר בֹּזְנַי *Sh'thar bozndy*,

Ch. m. Σαθαβουζαναί, Stharbuzanai.

"Star of splendour," i. e. brilliant star; the same as the Persic ستار بازناي. Ges.

A governor in Syria, under Darius the king of Persia. He, with Tatnai, inquired into the reason of the rebuilding of the house of God and Jerusalem, and both laid the matter before their master, who ordered them not to obstruct the pious work of the Jews. (B.C. 445.) Occurs Ezr. 5. 3, 6; 6. 6, 13.

**SHEVA**, שֵׁוָּא *Sh'va*, m. Σοσά, Siva.

"Habitation," i. e. of the Lord, "*habitaculum*," scil. Domini, a rad. Arab. توي *habitavit*," Sim.

A scribe of David, and by some persons he is thought to be the same as Seraiah. (B.C. 1030.) Occurs 2 Sa. 20. 25.

**SHIBMAH**, vid. Sibmah.

**SHICRON**, שִׁכְרוֹן *Shikhrón*, Σοκχώθ, Sechrona.

"Drunkenness;" the same as the appell. שִׁכְרוֹן *shikarón*, m. *drunkenness*, Eze. 23. 33, from the root שִׁכַּר *shakhár*, to make oneself drunken, Ge. 9. 21.

A town on the northern border of the land of Judah, and near the coast of the Philistines. Occurs Jos. 15. 11.

**SHIHON**, שִׁיאֹן *Shiyón*, Σιωνά, Seon.

"Overturning;" from the root שׁוּא *sho*, to be laid waste, hence the appell. שׁוּא *sho*, destruction, Ps. 35. 17.

A town in the land of Issachar. Occurs Jos. 19. 19.

**SHIHOR**, שִׁיחֹר *Shiyhhór*, — ἀοκήτρον (but it is variously translated), and in Je. 2. 18, Γηών, — fluvio turbido.

"Very black," "turbid" (*valde niger*, Sim.); from the root שִׁחַר *shahhár*, to become black, Job 30. 30.

The river Nile. "It had this name from the blackness of its waters, charged with the mud which it brings down from Ethiopia, when it overflows. 'Et viridem Ægyptum nigra fecundat arena,' as it is called by the Greeks Melas, and by the Latins, for the same reason. (See Servius on the above line of Virgil, Georg. iv. 291.) It was called Siris by the Ethiopians; by some supposed to be the same with Sichor. Egypt, by its extraordinary fertility, caused by the overflowing of the Nile, supplied the neighbouring nations with corn; by which branch of trade the Tyrians gained great wealth." (Lowth, Is. 23. 3.) Bishop Patrick thought it was a little stream from one of the branches of the Nile, which bounded Palestine on that side; but the Targum, Abarbinel, and most of the Jews, understand it of the river Nile. It is also written in our version, Sihor. Occurs Jos. 13. 3; 1 Ch. 13. 5; Is. 23. 3; Je. 2. 18.

**SHIHOR-LIBNATH**, שִׁיחֹר לִבְנַת *Shiyhhór-libhnáth*, Σιών, καὶ Λαβανάθ, Σειώρ, etc., Sihor, et Libanath.

"River of glass," as J. D. Michaelis conjectures; hence a comp. from the root (2) שִׁחַר *shahhar*, to break forth, as light, and לִבְנָה *libhnáh*, transparency, vid. Libnah.

A small stream which falls into the sea, in the tribe of Asher; and as the above authority states, from the sand of it the Phœnicians first made glass. Occurs Jos. 19. 26.

**SHILHI**, שִׁלְחִי *Shilhiy*, m. Σαλαί, Σαλί, Salai.

"Armed" of the Lord; or, "dart of the Lord;" the same as the appell. שִׁלַּח *shélakh*, m. a weapon, a

*dart*, 2 Ch. 23. 10; 32. 5 (from the root שָׁלַח *shaláhh*, *to send*, vid. Methuselah), and ' *yodh*, the sign of the divine name, vid. Jehovah.

The father of Azubah, the mother of Jehoshaphat, king of Jerusalem. (B.C. 925.) Occurs 1 Ki. 22. 42; 2 Ch. 20. 31.

**SHILHIM**, שִׁלְחִים *Shilhhíym*, Σαλή, Σελεείμ, Selim.

"Armed men," i. e. a fortress; the plur. of the appell. שֶׁלְחָה *shélhahh*, m. *a weapon*, vid. Shilhi.

A city situated in the tribe of Judah, so called from the military character of its inhabitants; and also because it was a fortress. Occurs Jos. 15. 32.

**SHILLEM, SHILLEMITES**, vid. Shallum, No. 1.

**SHILOAH**, שִׁלּוֹחַ *Shilóahh*, Σιλωάμ, Siloe.

"Sent," as interpreted by the apostle, Jno. 9. 7, ἀποσταλμένος, *sent forth*; for the Greek Σιλωάμ is the Hebrew word in a Greek dress, and is derived from the Hebrew root שָׁלַח *shaláhh*, *to send*, vid. Methuselah.

A fountain in a valley near the city of Jerusalem. There is a great dispute among the learned as to its locality, whether on the east or on the west of Jerusalem; but ancient tradition and modern travellers place it on the south-east, near the foot of Mount Zion, having Moriah on the north. The opinion that it was on the east and not the west of the city, is strengthened from the fact, that here at the present day, a fountain issues from a rock at more than twenty feet below the surface of the ground, into a reservoir, which is again approached by two flights of steps; and from this place it makes its way for a little distance under the mountain, and then appears again as a beautiful rill winding its way along the valley to the south-east. The waters of Shiloah were the only waters that gladdened the city, and are described by Josephus as being (γλυκείαι) sweet and pleasant. The gentle waters of this fountain, are beautifully contrasted by the prophet Isaiah with the great river Euphrates; concerning which Bishop Lowth says, "'The waters of Shiloah which flow gently' is an apt emblem of the state of the kingdom, and of the house of David, much reduced in its apparent strength, yet supported by the blessing of God; and is finely contrasted with the waters of the Euphrates, great, rapid, and impetuous; the image of the Babylonian empire, which God threatens to bring down, like a mighty flood, upon these apostates of both kingdoms, as a punishment for their manifold iniquities, and their contemptuous disre-

gard of his promises. The brook and the river are put for the kingdoms to which they belong, and the different states of which respectively they most aptly represent. Juvenal, inveighing against the corruption of Rome by the introduction of Asiatic manners, says, with great elegance, that the Orontes has been long discharging itself into the Tiber:

'Jampridem Syrus in Tiberim defluxit Orontes.'

And Virgil, to express the submission of some of the eastern countries to the Roman arms, says, that the waters of the Euphrates now flowed more humbly and gently:—'Euphrates ibat jam mollior undis.' *Æn.* 8. 726. But the happy contrast between the brook and the river gives a peculiar beauty to the passage of the prophet, with which the simple figure in the Roman poets, however beautiful, yet uncontrasted, cannot contend." This fountain not only furnished a beautiful figure to the prophet, but also to our blessed Lord, when he sent the man that was born blind to go and wash therein, expressing and representing his own *mission*, and his whole healing and cleansing work for the opening the eyes of the spiritually blind; and hence the very name of the waters declared him as the Sent of God. St. Augustine says (*Serm.* 135, c. 1): "Quis est ipse Missus, nisi qui dixit in ipsâ lectione, Ego, inquit, veni ut faciam opera ejus qui misit me;" and in *Er. Joh.*, Tract. 44: "Misit illum ad piscinam quæ vocatur Siloe. Pertinuit autem ad Evangelistam commendare nobis nomen hujus piscinæ, et ait, Quod interpretatur Missus. Jam quis sit Missus agnoscitis: nisi enim ille fuisset missus, nemo nostrum esset ab iniquitate dimissus." Occurs Is. 8. 6.

**SHILOH**, שִׁילֹחַ *Shiylóh*, m. — τὰ ἀποκείμενα αὐτῷ, — qui mittendus est.

"Pacifactor," or "tranquillity;" from the root שָׁלַח *shaláh*, *to be safe, secure*, for it is used of those who are prosperous, secure, and happy, and occurs five times, Job 3. 26; 12. 6; Ps. 122. 6; Je. 12. 1; La. 1. 5.

(1) A name of the Messiah. It occurs in Jacob's blessing of Judah, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet," יָקֻם עִמָּם שִׁילֹחַ לְוֹ יִקְהָת עַד, *ad kiy-yabhó Shiylóh v'lo yiqq'háth ammlým*, "until Shiloh come, and unto him shall the obedience of the people be." There is, however, another form of this name, e. g. שֶׁלֹחַ *Shellóh*, and there is a great controversy among critics as to which of them is the correct reading. Those who receive this last form, regard it as a

compound of  $\text{שָׁלֹחַ}$ , that is for  $\text{אֲשֶׁר}$  *ashér*, *whom*, and  $\text{לֹה}$  *loh*, for  $\text{לֹ}$  *lo*, as equivalent to  $\text{אֲשֶׁר לֹ}$  *asher lo*, to which corresponds the interpretation of the LXX.,  $\tau\acute{\alpha} \alpha\pi\omicron\kappa\epsilon\iota\mu\epsilon\nu\alpha \alpha\upsilon\tau\omega$ , or as Symm. has it,  $\phi\acute{\iota} \alpha\pi\omicron\kappa\epsilon\iota\tau\alpha\iota$ . Those who receive this word as a compound, are forced to regard the language as elliptical, and interpret the above passage, either "until the things come, that are reserved up for him," or "until he comes for whom it is laid up," or "whose is the kingdom." The chief argument to support this, is the passage in Eze. 21. 27 (32),  $\text{אֲדָבָה אֲשֶׁר לֹה הַמִּשְׁפָּט}$  *adh-bó asher-ló hammishpát*, "until he come whose right it is." But the objection against this interpretation is, that this mode of writing was unknown at that period, nor does it once occur in the Pentateuch; and besides this, the ellipsis is so unnatural, that scarcely an analogous example can be found. It must be regarded as a proper name of the Messiah, derived from  $\text{שָׁלַח}$  *shaláh*, and interpreted "the pacificator;" and even allowing that the abstract meaning of  $\text{שִׁלּוֹחַ}$  *shiylóh* was *rest, tranquillity*, which is favoured by the use of it as the name of a place; yet here, as in numberless other instances, we may conclude that the abstract is used for the concrete: and no name can be more consonant with the Jewish expectation of the Messiah, than that he should be a peacemaker. This conclusion is strengthened a great deal from the fact, that the Samaritans grounded their views of the Messiah solely on the Pentateuch; and their names of Him, no doubt, are drawn from this passage in the Pentateuch, which they translate—

· טַבְרַחְזַח · אֶזְרָא · אֶזְרָא · אֶזְרָא · אֶזְרָא · אֶזְרָא  
· אֶזְרָא · אֶזְרָא · אֶזְרָא · אֶזְרָא · אֶזְרָא · אֶזְרָא  
: אֶזְרָא · אֶזְרָא · אֶזְרָא · אֶזְרָא · אֶזְרָא · אֶזְרָא

"The sceptre shall not be taken away from Judah, nor a leader for his banners, until the PACIFIC shall come." Christ was, in every sense, a peacemaker, and was, as the prophet Isaiah emphatically declared, the Prince of Peace; and, therefore, when he came into the world, the hosts of heaven sung, "Glory to God in the highest, and on earth peace, good-will towards men." Vid. Siloah. Occurs Ge. 49. 10.

(2) A town in the land of Ephraim, situated on a mountain to the north of Bethel, where the ark of the covenant remained for some time. It is variously written  $\text{שִׁילֹ}$  *Shiyló*, and  $\text{שִׁלֹ}$  *Shiló*, and  $\text{שִׁלֹּחַ}$  *Shilóh*, in the occurrences below. It is thought by Robinson to be the same as a place now called  $\text{سِيلُون}$  *Seilún*. The gent. n. of persons denominated from this place,  $\text{שִׁילֹנִי}$  *Shiylóniy*, m. Shilonite, Shilonites,

occurs 1 Ki. 11. 29; 12. 15; 15. 29; 1 Ch. 9. 5; 2 Ch. 9. 29; 10. 15.

## OCCURRENCES.

Joshua 18. 1, 8, 9, 10 - 19. 51 - 21. 3 - 4. 3, 4, 12 - 14. 3.  
- 22. 9, 12. 1 Kings 2. 27 - 14. 2, 4.  
Judges 18. 31 - 21. 12, 19, 21, 21. Psalm 78. 60.  
1 Samuel 1. 3, 9, 24 - 2. 14 - 3. 21, 21 Jeremiah 7. 12, 14 - 26. 6, 9 - 41. 5.

**SHILONI**,  $\text{שִׁילֹנִי}$  *Shiloniy*, m.  $\text{שִׁילֹנִי}$  and  $\text{שִׁילֹנִי}$ , Shilonitis.

The father of Zechariah, vid. Shiloh. (B.C. 630.) Occurs Ne. 11. 5.

**SHILONITE, SHILONITES**, vid. Shiloh, No. 2.

**SHILSHAH**,  $\text{שִׁלְשָׁה}$  *Shilsháh*, m.  $\text{שָׁלֹשָׁה}$ , Salusa.

"Triad," i.e. the third son; from  $\text{שָׁלֹשָׁה}$  *shalósh*, *three*, vid. Shalisha.

A son of Zophah. The Greek name Σίλας, Ac. 15. 22, is of the same meaning. Pausanias makes mention of a man named Τριταῖος. (B.C. 1500.) Occurs 1 Ch. 7. 37.

**SHIMEA**,  $\text{שִׁמְעָא}$  *Shimá*, m.  $\text{שִׁמְעָא}$ , Simmaa.

"Hearing," "rumour;" from  $\text{שָׁמַע}$  *shéma*, *hearing, report*, Job 42. 5; Ex. 23. 1, from the root  $\text{שָׁמַע}$  *shamá*, *to hear*, vid. Elishama.

(1) The third son of Jesse, the Bethlehemite. He is called  $\text{שָׁמַח}$  *Shammáh*, Shammah, 1 Sa. 16. 9, and  $\text{שִׁמְעָא}$  *Shimáh*, Shimeah, 2 Sa. 13. 3, 32, and Shimma in the Eng. Vers., 1 Ch. 2. 13, though the Heb. is the same as the above. (B.C. 1060.) Occurs 2 Sa. 21. 21; 1 Ch. 20. 7.

(2) A son of Michael and father of Berachiah. (B.C. 1060.) Occurs 1 Ch. 6. 39.

(3) A son of David, born to him in Jerusalem. He is also called Shammua. (B.C. 1020.) Occurs 1 Ch. 3. 5.

(4) A son of Uzza. (B.C. 1015.) Occurs 1 Ch. 6. 30.

**SHIMEAH**,  $\text{שִׁמְעָה}$  *Shimáh*, vid. Shimeam.

**SHIMEAH**,  $\text{שִׁמְעָה}$  *Shimáh*, vid. Shimeam, No. 1.

**SHIMEAM**,  $\text{שִׁמְעָם}$  *Shimám*,  $\text{שִׁמְעָא}$  and  $\text{שִׁמְעָא}$ , Samaa.

"Astonishment" (*stupor*, s. *admiratio summa*, Sim.); from the root  $\text{שָׁמַע}$  *shamá*, *to be astonished*, vid. Shammah.

A son of Mikloth. He is called  $\text{שִׁמְעָה}$  *Shimáh*, Shimeah, 1 Ch. 8. 32. (B.C. 1100.) Occurs 1 Ch. 9. 38.

**SHIMEATH**,  $\text{שִׁמְעָת}$  *Shimáth*, f.  $\text{שִׁמְעָת}$ , Se-maath.

“Hearing,” “fame;” the fem. probably of שָׁמָה *shéma*, *hearing*, vid. Shimea.

An Ammonitess, and mother of Jozachar or Zabab the regicide. He, together with Jehozabad, slew king Joash in his bed. (B. C. 835.) Occurs 2 Ki. 12. 21; 2 Ch. 24. 26.

**SHIMEATHITES**, שִׁמְעָתִים *Shimathiym*, m. pl.

Σαμαθῖται, — resonantes.

“Responers,” according to the Vulgate.

Descendants of a man named Shimeah, of the family of Salma, in the town of Jabez, a place where scribes dwelt. Occurs 1 Ch. 2. 55.

**SHIMEI**, שִׁמְעִי *Shimiy*, masc. Σεμεῖ and Σεμεῖ, Semei.

“Famous” of the Lord; a comp. of שָׁמָה *shéma*, *fame*, vid. Shimea.

(1) A son of Gershon the son of Levi. In the Eng. Vers., Ex. 6. 17, it is written Shimi. The patron. is Shimites, Nu. 3. 21. (B. C. 1600.) Occurs Ex. 6. 17; Nu. 3. 18; 1 Ch. 6. 17, 42.

(2) A descendant of Reuben. (B. C. 1300.) Occurs 1 Ch. 5. 4.

(3) A descendant of Beriah. In the Eng. Vers. it is written Shimi. (B. C. 1300.) Occurs 1 Ch. 8. 21.

(4) A descendant of Simeon. (B. C. 1040.) Occurs 1 Ch. 4. 26, 27.

(5) A man of the house of Saul, and nearly related to him. When David fled from Absalom, he followed him cursing, and cast stones at him. The armed men around the king were anxious to go and “take off his head,” and put an end to his wicked speeches; but the king, both out of greatness of spirit, and out of humility and reverence to God, would not allow them. When the king returned he made a public confession of his sin; and though many urged him to put him to death, yet David with great magnanimity, sware to him, “Thou shalt not die.” But on his dying bed, remembering the bitter malice and wickedness of Shimei, he charged Solomon to put restrictions upon him; so that his curses might fall upon his own head, if he transgressed them. He accordingly commanded him to build a house in Jerusalem and dwell therein; saying, “Build thee a house in Jerusalem, and dwell there, and go not forth thence any whither. For it shall be that the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.” He acquiesced in the sentence, and for two years dwelt at Jerusalem; but at the expiration of three years, two of his servants ran away from him

to Gath, and hearing where they were, he went and fetched them back. In doing so, he sinned against God and the king, and therefore, in return for his wickednesses and treason, Solomon “commanded Benaiah the son of Jehoiada, which went out, and fell upon him, that he died.” (B. C. 1012.) Occurs 2 Sa. 16. 5, 7, 13; 19. 16, 18, 21, 23; 1 Ki. 2. 8, 36, 38, 38, 39, 39, 40, 40, 41, 42, 44; Es. 2. 5.

(6) The son of Elah, a Ramathite. He was the ruler over the vineyard. Abarbinel thinks that the Shimei of 1 Ki. 1. 8, is the same as the curser of David; but there is nothing in his history which would allow the inspired penman to make such honourable mention of him. To be ranked among the distinguished worthies of king David’s kingdom is an honour which Shimei the son of Gera never merited, and hence we are forced to conclude them different persons. (B. C. 1012.) Occurs 1 Ki. 1. 8; 4. 18; 1 Ch. 27. 27.

(7) A son of Gershon, whom David appointed, with other Levites, to attend to the worship of the house of the Lord. (B. C. 1012.) Occurs 1 Ch. 23. 7, 9, 10, 10; 25. 17.

(8) A descendant of Merari. (B. C. 1012.) Occurs 1 Ch. 6. 29.

(9) A Levite in the time of Hezekiah. (B. C. 726.) Occurs 2 Ch. 29. 14; 31. 12, 13.

(10) A brother of Zerubbabel, concerning whom there is a very strong controversy as to whether he is the Shimei of the prophecy of Zechariah or no. The Septuagint translates the passage in Zac. 12. 13, φυλὴ τοῦ Συμεών. This translation, identifying Shimei with the tribe of Simeon, is supported by St. Jerome, and is adopted by Rosenmüller and others. (B. C. 536.) Occurs 1 Ch. 3. 19.

**SHIMI, SHIMITES**, vid. Shimei, No. 1.

**SHIMHI**, vid. Shimei, No. 3.

**SHIMMA**, vid. Shimea, No. 1.

**SHIMON**, שִׁמְעוֹן *Shiymón*, m. Σαμών, Simon.

“Great desert;” from שִׁמְעוֹן *y’shiymón*, from the root שָׁמָה *yashám*, to lay waste, Ge. 47. 19.

Supposed to be a son of Mered. (B. C. 1400.) Occurs 1 Ch. 4. 20.

**SHIMRATH**, שִׁמְרָת *Shimráth*, m. Σαμαράθ, Samarath.

“Ward,” i. e. one in the hands of the Divine guardian of men (*Objectum custodiæ*, scil. divinæ, Sim.); from the root שָׁמַר *shamar*, to watch, vid. Ishmerai.

A descendant of Benjamin. (B.C. 1300.) Occurs 1 Ch. 8. 21.

**SHIMRI**, שִׁמְרִי *Shimriy*, m. Σεμρί, Semri.

"Ward" of the Lord (*custodia Domini*, Sim.); a comp. of the root שָׁמַר *shamar*, to watch (vid. Ishmerai), and 'yodh, the sign of the Divine name, vid. Jehovah.

(1) The father of Jediael, a mighty man of David. (B.C. 1070.) Occurs 1 Ch. 11. 45.

(2) Chief of the sons of Hosah, though not his firstborn; a descendant of Merari. It is written Simri in the Eng. Vers. (B.C. 1000.) Occurs 1 Ch. 26. 10.

(3) A son of Jedaiah, of the tribe of Judah. (B.C. 930.) Occurs 1 Ch. 4. 37.

(4) A son of Elizaphan, a Levite, of the reign of Hezekiah. (B.C. 730.) Occurs 2 Ch. 29. 13.

**SHIMRITH**, שִׁמְרִית *Shimriyth*, f. Σαμαρίθ, and Σαμαρίθ, Semarith.

"Guarded," i.e. of the Lord; from the root שָׁמַר *shamar*, to guard, vid. Ishmerai.

A Moabitess, the mother of the regicide, Jehozabad. (B.C. 840.) Occurs 2 Ch. 24. 26.

**SHIMROM**, vid. Shimron.

**SHIMRON**, שִׁמְרוֹן *Shimrón*, m. Σαμβράν, and Σαμράμ, Semron.

"Vigilant guardian;" intens. from the root שָׁמַר *shamar*, to guard, vid. Ishmerai.

(1) A son of Issachar, and founder of the Shimronites, שִׁמְרוֹנִי *Shimroniy*, m. Nu. 26. 24. He is called in the Eng. Vers. (1 Ch. 7. 1) Shimrom. (B.C. 1700.) Occurs Ge. 46. 13; Nu. 26. 24.

(2) A city in the tribe of Zebulun, not far from the borders of Naphtali. It is also called (Jos. 12. 20) שִׁמְרוֹן מֶרֶן *Shimrón m'rón*, Shimron-meron. Occurs Jos. 11. 1; 19. 15.

**SHIMRON-MERON**, vid. Shimron.

**SHIMRONITES**, vid. Shimron.

**SHIMSHAI**, שִׁמְשַׁי *Shimsháy*, Chald. m. Σαμψά, Σαμψάι, Samsai.

"Sun of the Lord" (*sol Domini*, vel *sol* (est) *Dominus*, Sim.); a comp. of שֶׁמֶשׁ *shémesh*, sun (vid. Bethshemesh), and 'yodh, the sign of the Divine name, vid. Jehovah.

A Samaritan scribe, who, with other half heathen officers around Judea, wrote to Artaxerxes, to put a stop to the rebuilding of the temple at Jerusalem. He was named in honour of the sun; but afterwards

was added the Hebrew *yodh*, as a sign of the Divine name; as if God, the Creator of the sun, were made to do it homage. He was politically a believer in the true God, but actually a heathen. Occurs Ezr. 4. 8, 9, 17, 23.

**SHINAB**, שִׁנְאָב *Shinábh*, m. Σεναάβ, Sennaab.

"Tooth of father," or "father's tooth" (*dentis pater*, St. Jer.); a comp. of שֵׁן *shen*, a tooth, Ex. 21. 24 (vid. Shen), and אָב *abh*, father, vid. Abi.

A king of Admah, who united with four other kings of the cities of the plain against Chedorlaomer. (B.C. 1913.) Occurs Ge. 14. 2.

**SHINAR**, שִׁנְעָר *Shinár*, Σεναάρ, Sennaar.

"Casting out," or "scattering all manner of ways;" from (1) שָׁאָר *shaár*, "Arab. *شعر* *ejecit e loco*, Æthiopic ሰረ : *abstulit, dimisit abiturum*, et נָעַר *Hebr. excussit*, Chald. *de loco in locum transtulit*," Sim. The derivation, however, is very uncertain.

A plain round Babylon, where the followers of Nimrod settled, journeying eastward. Vid. Nimrod and Peleg. Occurs Ge. 10. 10; 11. 2; 14. 1, 9; Jos. 7. 21; Is. 11. 11; Da. 1. 2; Zec. 5. 11.

**SHIPHI**, שִׁפְיָ *Sh'phiy*, m. Σαφαί, Sephei.

"Eminent," or "nakedness;" from שָׁפָה *shapháh*, to be bald, vid. Ispah.

The father of Ziza. (B.C. cir. 830.) Occurs 1 Ch. 4. 37.

**SHIPHMITTE**, vid. Shapham, No. 2.

**SHIPHRAH**, שִׁפְרָה *Shiphráh*, fem. Σεφώρα, Sephora.

"Beauty;" the same as the appell. שִׁפְרָה *shiphráh*, beauty, brightness, Job 26. 13, from the root שָׁפַר *shaphár*, to be bright, vid. Saphir.

One of the two principal midwives of Egypt, who were commissioned to carry out the decree of Pharaoh, to destroy all Hebrew male children. These two women are supposed to have been Egyptians, but proselytes to the Jewish faith; hence they feared God more than the king; and as Chytræus says in a phrase of Herodotus's, τὰ τοῦ Θεοῦ πρεσβύτερα ἐποιούντο ἢ τὰ τῶν ἀνθρώπων,—"they made account the things of God were to be preferred before those of men;" and felt as St. Peter did (Ac. 5. 29), that they "ought to obey God rather than men;" therefore "they saved the men-children alive." (B.C. 1635.) Occurs Ex. 1. 15.

**SHIPHTAN**, שִׁפְתָן *Shiphtán*, masc. Σαβθάν, Sephtan.

"Most just judge;" intens. from שֹׁפֵט *shaphát*, to judge, vid. Elishaphat.

The father of Kemuel, prince of the tribe of Ephraim, appointed to assist in the division of the land of Israel. (B.C. 1510.) Occurs Nu. 34. 24.

**SHISHA**, vid. Shavsha.

**SHISHAK**, שִׁישָׁק *Shiyshák*, m. Σουσάκιμ, Sesac.

"*Similis rivo*," Nilo scil. Ægyptum riganti; a comp. from the "Arab. سى *similis*, et سقى vel ساقية *rivus*," Hillerus. The derivation, however, must be sought for in Egyptian.

A king of Egypt. He is probably the same as Sesostris, who after having subdued Ethiopia, pushed his conquests into Asia, as far as Assyria and Media. In the fifth year of Rehoboam's reign he invaded the kingdom of Judah, with twelve thousand chariots, sixty thousand cavalry, and a great body of infantry. He took all the cities, even Jerusalem itself, which he plundered. He did not even spare the temple of the Lord, but took everything of any value from it; and from the ravages he committed, the Temple of Solomon never regained its pristine glory. He returned to Egypt with very great plunder, for he took the treasures of the king's house, the treasures of the house of the Lord, and the shields of gold which Solomon had placed in the house of the forest of Lebanon. (B.C. 975.) Occurs 1 Ki. 11. 40; 14. 25; 2 Ch. 12. 2, 3, 5, 5, 7, 9.

**SHITRAI**, שִׁטְרַי *Shitráy*, m. Σαρπατ, Setrai.

"Scribe of the Lord," or "philologist of the Lord" (γραμματικός, Ges.); a comp. from the root שָׁטַר *shatár*, to write: hence officers, magistrates, were so called from the idea of writing, Ex. 5. 6; 1 Ch. 26. 29, and 'yodh, the sign of the divine name, vid. Jehovah.

A Sharonite, who was the prefect of the shepherds in Sharon, under king David. This region was most famous for the breeding of cattle; and Maimonides says, that a great number of calves were here bred for sale in all parts of the country. The קִר has transposed the letters, שִׁטְרַי *Shitráy*. (B.C. 1015.) Occurs 1 Ch. 27. 29.

**SHITTIM**, vid. Abel Shittim.

**SHIZA**, שִׁיזָּא *Shiyzá*, m. Σαῖζά, Siza.

"Raising up," i.e. increase of family; probably for שִׁיזָּא *sh'iyzáh*, from the "Arab. شى et شأ in *altum se extulit*," Sim.

A Reubenite, and father of Adina, one of David's mighty men. (B.C. 1070.) Occurs 1 Ch. 11. 42.

**SHOBAB**, שׁוֹבָב *Shobhábh*, m. Σωβάβ, Sobab.

"Backsliding;" the same as the adj. שׁוֹבָב *shobhábh*, backsliding, frowardly, Is. 57. 17; Je. 3. 14, 22; 50. 6 (occurs only in these four places), from the root שׁוּב *shubh*, to return, vid. Eliashib. If, however, we derive it immediately from the Pual of this root שׁוֹבָב *shobhábh*, we must interpret "brought back," i.e. delivered from enemies, Eze. 38. 8.

(1) A son of Caleb, the son of Hezron. (B.C. 1540.) Occurs 1 Ch. 2. 18.

(2) A son of David, born unto him in Jerusalem. (B.C. 1020.) Occurs 2 Sa. 5. 14; 1 Ch. 3. 5; 14. 4.

**SHOBACH**, שׁוֹבָךְ *Shobhákh*, Σωβάκ, Sobach.

"Poured out;" from שָׁבַךְ *shabhákh*, unused root, "Arab. بسك *to pour*," Ges. There is probably an interchange of letters, ש for ב, and therefore to be derived from שָׁפַךְ *shaphákh*, to pour out, 1 Sa. 1. 15.

The general of the army of Hadadzezer, the king of Syria, who was slain in battle by the Israelites in the time of king David. Some Syrian mercenaries having been smitten by Joab when he overthrew the Ammonites, Hadadzezer felt that his defeat had dishonoured the Syrian arms; and therefore he sent and brought out the Syrians from beyond the Euphrates, and placed at their head his most skilful general, Shobach, and they came to Helam and encamped against Israel. Now when "it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there." He is called, 1 Ch. 19. 16, 18, שׁוֹפָךְ *Shophákh*, m. Shophach; hence we may conclude that כ is put for ב, and that the root of both is שָׁפַךְ *shaphákh*. (B.C. 1036.) Occurs 2 Sa. 10. 16, 18.

**SHOBAL**, שׁוֹבָל *Shobháy*, m. Σοβαί, Sobai.

"Recompence of the Lord;" a comp. of the root שׁוּב *shubh*, to return, to restore (vid. Eliashib), and 'yodh, the sign of the divine name, vid. Jehovah.

Whose children returned from captivity with Zerubbabel, and who was named in the assurance of this deliverance. Occurs Ezr. 2. 42; Ne. 7. 45.



**SHOBI**, שׁוֹבִי *Shobiy*, m. Ὀβασί, Sobi.

"Recompence" of the Lord; a comp. of the root שׁוּב *shubh*, to return (vid. Eliashib), and ' *yodh*, a sign of the divine name, vid. Jehovah.

A son of Nahash, of Rabbah of the children of Ammon. When David fled from the face of Absalom, this Ammonite gave him succour, and honoured him in his distress, which may seem strange when we reflect how Hanun dishonoured his messengers. It is, however, conjectured that David made him king instead of his brother, and this was his exhibition of gratitude to him. (B.C. 1023.) Occurs 2 Sa. 17. 27.

**SHOCHO**, שׁוֹכֹה *Sokhó*, Σωχών, Σωχώ, Socho.

"Hedge," "fence;" i. e. a strong fortification; the same as the appell. שׁוֹךְ *sokh*, and שׁוֹכָה *sokháh*, f. a branch, a hedge, Ju. 9. 49, from the root שׁוֹךְ *sukh*, to fence about, to stop up the way, Hos. 2. 8.

(1) A city in the low country of Judah. Occurs Jos. 15. 48; 1 Sa. 17. 1, 1; 1 Ch. 4. 18; 2 Ch. 28. 18.

(2) A city of Judah, situated in the mountains. In the Eng. Version it is variously written, Shochoh, Shoco, Socho, and Sochoh. Occurs Jos. 15. 35; 1 Ki. 4. 10; 2 Ch. 11. 7.

**SHOCHOH, SHOCO**, vid. Shochoh.

**SHOMER**, שׁוֹמֵר *Shomér*, Σωμῆρ, Somer.

"Guarded" of the Lord; from the root שׁוּר *sha-már*, to guard, vid. Ishmerai.

(1) A descendant of Asher. He is also called Shamar. (B.C. 1600.) Occurs 1 Ch. 7. 32.

(2) The father of Jehozabad, as some conjecture, and the same as Shiinrith with others. (B.C. 870.) Occurs 2 Ki. 12. 21.

**SHOPHACH**, vid. Shobach.

**SHUA**, שׁוֹא *Shúa*, m. Σαύ, Sue.

"Wealth;" the same as the appellative שׁוֹא *shúa*, wealth, Job 36. 19, from the root שׁוֹא *shaváh*, to be rich, Ps. 18. 42.

(1) A Canaanite, whose daughter Judah married, by whom he had Er. It is written in Eng. Ver. Shuah. (B.C. 1730.) Occurs Ge. 38. 2.

(2) A daughter of Heber, and sister of Japhlet. It is written שׁוֹא *Shúa*, in Heb. (B.C. 1600.) Occurs 1 Ch. 7. 32.

**SHUAH**, שׁוּחַ *Shúahh*, m. Σωῆ, Σωῆ, Sue.

"Prostration;" from the root שׁוּחַ *shúahh*, to be bowed down, vid. Jeshohaiah.

(1) A son of Abraham, by Keturah, and the founder of the Shuhites, an Arabian tribe, to which Bildad, one of Job's three friends, belonged. Gesenius supposes that this tribe was the same as the Σακκαία of whom Ptolemy speaks. The patron. and gent. שׁוּחִי *Shuhhiy*, Shuhite, is found Job 2. 11; 8. 1; 25. 1. (B.C. 1800.) Occurs Ge. 25. 2.

(2) The brother of Chelub. It is written שׁוּחִי *Shuhháh*, m. (B.C. 1430.) Occurs 1 Ch. 4. 11.

**SHUAL**, שׁוּאֵל *Shuál*, Σουδά, Σουάλ, Salu.

"Fox;" the same as the appell. שׁוּאֵל *shuál*, m. fox, Ju. 15. 4, and only in five places, vid. Hazar-shual.

(1) A son of Zophah. (B.C. 1500.) Occurs 1 Ch. 7. 36.

(2) A district in the tribe of Benjamin, which abounded in foxes. Occurs 1 Sa. 13. 17.

**SHUBAEL**, vid. Shebuel, No. 1 and 2.

**SHUHAM**, שׁוּחָם *Shuhhám*, m. Σαμέ, Suham.

"Pit-digger;" from the appell. שׁוּחָה *shuhháh*, pit, f., Je. 2. 6, from the root שׁוּחַ *shúahh*, to bow down, vid. Shuah.

A son of Dan, and founder of the שׁוּחָמִי *Shuhamiy*, m. Shuhamites, Nu. 26. 42, 43. He is also called שׁוּחִי *Hhushiy*, Hushim. (B.C. 1700.) Occurs Nu. 26. 42.

**SHUHAMITES**, vid. Shuham.

**SHUHITE**, vid. Shuah, No. 1.

**SHULAMITE**, שׁוּלָמִית *Shulammiyth*, f. Σουλ-  
μίτις, Σουλამίτις, Sulamitis.

"Complete;" from the root שָׁלַם *shalám*, to be complete, to have peace, vid. Abishalom.

The Spouse of Christ is so called in the Canticles. It is written with the art. הַשׁוּלָמִית *Hashshulam-miyth*, the Shulamite, and the Church is so called as being perfect and complete in Christ. Occurs Ca. 6. 13, 13.

**SHUMATHITES**, שׁוּמַתִּי *Shumathiy*, Ἀμματίθ, Semathei.

"Garlic;" patron. from שׁוּמַת *shumáh*, or שׁוּם *shum*, m. garlic, Nu. 11. 5.

Descendants of Caleb, the son of Hur. Occurs 1 Ch. 2. 53.

**SHUNAMITES**, vid. Shunem.

**SHUNEM**, שׁוּנֵם *Shúnem*, Σουνάμ, Sunem.

"Two resting-places;" as probably for the dual

**שֻׁנִיִּם** *shundyim*, from שֻׁן *shun*, unused root, to be quiet.

A town in the tribe of Issachar, and in the neighbourhood of the valley of Jezreel. It is famous as having been the residence of Abigail, and more especially of that noble woman who showed great kindness to Elisha the prophet. The gentile noun שֻׁנַּמִּית *Shunammityh*, f. Shunamite, is found, 1 Ki. 1. 3, 15; 2. 17, 21, 22; 2 Ki. 4. 12, 25, 26. It is now, probably, called Sôlam سولم according to Robinson. Occurs Jos. 19. 18; 1 Sa. 28. 4; 2 Ki. 4. 8.

**SHUNI**, שֻׁנִי *Shunîy*, m. Σαρρίς, *Suni*.

"Tranquillity," "quiet;" from שֻׁן *shun*, or שָׁן *shaán*, unused root, to be quiet.

A son of Gad, and founder of the שֻׁנִי *Shunîy*, m. Shunites, Nu. 26. 15. Occurs Ge. 46. 16; Nu. 26. 15.

**SHUNITES**, vid. Shuni.

**SHUPHAM**, שֻׁפְּחָם *Sh'phuphám*, m. Σωφάμ, *Supham*.

"Serpent;" for שֻׁפְּחָן *sh'phyphón*, an adder, Ge. 49. 17, vid. Dan.

A son of Benjamin. Hence the patron., Nu. 26. 39, שֻׁפְּחָמִי *Shuphamîy*, m. Shuphamites. (b. c. 1660.) Occurs Nu. 26. 39.

**SHUPHAMITES**, vid. Shupham.

**SHUPPIM**, שֻׁפְּיִם *Shuppiym*, m. Σαπφίμ, *Sepham*.

"Serpents;" from שֻׁפָּה *shupháp*, unused root, "prob. i. q. Syr. شَف to glide," Ges.

(1) A son of Ir, or Iri, a Benjamite. (b. c. 1600.) Occurs 1 Ch. 7. 12, 15.

(2) A Levite, who attended to the west of the temple, with the gate of Shallecheth. (b. c. 1015.) Occurs 1 Ch. 26. 16.

**SHUR**, שֹׁר *Shur*, Σούρ, *Sur*.

"A fort," i. e. a fortified city, from שֹׁר *shur*, a wall; or "vision," from the root שֹׁר *shur*, to look round, Job 35. 5.

A city on the borders of Egypt and Palestine, which many have denominated the desert. Josephus says that it was *Pelusium*, and the Jews in Hebrew called it שִׁין *Siyn*. The desert called the wilderness of Shur, extended from the borders of Palestine to this city. In this wilderness Hagar wandered when she fled from the face of her mistress; and it is thought it was called Shur, from the vision she saw there, from her having looked upon God. Occurs

Ge. 16. 7; 20. 1; 25. 18; Ex. 15. 22; 1 Sa. 15. 7; 27. 8.

**SHUSHAN**, שֻׁשָׁן *Shushán*, Σουσάν, *Susan*.

"Lily;" the same as the appell. שֻׁשָׁן *shushán*, the lily, so called from its whiteness, 1 Ki. 7. 19, from שֹׁשׁ *shush*, unused root, having the idea of whiteness. The Assyrians wrote it 𐎶 𐎶 𐎶 *Sushan*.

The chief city of all Persia, where the kings of Persia spent their winter months. It was first the capital of Susiana; when Susiana became only a province of the vast empire of the Persian monarchs, it still remained the chief seat of government. The winter was very mild there, but the summer months are said to have been very scorching. This city was situated on the river Ulai, or Choaspes, and here the prophet Daniel saw the vision of the ram with two horns, and the he-goat with one horn. Here also took place the astonishing circumstances recorded in the book of Esther. Shushan, or Susa, once the famous capital of ancient Persia, is now a desolation. Occurs Ne. 1. 1; Es. 1. 2, 5; 2. 3, 5, 8; 3. 15, 15; 4. 8, 16; 8. 14, 15; 9. 6, 11, 12, 13, 14, 15, 15, 18; Da. 8. 2.

**SHUTHALHITES**, vid. Shuthelah.

**SHUTHELAH**, שֻׁתְּלָח *Shuthélakh*, m. Σουθαλά, *Suthala*.

"Crashing of rending, for שֻׁתְּלָח" says Ges., as if a comp. of the root שָׁחַח *shaáh*, to make a crash, Is. 6. 11, and תִּלְחַח *taláhh*, unused root, Aram. to break.

A son of Ephraim, and founder of the שֻׁתְּלָחִי *Shuthalhhiy*, Shuthalhites, Nu. 26. 35. (b. c. 1630.) Occurs Nu. 26. 35, 36; 1 Ch. 7. 20, 21.

**SIA**, סִיָּא *Siyá*, Σηά and Σία, *Soha*.

"Council;" so the Syr. and Chald., Ges.

A man whose children returned from Babylon with Zerubbabel. In Ezr. 2. 44, it is corrupted to סִיָּהָ *Siyahá*. Occurs Ne. 7. 47.

**SIAHA**, vid. Sia.

**SIBBECHAI**, סִבְכַּי *Sibhkháy*, masc. Σεβοχά and Σεβοχαι, *Sobochai*.

"Thicket of the Lord;" a comp. of the appell. סִבְכַּי *s'bhakh*, a wood, a thicket, so called from its branches being interwoven together, Ge. 22. 13, from the root סָבַח *sabhákh*, to intertwine, Na. 1. 10.

One of David's heroes, who slew Saph, one of the

sons of the giant, in a battle with the Philistines. (B.C. 1048.) Occurs 2 Sa. 21. 18; 1 Ch. 11. 29; 20. 4; 27. 11.

**SIBMAH**, vid. Shebam.

**SIBRAIM**, סִבְרַיִם *Sibhrayim*, Σανράν, Sabarim.

"Two-fold hope;" the dual of the Chaldaic סִבְרַיִם *s'bhur*, hope (i. q. שֶׁבְּחַר *shébbher*, hope, used twice, Ps. 119. 116; 146. 5), Da. 7. 25.

A city situated between Hamath and Damascus, in the land of Syria. Occurs Eze. 47. 16.

**SIDDIM**, שִׁדִּים *Siddim*, — ἡ ἀλυσή, Silvestris.

"Plains;" plur. of שֶׁד sedh, שִׁדָּה *siddáh*, a plain, from the root שָׁדַד *sadhád*, to harrow level, Is. 28.

24. "*Rectitudines* (rad. Arab. سَد *bene directus fuit*, in Conj. x. *rectus fuit*, hinc. Pih. Hebr. שִׁדָּה *occavit*, q. d. *rectum et planum fecit*.) unde vallis שִׁדִּים *rectitudinum*, i. e. vallis plana, nomen vallis, Ge. 14. 3, quæ eadem videtur esse cum valle שֶׁד *plana s. æquali*," Sim.

A plain, in which of old stood the cities of Sodom and Gomorrah. This name, however, is not considered a proper name by some; among whom are the translators of the Septuagint and the Vulgate. The word is qualified in Hebr., and is thus written, שִׁדִּים הַשָּׁדֶד "valley of Siddim, or valley of the plains;" but the LXX. have τὴν φάραγγα τὴν ἀλυσήν, "the valley of salt;" upon which Schleusner says, "pro quo in aliis libris perperam legitur τὴν ἀλυσήν. Confirmatur hæc lectio verbis sequentibus: αὕτη ἡ θάλασσα τῶν ἀλῶν, ac iis, quæ v. 8 et 10 in eadem versione reperiuntur. Ingeniosa tamen est conjectura Kreyssigii in Symbol. P. 11. p. 10, ita scribentis: 'Si conjecturæ locus daretur, v. 3, ἀλυσήν s. ἀλυσήν mutarem in ἀλυσικήν, atque v. 8, ἀλυσικήν pro ἀλυσήν, et v. 10, ἀλυσικήν pro ἀλυσήν reponerem, ab adjectivo recens conficto ἀλυσικός, i. q. ἀλυσώδης, *sylvester, nemorosus*. Symmachus certe ac Theodotio, v. 3 et 8, atque haud dubie etiam v. 10 שִׁדִּים verterunt τῶν ἀλῶν, literisque transpositis et paululum immutatis legerunt שִׁדִּים הַשָּׁדֶד *silvarum*, unde Vulgatus quoque *vallem silvestrem* reddidit.'" (vol. i. 138.) Occurs Ge. 14. 3, 8, 10.

**SIDON**, צִידֹן *Tsiydhón*, m. Σιδῶνα, Sidonus.

"Fishing," or "plenty of fish" (*præda ampla*, Sim.); intens. of the appell. צִיד *tsáyidh*, hunting, prey taken in hunting or fishing, Ge. 10. 9; 25. 28, from the root צָוַד *tsudh*, to lay snares, Le. 17. 13.

(1) The firstborn son of Canaan. In 1 Ch. 1. 13, in the Eng. Vers., it is written Zidon. (B.C. 2200.) Occurs Ge. 10. 15.

(2) A celebrated city of Phœnicia, situated on the sea-coast, northward from Tyre. It is supposed by Josephus and others to have taken its name from the firstborn son of Canaan; or perhaps, as some assert, from the abundance of fish which abounded in its waters. Justinus, l. xviii. c. 3, says it was called a *piscium ubertate*; it is now named Said for the same reason. Joshua (11. 8) calls it צִידֹן הַגָּדוֹל *Tsiydhón Rabbáh*, Sidon the Great; from this, many writers conjectured that there must have been another city called Sidon the Less; and this conjecture was correct, for two Sidons are spoken of by Sennacherib in the annals of the third year of his reign. (Outlines of Assyrian Hist. 33, 34.) "In my third year," says Sennacherib, "I went up to the country of the *Khetta* or Hittites [a name used to designate all southern Syria; that is, Phœnicia, Palestine, and the country to the east, as far as the Euphrates]. *Luliya*, king of *Sidon* [the Elulæus of Menander], had thrown off the yoke of allegiance. On my approach from *Abiri* he fled to *Yetnan*, which was on the sea-coast." [*Yetnan* is always spoken of as a maritime city, south of Phœnicia, which formed the extreme limit of the Assyrian territory towards Egypt; it must, therefore, represent the "*Rhinocolura*" of the Greeks.] "I reduced his entire country; the places which submitted to me were *Sidon* the Greater and *Sidon* the Less, *Beth Zitta*, *Saripat*, *Mahallat*, *Husuva Akzib*, and *Akka*."

This city, Sidon the Great, had a very fine harbour, was situated in a very beautiful country, and, according to Abulfeda, was about sixty-six miles from Damascus. It gave name to the whole country in the north of Palestine to the foot of mount Lebanon, and hence the people were called Sidonians. The men of Sidon were very eminent ship-builders, and also mariners; but they were equally eminent for their skill in wood work: hence Solomon sent to Hiram when he was about to build the temple, saying, "Now, therefore, command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint; for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians." (1 Ki. 5. 6.) They were also skilful artificers in iron and brass; and Homer eulogises them as being most ingenious artisans. Sidon was assigned by Joshua to the tribe of Asher, but it was never subdued by them. It was, however, conquered by the kings of Assyria, and Artaxerxes Ochus, king of Persia, afterwards destroyed it. Nevertheless, a

new city soon after sprung up in its stead, which Alexander subdued on his way to the siege of Tyre. Since then it has been subject alternately to the kings of Syria, Egypt, the Roman republic, and others. The present city rises immediately from the strand, and, seen from a distance, presents a pleasing appearance; but its interior is dark and sombre. Around it there lie here and there broken columns and architectural ornaments which speak of its former greatness and glory. It is computed that its present population is from 8,000 to 10,000. The gent. n. צִידְוֹנִי *Tsiydhoniy*, m. a Sidonian, Sidonians, Zidonians, "them of Zidon," and צִידְוֹנִיָּה *Tsiydoniyth*, a Sidonian woman, is found in the following places: De. 3. 9; Jos. 13. 4, 6; Ju. 3. 3; 10. 12; 18. 7, 7; 1 Ki. 5. 6; 11. 5, 33; 16. 31; 2 Ki. 23. 13; 1 Ch. 22. 4; Ezr. 3. 7; Eze. 32. 30. The Hebrew form is צִידְוֹן *Tsiydhón*, Sidon, and it is also written in the Eng. Vers. Zidon.

## OCCURRENCES.

Genesis 49. 13.	Isaiah 23. 2, 4, 12.
Joshua 11. 8 - 19. 28.	Jeremiah 25. 22 - 27. 3 - 47. 4.
Judges 1. 31 - 10. 6 - 18. 23.	Ezekiel 27. 8 - 28. 21, 22.
2 Samuel 24. 6.	Joel 3. 4.
1 Kings 17. 9.	Zechariah 9. 2.

**SIDONIANS**, vid. Sidon, No. 2.

**SIHON**, סִיחֹן *Siyhhón*, m. Σηών, Sehon.

"Sweeping away," i. e. a general who drives every thing before him; from סָוָה *súahh*, to sweep away.

A king of the Amorites reigning in Heshbon. When the Israelites were about to pass from the wilderness into their promised possession, they sent a messenger to Sihon to ask permission to pass along the king's highway, engaging not to enter his fields or his vineyards, nor even to drink of his wells; this he refused, and gathered all his people together, and went out against Israel into the wilderness, and he came to Jahaz, and fought against Israel. He, however, lost the battle, and his crown and dominion: for the Israelites utterly destroyed the Amorites, and possessed their land from Arnon on the borders of Moab, unto Jabbok of the children of Ammon. He had formerly warred against the former king of Moab, and possessed part of his land. The metropolis of Sihon was Heshbon, and the Israelites possessed it, and established themselves therein; hence the speakers of proverbs said (Nu. 21. 27-30), "Come into Heshbon, let the city of Sihon be built and prepared: for there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon. Woe to thee, Moab! thou

art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites. We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba." (B. C. 1452.)

## OCCURRENCES.

Numbers 21. 21, 23, 25, 26, 27, 28, 29, 34 - 32. 33.	Judges 11. 19, 20, 30, 31.
Deuteronomy 1. 4 - 2. 24, 26, 30, 31.	1 Kings 4. 19.
32 - 3. 2, 6 - 4. 46 - 29. 7 - 31. 4.	Nehemiah 9. 22.
Joshua 2. 10 - 9. 10 - 12. 2, 5 - 13.	Psalms 135. 11 - 136. 19.
10, 21, 21, 27.	Jeremiah 48. 45.

**SIHOR**, vid. Shihor.

**SILLA**, סֵלָא *Sillá*, Σελά, Sella.

"Heap of earth," or "highway" (*aggestio terræ*: via *aggesta*, Sim.); from the root שָׁלַל *salál*, to lift up, vid. Kirjath-sannah.

A town near to Jerusalem. Occurs 2 Ki. 12. 20.

**SILOAH**, שִׁלּוֹחַ *Shélahh*, — κωδίων, Siloe.

"Sent;" from the root שָׁלַח *shalahh*, to send, vid. Shiloah.

The same as the pool of Shiloah (q. v.) and Siloam of the New Testament. Concerning the κωδίων of the Septuagint, Schleusner says, "per contractionem pro κωδίον, *pellis ovis*, *pellis villosa*, *strangulum laneum* שִׁלּוֹחַ *missile*." Occurs Ne. 3. 15.

**SIMEON**, שִׁמְעוֹן *Shimón*, m. Συμεών, Simeon.

"Hearing with acceptance" (*exauditis gratiosa*, Sim.); intensive from the root שָׁמַע *shamá*, to hear, vid. Elishama.

(1) The second son of Jacob by Leah. The reason of the name Leah fully declares, when she says at his birth, Ge. 29. 33, אָנֹכִי כִּי־שָׁמָע יְהוָה וְיָהוָה אָנֹכִי *Kiy-shamá Y'hováh kiy-sh'nuáh anókhuy vayyitten-liy gam-eth-zeh*. "Because the Lord hath heard that I was hated, he hath therefore given me this son also;" hence she called his name Simeon. He was probably of a cruel, fierce, and deceitful character, which is manifested in his slaughter of the Shechemites. This brought down upon him the curse of his father on his death-bed, that his posterity should be divided in Jacob and dispersed in Israel. And P. Fagius affirms that there is a tradition almost universal among the Jews, that the Simeonites having no real allotment of Palestine to them, but only a small portion of Judah, for want of employment became schoolmasters in the other tribes, and were thus scattered in Israel. It is generally supposed, that it was in a great measure through the inhumanity of Simeon that Joseph

was so cruelly dealt with by his brethren, and that this was the reason Joseph took Simeon from among his brethren in Egypt, and bound him before their eyes. The patron. שִׁמְעוֹנִי *Shimoniy*, m. Simeonites, "tribe of Simeon," occurs in these places, Nu. 25. 14; 26. 14; Jos. 21. 4; 1 Ch. 27. 16. In the following texts it refers to him and his tribe, which, when it came out of Egypt, numbered fifty-nine thousand and three hundred men, able to go forth to war. (B. C. 1720.)

## OCCURRENCES.

Genesis 29. 33 - 34. 25, 30 - 35. 23 -	Joshua 19. 1, 1, 8, 9, 9 - 21. 9.
42. 24, 36 - 43. 23 - 46. 10 - 48. 5 - 49. 5.	Judges 1. 3, 8, 17.
Exodus 1. 2 - 6. 15, 15.	1 Chronicles 2. 1 - 4. 24, 42 - 6. 65 -
Numbers 1. 6, 22, 23 - 2. 12, 12 - 7. 12. 25.	
36 - 10. 19 - 13. 5 - 26. 12 - 34. 20.	2 Chronicles 15. 9 - 34. 6.
Deuteronomy 27. 12.	Ezekiel 48. 24, 25, 33.

(2) A son of Harim, who transgressed the law contained in De. 7. 3, relative to marriage with heathens. (B. C. 456.) Occurs Ezr. 10. 31.

**SIMEONITES**, vid. Simeon.

**SIMRI**, vid. Shimri, No. 2.

**SIN**, שֵׁן *Syn*, Σίν, Sin.

"Clay," or "bush," or "woad" (*Pelusium* a Syris vocatur, i. e. *lutum*, Sim.); from שֵׁן *syn*, unused root, to be muddy, or clayey. Gesenius, following Champollion, says "it is called in Arabic طينة, i. e. march, and فرمة *Farama*, which latter, indeed, is from the Egyptian φερουζ, i. e. a clayey place; from q art. masc., ep, to be, and ouz, clay."

(1) A city that was formerly situated on the eastern borders of Egypt, but long submerged by the sea. It was called Pelusium. Occurs Eze. 30. 15, 16.

(2) A desert in the neighbourhood of mount Sinai, on the shore of the Heroöpolitan gulf. It was also the name of the eighth encampment of the Israelites, although it is the seventh according to Exodus; but, for reasons unrecorded, after they left Elim they returned and encamped by the Red Sea, Nu. 33. 10. St. Jerome says (De 42 Mansionibus): "Sin autem interpretatur rubus, vel odium, quorum utrumque facit ad mysticos intellectus, quod postquam venerimus ad eum locum, de quo sit nobis Dominus locuturus; grande odium mereatur inimici. Tunc videbimus ardere rubum, et non comburi; inflammari Ecclesiam persecutionibus, et eam, loquente in illa Domino, non perire. Et nota, quod in octava mansionem, in qua torcularia nostra sunt, unde et octavus psalmus hoc titulo prænотatur, desertum capimus rubi: quia plures filii desertæ magis, quam ejus, quæ

habet virum." Occurs Ex. 16. 1; 17. 1; Nu. 33. 11, 12.

**SINAI**, שֵׁן *Synáy*, Σινά, Sinai.

"Bush of the Lord" (*rubus Domini*, Sim.); a comp. of the appell. שֵׁן *s'néh*, a bush, Ex. 3. 2, and 'yodh, the sign of the Divine name.

A mountain situated between the Heroöpolitan and Elanitic gulfs of the Red Sea, in Arabia Petræa, and so called from the appearing of the Lord to Moses in the bush. The region around this mount is so barren, that it has been designated—a sea of desolation! "But little vegetation is there seen. The whole region is composed of naked rocks and craggy precipices, among which narrow defiles and sandy valleys are interspersed. In this wild and desolate spot, stood that collection or cluster of mountains included in the general name of Horeb, whose shaggy and pointed peaks, and whose steep and shattered sides, render the whole pile so distinguishable and so conspicuous. In this group Sinai lifts up its bald and naked head into the heavens. There in that lonely desert 'the Mount of Terror' is monarch, and all other summits are but his body-guard. They witnessed his grand coronation when the Law was given, and shook to the thunders that honoured the ceremony." It is very probable that the Israelites encamped on a fine large plain, situated between two mountain ridges, on an elevation of about one thousand feet above the level of the sea. Here, at the foot of Sinai, the Israelites witnessed the giving of the Law. Headly (Sacred Mountain, 40), describing that awful scene, with the Israelites gazing toward the "Mount of Terror," says: "And, lo! a solitary cloud comes drifting along the morning sky, and catches against the top of the mountain. That cloud was God's pavilion, the thunder was its sentinels, and the lightning the lances' points as they moved round the sacred host. The commotion which from the very first arrested every eye and chained every tongue, grew wilder every moment, till the successive claps of thunder were like the explosion of ten thousand cannon shaking the earth. Amid this incessant firing of heaven's artillery, suddenly from out the bosom of that cloud came a single trumpet-blast: not like the thrilling music of a thousand trumpets that herald the shock of cavalry, but one solitary clarion-note; with no sinking cadence and rising swell, but an infinite sound, rising in its ascension-power till the universe was filled with the strain. The incessant thunders that rock the heights cannot drown it; for clearer, fuller, louder it peals

on over the heads of the astonished spectators, till their hearts sink away in fear, and nature herself stands awe-struck and trembling before it." This mount is now called by the Arabs *Djebel Mousa*, the Mount of Moses, or, by way of eminence, *El-Tor*, the Mount.

## OCCURRENCES.

Exodus 16. 1 - 19. 1, 2, 11, 18, 20, 23 - 24. 16 - 31. 18 - 34. 2, 4, 29, 32.  
Leviticus 7. 38, 39 - 25. 1 - 26. 46 - 27. 34.  
Numbers 1. 1, 19 - 3. 1, 4, 14 - 9. 1,  
5 - 10. 12 - 26. 64 - 28. 6 - 33. 15, 16.  
Deuteronomy 33. 2.  
Judges 5. 5.  
Nehemiah 9. 13.  
Psalm 68. 8, 17.

**SINIM, סִינִים** *Siyniym*, Περσῶν, — australi.

"Pelusiots," according to Simonis, but the derivation is unknown.

It is uncertain where the land of Sinim was. The Septuagint translators did not understand it of the city of Sin, for they thought it referred to the Persians. Gesenius understands it of *the land of Seres* or *Chinese, Sinenses*; and he says that that ancient and celebrated nation was known to the Arabians and Syrians by the name **سِينَ**, **جِين**, **سَيْنَا**; but "at what period this name was given to the Chinese by the other nations of Asia, and what its origin may be, do not plainly appear." Occurs Is. 49. 12.

**SINITE, סִינִי** *Siyniy*, m. Ἀσενναῖον, Sinæum.

"Pelusiots," or "dwellers in a marshy land;" from **סִין** *siyn*, unused root, vid. Sin.

A nation near mount Lebanon, where Strabo mentions the town *Sinneæ*; and St. Jerome says that it was not far from Arca. Occurs Ge. 10. 17; 1 Ch. 1. 15.

**SION, שִׁיּוֹן** *Siyyón*, Σηών, Sion.

"Lifted up," as Simonis says (*valde elatus*), for **שִׁיּוֹן** *n'shiyón*; from the root **נָשָׂא** *nasa*, to lift up, De. 32. 40.

A mount, more commonly known as mount Hermon. It is in all probability a contraction for Sirion, which was the Sidonian name for Hermon. Occurs De. 4. 48.

**SIRION, שִׁירְיוֹן** *Shiryón*, Σαυῖον, Sarion.

"Breastplate" (*lorica magna*, Sim.); the same as the appell. **שִׁירְיוֹן** *shiryón*, a breastplate, 1 Sa. 17. 5, from **שָׁרָה** *sharáh* (2), to shine, to glitter.

The Sidonian name for mount Hermon, which was so called from its resemblance to a large breastplate. The mountains in Magnesia are called **Θῶπαξ**, for the same reason. Occurs De. 3. 9.

**SISAMAI, סִסְמַי** *Sismáy*, Σισομαί, Sisamoi.

"The sun," if (as Gesenius conjectures it is) for **סִסְמַי** *simsáy*, **شمسی**, from **شمس**, *the sun*.

The son of Eleasah, a descendant of Sheshan. (B. c. 1280.) Occurs 1 Ch. 2. 40, 40.

**SISERA, סִסְרָא** *Siysrá*, m. Σισάρα, Sisara.

"A field of battle;" compare Syriac **ܣܝܨܪܐ**, perhaps for **סִסְרָא**, from the root **סָר** = **سار**, to leap onward, to make an onset, Ges. But the derivation of Hillerus is very sound: "*Grus* (et) *cornix*, i. e. *vigilantissimus et perspicacissimus*, ex **סִסְרָא** *grus*, et **רָצָה** *cornix*, quæ duæ aves *vigilantiæ et perspicaciæ symbola sunt*."

(1) A general of Jabin king of Canaan. He was the chief leader of the army of Jabin, who, when the Israelites began to show some signs of resistance to his iron yoke, sent him with nine hundred chariots of iron, besides a multitudinous host against them. He encamped on the river Kishon: here he was attacked by Barak the son of Abinoam, and the prophetess Deborah, with an army of only ten thousand men; but the Lord fought for Israel, for he "discomfited Sisera, and his chariots, and all his host, with the edge of the sword, before Barak, so that Sisera lighted down off his chariot and fled away on his feet." He sought refuge in the tent of Jael, the wife of Heber the Kenite; but while he slept there, she drove a nail through his temples into the earth, and there he died. From the discomfiture of Sisera, with his chariots of iron and innumerable army, before Barak's handful of unskilled men, may we not learn how utterly futile are the tactics and the science of war, when they are turned against God? Sisera was an enemy of God; hence Deborah sang—"So let all thine enemies perish, O Lord; but let them that love Him be as the sun when he goeth forth in his might." (B. c. 1300.) Occurs Ju. 4. 2, 7, 9, 12, 13, 14, 15, 15, 16, 17, 18, 22, 22; 5. 20, 26, 28, 30; 1 Sa. 12. 9; Ps. 83. 9.

(2) A man whose children returned from Babylon with Zerubbabel. Occurs Ezr. 2. 53; Ne. 7. 55.

**SITNAH, שִׁטְנָה** *Sitnáh*, Ἐχθρία, Inimicitias.

"Accusation," "hatred;" the same as the appell. **שִׁטְנָה** *sitnáh*, accusation, letter of accusation, Ezr. 4. 6, from the root **שָׁטַן** *satan*, to lie in wait, to be an adversary, Ps. 71. 13. Hence **שָׁטָן** *Satán*, Satan, the adversary, the devil, the enemy, and false accuser of God and man.

The second well Isaac digged. It was taken from him, hence he so named it because he was convinced

that the Philistines contended with him maliciously. He named the first well Esek, *contention*, because of the contention among his servants and the men of Gerar about the possession of it; but arguing with himself charitably on the matter, he gave up the well and digged another; but when they took the second also, he would naturally consider it as the work of malicious adversaries. He gave way to them and digged a third well, and this he possessed in quiet; hence he called it Rehoboth, q. v. Occurs Ge. 26. 21.

**SO**, סו So, m. Σωγώρ and Σωά, Sua.

"Lifted up" (*elatus*, Sim.), נָשָׂא *nasá*, to lift up, Ge. 40. 13; Gesenius says it is the same as *Sevch*, *Sevch*, i. e. the god Saturn.

A king of Egypt, and an ally of Hoshea the last king of Israel. He is generally considered to be the same as Sevechus, the second king of the twenty-fifth Ethiopic dynasty. Many authorities, of which Colonel Rawlinson is one, consider So to be the same as Sabacon; but the preponderance is decidedly in favour of Sevechus. (B. C. 710.) Occurs 2 Ki. 17. 4.

**SOCHO, SOCHOH, SOCOH**, vid. Shocho.

**SODI**, סֹדִי *Sodhiy*, Σοδί, Sodi.

"Acquaintance of God;" for סֹדִי *sodhiyyáh*, a comp. of the appell. סֹד *sodh*, m. a sitting together, an acquaintance, Je. 6. 11; Ps. 55. 15 (from the root יָסַד *yasádh*, to sit down, settle, Ex. 9. 18); and יָה *Yah*, vid. Jehovah.

The father of Gaddiel, the spy which the tribe of Zebulun sent into Canaan. (B. C. 1492.) Occurs Nu. 13. 10.

**SODOM**, סֹדֶם *S'dhom*, Σοδόμων, Sodomam.

"Flaming," "burning;" from סָדַם *sadhám*, i. q. שָׂדַם *shadhám*, to burn, as Gesenius conjectures. D. Chytræus interprets it "mystery," from סָתַם *sathám*, to hide; but Simonis says, "*roris*, s. *quæ copia*, a rad. Arab. סֹרַר *rore aspersa fuit, maduit terra*."

A city of the plain of Siddim. In the time of Abraham this was a most delightful city, situated as it was in the plain of the Jordan, which was as a garden of the Lord. There was every thing to delight the eye, please the taste, and charm the ear; hence it was that Lot was drawn within its gates. Though God had been profuse with the beauties of nature around it, the inhabitants of Sodom and the other cities of the plain considered not the Giver of those bounties, but corrupted themselves and sinned grievously before the Lord. Hence the Lord brought against the cities of the plain the four kings,

who overcame them and returned with great spoil. The people however repented not, though Lot often preached to them; indeed they grew more desperately wicked every day; therefore the Lord said to Abraham, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not I will know." When Abraham knew of the judgment impending over the city, he stood between God and it, and pleaded for its preservation; but for the lack of ten righteous persons the city was doomed. On the morrow, the Lord having delivered Lot and his wife and two daughters out of the city, the Lord destroyed it with a terrible destruction. As Lot entered into Zoar, the sun rose upon the earth as usual, and the heavens were calm and serene. After that night of vile sin, many were sleeping in their beds as though quite secure; others may have been up and about, pursuing their daily avocations. The sons-in-law of Lot and others who heard his expostulations, and to whom he declared the impending ruin, may have laughed in mockery and derision, and said as they of Israel said of Ezekiel, "Did he not speak parables?" But in a moment the whole scene is changed. The angels of God's wrath hurled upon the cities of the plain, fire and brimstone out of heaven, and instantaneously the storm of Divine vengeance rushed upon them fiercer than a whirlwind. "He overthrew those cities, and all the plain, and all the inhabitants of those cities, and that which grew upon the ground." As Salvian says: "Super impium populum gehennam misit e cælo;" "he sent hell from heaven upon an impious people." And when Abraham arose early in the morning, and looked toward Sodom, "he beheld, and, lo, the smoke of the country went up as the smoke of a furnace." Of the destruction of those vile cities there remains an everlasting monument in the Dead Sea, or the Lake of Sodom, which occupies the place of the cities of the plain, i. e. Sodom, Gomorrah, Admah, Zeboim, and Zoar. It is also called the Eastern Sea, the sea of Siddim, and the sea of the Plain. It is about seventy miles in length and eighteen broad. There is a great quantity of asphaltus in its water, which floats on the surface and occasionally explodes; hence it obtained the name of Lake Asphaltites. It contains muriat of lime, muriat of magnesia, muriat of soda, and selenite; and though the Jordan, the Kidron, the Saphia, and the Zered, empty themselves into it, yet it retains the same nauseous taste. It obtained the name of the Dead

Sea from the fact that nothing can live in it. It is in a kind of basin, and is surrounded with barren mountains, except at the north-west, where there is a large plain, but nothing will grow there, being so impregnated with salt; it is barren, scorched, and covered with cinders. The air around it is charged with sulphureous and bituminous vapours, which are fatal to vegetable life; and Jolliffe, in his Letters from Palestine, says: "Its desolate though majestic features are well suited to the tales related concerning it by the inhabitants of the country, for they all speak of it with terror."

## OCCURRENCES.

Genesis 10. 19 - 13. 10, 12, 13 - 14. 2,	Jeremiah 23. 14 - 49. 18 - 50. 40.
8, 10, 11, 12, 17, 21, 22 - 18. 16, 20, 23,	Lamentations 4. 6.
26 - 19. 1, 1, 4, 24, 28.	Ezekiel 16. 46, 48, 49, 53, 55, 56.
Deuteronomy 29. 23 - 32. 32.	Amos 4. 11.
Isaiah 1. 9, 10 - 3. 9 - 13. 19.	Zephaniah 2. 9.

**SOLOMON**, שְׁלֹמֹה *Sh'lomóh*, masc. Σαλωμών, Salomon.

"Peaceable;" intensive, from שָׁלוֹם *sh'lom*, with the intensive ending הָ n. i. q. הָ from the adj. שָׁלוֹם *shalom*, *peace*, vid. Abishalom.

The tenth son of David, by Bathsheba, and his successor on the throne. Before his birth he was the subject of a remarkable prediction to his father (1 Ch. 22. 9, 10): "Behold," said God, "a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house unto my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever." And soon after his birth it is said (2 Sa. 24. 25): "The Lord loved him, and sent by the hand of Nathan the prophet, and called his name Jedidiah, because of the Lord." Soon after his accession to the throne, he went to Gibeon, and all the congregation with him, and sacrificed on the brazen altar a thousand burnt offerings (2 Ch. 1. 7—12): "In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. And Solomon said unto God, . . . Give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this thy people, that is so great? And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto

thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like." This promise was fulfilled. Solomon became the wisest of men; for (1 Ki. 4. 30—34) his "wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." But of all the books he wrote, three only are extant, and admitted into the canon of Scripture; namely, Proverbs, Ecclesiastes, and the Canticles, or Song of Solomon. All his other works, his three thousand proverbs, and his physical books, have perished, though some affirm that the last were translated into the works of Aristotle and Theophrastus. Eusebius says that Hezekiah suppressed them.

He was not only eminent for his wisdom, but also for the splendour of his kingdom. A profound peace prevailed throughout his reign; and the kingdom of Israel attained its greatest extent, for he reigned from the river Euphrates to the Nile. The countries round about were either his tributaries or his allies. He traded with Egypt for linen-yarn and horses, and sent fleets of ships to India for gold and articles of merchandise; and he made silver and gold in Jerusalem as plenteous as stones. Besides these manifestations of peace, he had fourteen hundred chariots of war, and twelve thousand horsemen, and fortresses in great number. The chief work of his reign was the Temple of the Lord. He made a league with the king of Tyre, who was to supply him with artificers, and materials for the work; for which he was to send in return, twenty thousand measures of barley, twenty thousand baths of wine, and twenty thousand baths of oil, year by year. In the construction of this house of God, there were no less than one hundred and eighty-three thousand six hundred persons employed; there were seventy thousand proselytes, descendants of the ancient Canaanites, employed in carrying burdens; eighty thousand in cutting stone out of the quarries; three



thousand six hundred overseers of the work; and thirty thousand Israelites in the stone quarries of Libanus. It was one of the wonders of the world, and the glory of all lands. The dedication of the temple was very impressive; and the glory of the Lord filled its vast dimensions. The thought of that astonishing scene thrills one with astonishment, delight, and wonder. Solomon was a king in the true sense and meaning. He was mindful of the temporal and spiritual wants of his people; he was holy, wise, and good.

Had he continued in the same course, the holiness and happiness of his people, the glory and prosperity of his kingdom, would have gone on increasing in the same measure; but it is sad to record, that though the wisest of men, he became a fool. The opening of his reign was glorious, but the close of it was dark, gloomy, and infamous. He forsook the way of his father, and took to himself seven hundred wives, princesses, and three hundred concubines of idolatrous nations, who turned away his heart from God. In his old age he yielded himself to the impious worship of Ashtoreth, the goddess of the Zidonians, and Milcom, the abomination of the Ammonites, and Chemosh the abomination of the Moabites; and built temples for them, even beside the Temple of the Lord. This sad defection from God arrested and paralyzed religion and commerce, and dismembered his kingdom. May kings and subjects, nations and individuals, take warning by this sad history. "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." 2 Ch. 15. 2. (B.C. 1015 to 975.)

## OCCURRENCES.

- 2 Samuel 5. 14 - 12. 24. 5, 6, 9, 11, 20 - 29. 1, 19, 22, 23, 24, 25, 28.  
 1 Kings 1. 10, 11, 12, 13, 17, 19, 21, 26, 30, 33, 34, 37, 38, 39, 43, 46, 47, 50, 51, 51, 51, 52, 53, 53, 53 - 2. 1, 12, 13, 17, 19, 22, 23, 25, 27, 29, 29, 41, 45, 46 - 3. 1, 3, 4, 5, 6, 10, 15 - 4. 1, 7, 11, 15, 21, 21, 22, 25, 26, 27, 27, 29, 30, 34 - 5. 1, 2, 7, 8, 10, 11, 11, 12, 12, 13, 15, 16, 18 - 6. 1, 2, 11, 14, 21 - 7. 1, 8, 13, 14, 40, 45, 47, 48, 51, 51 - 8. 1, 1, 2, 5, 12, 22, 54, 63, 65 - 9. 1, 1, 2, 10, 11, 11, 12, 15, 16, 17, 19, 19, 21, 22, 23, 23, 25, 26, 27, 28 - 10. 1, 2, 3, 4, 10, 13, 13, 14, 16, 21, 21, 23, 24, 26, 28 - 11. 1, 2, 4, 5, 6, 7, 9, 11, 14, 25, 26, 27, 28, 31, 41, 40, 41, 41, 43, 43 - 12. 2, 6, 21, 23 - 14. 21, 28.  
 2 Kings 21. 7 - 23. 13 - 24. 13 - 25. 16.  
 1 Chronicles 3. 5, 10 - 6. 10, 32 - 14. 4 - 18. 8 - 22. 5, 6, 7, 9, 17 - 23. 1 - 28.  
 2 Chronicles 1. 1, 2, 3, 5, 6, 7, 8, 11, 13, 14, 16 - 2. 1, 2, 3, 11, 17 - 3. 1, 3 - 4. 11, 16, 18, 19 - 5. 1, 1, 2, 6 - 6. 1, 13 - 7. 1, 5, 7, 7, 8, 10, 11, 11, 12 - 8. 1, 2, 2, 3, 6, 6, 8, 9, 10, 11, 12, 16, 17, 18, 18 - 9. 1, 1, 1, 2, 2, 3, 9, 10, 12, 13, 14, 15, 20, 20, 22, 23, 25, 28, 29, 30, 31 - 10. 2, 6 - 11. 3, 17, 17 - 12. 9 - 13. 6, 7 - 30. 26 - 33. 7 - 35. 3, 4.  
 Ezra 2. 55, 58.  
 Nehemiah 7. 57, 60 - 11. 3 - 12. 45 - 13. 26.  
 Psalms 72, 127, titles.  
 Proverbs 1. 1 - 10. 1 - 25. 1.  
 Canticles 1. 1, 5 - 3. 7, 9, 11 - 8. 11, 12.  
 Jeremiah 52. 20.

**SOPHERETH**, סֹפֶרֶת *Sophéreth*, Σεφρηά, Sopheret.

"Female scribe" (*scriba fœmina, legis perita*, Sim.); the same as the fem. appell., from the root סָפַר *saphar*, to write, vid. Kirjath-sepher.

Whose descendants returned from Babylon with Zerubbabel. Occurs Ezr. 2. 55; Ne. 7. 57.

**SOFEK**, שֹׁרֵק *Sorék*, Ἀλωρήχ, and Σωρήχ, Sorec.

"Choice vine," "noble vine;" the same as the appell. שֹׁרֵק *sorék*, a shoot, or a nobler kind of vine, Ge. 49. 11, from the root שָׂרַק *sarâq*, to intertwine, Is. 19. 9.

A valley in the land of Judea, not far from Eshcol, whence the spies brought their enormous bunch of grapes, and celebrated for its generous vines. It was also famous as the place where the Philistine woman Delilah dwelt, who betrayed Samson into the hands of the Philistines. Occurs Ju. 16. 4.

**SOTAI**, סוֹטַי *Sotáy*, Σωταί, Sotai.

"Drawn back of the Lord;" a comp. of סוּט *sut*, unused root, to draw back, and 'yodh, for יָה *Yah*, vid. Jehovah.

Whose children returned with Zerubbabel from Babylon. Occurs Ezr. 2. 55; Ne. 7. 57.

**SUAH**, סוּאָה *Súahh*, m. Σουέ, Sue.

"Sweepings;" from סוּאָה *súahh*, unused root, to sweep away.

A son of Zophah. (B.C. 1500.) Occurs 1 Ch. 7. 36.

**SUCCOTH**, סֻכּוֹת *Sukκόth*, Σκηνάς, Socoth.

"Booths;" pl. of the appell. סֹכָה *sokh*, a booth, Ps. 27. 5; 10. 9, from the root סָכַח *sakhákh*, to interweave, to cover, vid. Secacah.

(1) A place in Canaan. The name arose from this circumstance: Jacob built himself a house there, and booths for his cattle, whence it was called Succoth. In after time a city was built here, which Joshua assigned to the tribe of Gad; and St. Jerome says it was in the district of Scythopolis, on the east of Jordan. Occurs Ge. 33. 17, 17; Jos. 13. 27; Ju. 8. 5, 6, 8, 14, 14, 15, 16; 1 Ki. 7. 46; 2 Ch. 4. 17; Ps. 60. 6; 108. 7.

(2) A station of the Israelites in the wilderness. This word is used to designate one of the Jewish festivals, Lev. 23. 34, חַג הַסֻּכּוֹת *hagh hassukκόth*, "the feast of Tabernacles," which was celebrated on the fifteenth day of the seventh month, for seven days. At this season all the people forsook their homes, and dwelt in booths or tabernacles, made of the branches of trees, in memory of their manner of life while passing through the Arabian wilderness; and it was also observed as a festival of thanksgiving for the in-gathering of the fruits of the earth. The heathen imitated the Jewish feast, as Bacchus, who

had his feast of tabernacles in the time of the vintage, called σκηνή. The Jews used to sing some of the Psalms during the vintage, especially the eighty-first. That they did sing and shout when pressing the grape, is seen from Is. 16. 10. In this also the Gentiles followed: "who, when they pressed their grapes, sung a song to Bacchus," says Lowth, "which was thence called ἐπιλήνιος, *the song of the wine press*." Ovid says that the feast of Anna Perenna was celebrated in the same way:

"Sub Jove pars durat, pauci tentoria ponunt;  
Sunt, quibus è ramis frondea facta casa est.  
Pars sibi pro rigidis calamos statuere columnis;  
Desuper extentas imposuere togas."

Occurs Ex. 12. 37; 13. 20; Nu. 33. 5, 6.

**SUCCOTH-BENOTH**, סֻכּוֹת בְּנוֹת *Sukkóth-b'nóth*, Σωκῶθ Βενίθ, and Συκῶθ Βενιθεί, Sochoth-benoth.

"Tabernacles of daughters," i.e. sacristies of Venus; a comp. of סֻכּוֹת *sukkóth* (vid. Succoth), and בְּנוֹת *b'nóth*, *daughters, maidens*, plur. constr. of בַּת *bath*, *a daughter*, Ge. 6. 2, from the root בָּנָה *banáh*, *to build*, vid. Bani.

Chapels made of green boughs, which the men of Babylon, who had been transported into Samaria, erected in honour of Venus, and where their daughters were prostituted by the devotees of that abominable goddess. It was the custom of Babylon, the mother of harlots, and therefore her sons did the same in Samaria. Occurs 2 Ki. 17. 30.

**SUCHATHITES**, שֻׁכַּתִּיִּים *Sukhathiyim*, m. Σωχαθίμ, —in tabernaculis commorantes.

"Dwellers in booths," or "tents" (*Tugurialis*, i.e. in *tugurio* habitans, Sim.); from שֹׁכַח *sokh*, *a branch*, Ju. 9. 49, from the root שָׁכַח *sukh*, *to fence about, to move*, Job 10. 11.

Gent. noun of a place unknown. Occurs 1 Ch. 2. 55.

**SUKKIIM**, סֻכִּיִּים *Sukkiyyim*, m. Τρωγολύται, and Τρωγολοδύται, Troglodytæ.

"Dwellers in tents;" pl. from סֹכַח *sokh*, *a booth*, vid. Succoth.

A nation, mentioned with the Lubims and Ethiopians, dwelling on the east of Africa. The LXX. and the Vulg. translate it Troglodytes, "dwellers in caves." Occurs 2 Ch. 12. 3.

**SUR**, סוּר *Sur*, LXX. om., *Sur*.

"Go back," the same as the appell. סוּר *sur*, re-

moved, *a degenerate branch*, Je. 17. 3; 2. 21, from the root סוּר *sur*, *to depart*, 1 Sa. 12. 20.

The east gate of the temple, and the principal entrance of the house of the Lord. It is called, 2 Ch. 23. 5, "the gate of the foundation." Abarbanel thought this eastern gate was so called, being as much as to say, "go back," because no unclean person dare enter; and "the gate of the foundation," because it was "the first gate of the sanctuary." Occurs 2 Ki. 11. 6.

**SUSANCHITES**, שֻׁשַׁנְכַּיִּי *Shushankhayé*, Chal. m. pl. Σουσαναχαῖοι, *Susanechæi*.

The inhabitants of Susa. In almost every line of the Scythic inscription at Susa, in the cuneiform writings, the name of *Susinaga* occurs, which is very much like the gent. noun, and Chaldaic pl. Occurs Ezr. 4. 9.

**SUSI**, סוּסִי *Susiy*, m. Σοσί, *Susi*.

"Horseman" (*equus meus*, St. Jer.); from the appell. סוּס *sus*, *a horse*, vid. Hazar-susah.

The son of Gaddi, of the tribe of Manasseh. That tribe sent his son as their representative, to search out the land of Canaan for them. (B.C. 1492.) Occurs Nu. 13. 11.

**SYENE**, סִנְיָה *S'venéh*, Σύνης, *Syenes*.

"Opening," "key," i.e. of Egypt, according to Champollion (*l'Egypte sous les Phar. i. 164*), making it a comp. from פָּתַח *to open*, and סֵנַי, which forms the participles. Simonis interprets, "*extrema habitatio*," as if a compound of the Ethiopic and Hebrew.

A city of Egypt, situated on the borders of Ethiopia. The Eng. translation has the passage, "from the tower of Syene unto the border of Ethiopia;" but perhaps it ought to have been, "From Migdol to Syene, even to the borders of Ethiopia." These two cities lay at the two extremes of Egypt: Migdol near the Red Sea, and Syene on the extreme southern limit, on the tropic of Cancer. Occurs Ezc. 29. 10; 30. 6.

**SYRIA**, vid. Aram and Mesopotamia.

**SYRIAN, SYRIANS**, vid. Aram.

## T

**TAANACH**, תַּעֲנַךְ *Taandkh*, Θαναάχ, *Thanach*.

"Wandering through;" "*peragratio; peragratio, exul*, rad. Arab. تَعَنَّى (Sim.), *anákh*, unused root, *to wander through a region*.

A royal city of the Canaanites, on the borders of Zebulun, but allotted to the tribe of Manasseh. It belonged to the Levites, and the old inhabitants were not expelled. It is also written, Jos. 21. 25; 1 Ch. 7. 29, **תַּנַּחַךְ** *Tanákh*, Eng. Vers. Tanach and Taanach. Occurs Jos. 12. 21; 17. 11; Ju. 1. 27; 5. 19; 1 Ki. 4. 12.

**TAANATH-SHILOH**, **תַּאנַּת שִׁלֹּה** *Taanáth Shilóh*, *Θηνασὰ, καὶ Σέλλης, Τηναθ-σηλώ*, Thanath-selo.

"Entrance to Shiloh;" a comp. of the f. appell. **תַּאנַּח** *taanáh*, *coitus*, Je. 2. 24, once used, from the root **אָנַח** *anáh*, *to meet*, Pr. 12. 21.

A town on the border-land of Ephraim. Occurs Jos. 16. 6.

**TABBAOTH**, **טַבְּעוֹת** *Tabáoth*, *Ταβᾰώθ*, *Tabbaoth*.

"Rings;" the same as the appell. plur. of **טַבַּעַת** *tabbáath*, f. a ring, a seal ring, Ge. 41. 42; Es. 8. 8, from the root **טָבַע** *tabhá*, *to seal, to sink*, Je. 38. 6.

Whose children returned from Babylon with Zerubbabel. Occurs Ezr. 2. 43; Ne. 7. 46.

**TABBATH**, **טַבַּת** *Tabbáth*, *Ταβᾰθ*, *Tebbath*.

"Renowned," "celebrated;" from **טָבַח** *tabhábh*, unused root, *to spread a good report*; hence Sim. says, **טַבַּח** *notus, illustris*.

A place near Abel-meholah, in the land of Ephraim. Occurs Ju. 7. 22.

**TABEAL**, vid. Tabeel.

**TABEEL**, **טַבְּעָל** *Tabh'él*, m. *Ταβεήλ*, *Tabeel*.

"Goodness of God;" a comp. of the appell. **טוֹב** *tobh*, *goodness*, Ps. 119. 66, from **טָבַח** *tobh*, *to be good, to be beautiful*, De. 5. 30; Ca. 4. 10.

(1) The name of an unknown person whose son the Syrians and the men of Israel intended to place on the throne of Judah. It is written, in pause, **טַבְּעָל** *Tabh'al*, *Tabeal*. (B. C. 750.) Occurs Is. 7. 6.

(2) A Persian governor in Samaria, who, with others, obstructed the rebuilding of Jerusalem. (B. C. 522.) Occurs Ezr. 4. 7.

**TABERAH**, **תַּבְּעָרָה** *Tabheráh*, *Ἐμπυρισμός*, *In-censio*.

"Consuming," "burning;" from the root **בָּעַר** *baár*, *to consume with fire*, Ps. 83. 15.

A place in the desert of Arabia, so named for this reason:—The people having complained against the Lord, he was displeased with them; therefore he

sent fire among them, and consumed them unto the utmost part of the camp. "And he called the name of the place Taberah, because the fire of the Lord burnt among them." The sin of these Israelites in complaining and murmuring was not against the political government of Moses, but against the divine government of God. The church in the wilderness was a Theocracy in its highest sense; the Lord God was their king; and therefore their crime was of the greatest magnitude, and their sin deserved death. It was treason against God: and are not the many instances of it among the Israelites in the desert, a proof that it is a vain thing to expect that the most magnanimous human government should be free from it? Occurs Nu. 11. 3; De. 9. 22.

**TABOR**, **תְּבוֹר** *Tabhór*, *Θαβώρ, Γαιθβώρ*, *Thabor*.

"Stone-quarry," "separated;" from the root **בָּרַר** *barár*, *to sever, to point*, Is. 49. 2.

(1) A mountain situated in the middle of the plain of Esdraelon, on the borders of Zebulun and Naphtali, about eleven miles distant from Carmel eastward, and about nine miles west of the river Jordan, or two hours' distance from Nazareth eastward. Its shape is peculiar, being an oblong from north to south; but it combines boldness with extreme beauty. It is said to be about a mile high, and from the base to the summit it is covered with small oaks, and grass and flowers of every hue. On the top there is a plain of about a quarter of a mile in extent, which was the scene of the transfiguration, and the prospect from it is very beautiful, and is extolled by every traveller. On the north-west glitters the vast expanse of the Mediterranean; on the east the sea of Galilee dots the landscape, and to the north-east is mount Hermon. On the south are the mountains of Gilboa; and, far in the north, the snow-covered peaks of Lebanon seem to unite the earth and sky. It was on this mountain that Barak encamped with his little army; and from this he descended and put to flight the hosts of Sisera. This place has been the scene of a great battle in modern times. On this hill Napoleon stood to witness a fierce and horrid battle for six hours, between three thousand French soldiers and the Turkish army of about thirty thousand men. The Turks, ignorant of the science of warfare, were mown down like grass, and thousands of their lifeless bodies covered the vast plains below; and "as the sun went down over the plains of Palestine, and twilight shed its dim ray over the rent, and trodden,

and dead-covered field, a sulphureous cloud hung around the summit of mount Tabor. The smoke of the battle had settled there; while groans, and shrieks, and cries rent the air. Nazareth, Jordan, and mount Tabor! what spots these for battle fields!" Occurs Jos. 19. 22; Ju. 4. 6, 12, 14; 8. 18; Ps. 89. 12; Je. 46. 18; Ho. 5. 1.

(2) An oak in the land of Benjamin. Occurs 1 Sa. 10. 3.

(3) A town in the tribe of Zebulun given to the Levites. Occurs 1 Ch. 6. 77.

**TABRIMON**, תַּבְרִימון *Tabhrimmón*, m. Ταβερεμά,

Tàβ ἐν Παρμά, Tabremon.

"Goodness of Rimmon;" a comp. of טַב *tabh*, for טוב *tobh*, goodness, Ju. 8. 35 (from the root טוב *tobh*, to be good, 1 Sa. 20. 12), and רִמון *rimmon*, the name of an idol, vid. Rimmon.

The father of Benhadad, king of Syria. He was named in honour of the Syrian idol, Rimmon. (B. C. 1040.) Occurs 1 Ki. 15. 18.

**TACHMONITE**, תַּחֲמֹנִי *Tahhk'moniy*, masc.

Xavavaios, — sapientissimus.

"Wisdom;" from the appell. חֲכָמָה *hhokhmáh*, f. wisdom, Ex. 28. 3, vid. Hachmoni.

A patron. of a person otherwise unknown. Occurs 2 Sa. 23. 8.

**TADMOR**, תַּדְמוֹר *Tadhmór*, Θερμάθ, Palmiram.

"Palmyrene;" from the Syriac. Simonis says, "admiratio, ut Syr. ܐܕܡܪܐ, Metonym. *res admirabilis*."

A city built by Solomon, in a fertile district of the desert of Syria, and usually called by the Greeks and Romans Palmyra. It is situated in north lat. 34° 24', and east long. 38° 20'; and is about 90 geographical miles from the nearest point to the north of the Euphrates, upwards of 100 miles from the nearest eastern point of the same river, 109 miles from Baalbec, 200 east of the Mediterranean, and 150 south-east of Aleppo. Solomon built this city on a fertile spot, on what is usually called an oasis of the desert; for here were fountains of waters to refresh the desert traveller, and shady trees to screen him from the sun. It is remarkable that he should have chosen such a spot to found a city, surrounded as it is with an extensive and inhospitable waste—a wilderness of barrenness and desolation: but, when we consider that it was a place abounding with palms and fountains of water, and that all the caravans with the produce

of eastern Asia from the Persian Gulf and the banks of the Euphrates to Phœnicia, Syria, and the various mercantile cities of the Mediterranean, must necessarily pass that way, we see at once the good policy of the Jewish monarch in founding a city there. His wisdom in the selection is proved from the fact that it became the greatest mercantile city of the ancient eastern world, and was the emporium for all the luxuries of India. Nothing is recorded in Scripture about it, excepting that Solomon built it. It was first destroyed by Nebuchadnezzar, according to an ancient historian; and afterwards it submitted to the Persians, the Greeks, and the Romans; but it was only under the last of these that it attained the summit of its glory. In the time of Aurelian, the governor, Odenatus, styled himself emperor of Palmyra and the east, and he bid fair to maintain the dignity he had assumed; but sudden death arrested him in his career. His queen, however, followed in his steps; but the emperor Aurelian marched a large army against her, and, after one battle, compelled her to retire within the walls of Palmyra. He laid siege to it, and, after an obstinate resistance, subdued it, consigning the city to the rapacity of his soldiers; it was afterwards, however, repaired.

This queen of the eastern world is now a ruin, and the abode of a small tribe of Arabs, whose wretched hovels are established in the peristyle court of the great temple. The ruins of this city are the most magnificent in the world, if one may so term such an evident token of human frailty. Here are thousands of Corinthian columns, some of which are forty feet high, erecting their heads towards the sky. Before Bruce penetrated into Abyssinia, he visited this place; and he says that when he arrived on the top of one of the hills on the west or north-west, he beheld the most astonishing and stupendous sight. The extensive plain below was covered so thick with magnificent buildings, that one seemed to touch the other; all of fine proportions, all of agreeable form, and all of white stone; and in the distance the magnificent temple of the sun reared its lofty head, to the honour of which the Palmyrenians dedicated their city. For ten miles in circumference there are remains of this ancient city, though the principal ruins may be contracted to three. In this space travellers find the courts and halls of once proud palaces; here a temple with its peristyle half thrown down; and there a noble piazza, half a mile in length and forty feet in breadth, with two rows of marble columns; now we see a triumphal arch, or a

violated tomb. Wherever the traveller turns his head, the earth is strewn with chiselled stones half buried, with broken entablatures, with damaged capitals, mutilated friezes, disfigured relics, effaced sculptures, and ruined altars. Surely the works of man are vanity, and altogether lighter than vanity itself. O that men would learn from the ruin of this once most glorious city of the world to set their affections not on things seen and perishable, but on things not seen, and which are eternal! In this world, gorgeous palaces, magnificent cities, and mighty empires fade away and perish; but in the world to come, the celestial city will know of no decline, and the people whom God has redeemed out of every nation will enjoy it, and rejoice therein for ever. Occurs 1 Ki. 9. 18; 2 Ch. 8. 4.

**TAHAN**, תַּהֲנַן *Táhhan*, m. Τανάχ, Thehen.

"Supplication," i. e. of parents; for תַּהֲנִי *t'hhin-náh*, f. *prayer*, Ps. 6. 10, from the Hiphil of the root תָּנַן *hhanán*, to be gracious to, vid. Baal-hanan.

(1) A son of Ephraim, and hence the patron. Nu. 26. 35, תַּהֲנִי *Tahhaniy*, m. Tahanites. He is also called Tahath. (b. c. 1600.) Occurs Nu. 26. 35.

(2) A son of Telah, an Ephraimite. (b. c. 1580.) Occurs 1 Ch. 7. 25.

**TAHANITES**, vid. Tahan, No. 1.

**TAHAPANES**, vid. Tehaphnehes.

**TAHATH**, תַּחַת *Táhath*, m. Θαάθ, Thahath.

"Depression;" the appell. תַּחַת *táhath*, that which is below, Ge. 49. 25, from the Arab. تَحَا to go down.

(1) A son of Ephraim, called also Tahan. (b. c. 1600.) Occurs 1 Ch. 7. 20, 20. "

(2) A son of Assir, a Gershonite. (b. c. 1480.) Occurs 1 Ch. 6. 37.

(3) A son of Assir, a Gershonite. (b. c. 1100.) Occurs 1 Ch. 6. 24.

(4) The twenty-third mansio of the Israelites in the desert. Occurs Nu. 33. 26, 27.

**TAHPANHES**, vid. Tehaphnehes.

**TAHPENES**, תַּהֲפָנִים *Tahhp'néys*, f. Θεκεμίνας, Taphnes.

"Head of the age;" according to Jablonski, the same compound as Tehaphnehes, q. v., but Simonis interprets, "given of the serpent," the worship of which was common in Egypt.

A queen of Egypt, the wife of that Pharaoh who showed great favour to Hadad the Edomite, and

whose sister was given him to wife. (b. c. 1000.) Occurs 1 Ki. 11. 19, 20, 20.

**TAHREA**, vid. Tarea.

**TAHTIM-HODSHI**, תַּחְתִּים-חֹדֶשִׁי *Tahhtiy-Hhodhshiy*, Θαβασών, ἡ ἐστὶν Ἀδασαί, — inferiorem Hodsi.

"Under the new moon;" a comp. of תַּחַת *táhath*, under (vid. Tahath), and חֹדֶשִׁי *hhodhshiy*, from חָדַשׁ *hhódhesh*, the new moon, vid. Hodesh.

A land somewhere near to Gilead, but it is very uncertain where. Occurs 2 Sa. 24. 6.

**TALMAI**, תַּלְמַי *Talmáy*, m. Θελμαί, Tholmai.

"Abounding in furrows," "furrow," i. e. as long as a furrow; from the appell. תֵּלֵם *télem*, a furrow, Job 31. 38, from תָּלַם *talám*, unused root, "prob. i. q. תָּלַם, to break, to cut into," Ges.

(1) One of the giant sons of Anak, and of that race who were called Anakims. He was so named from his great height. (b. c. 1450.) Occurs Nu. 13. 22; Jos. 15. 14; Ju. 1. 10.

(2) A king of Geshur, whose daughter David married. The kingdom of Geshurites was situated on the north of Judea. (b. c. 1040.) Occurs 2 Sa. 3. 3; 13. 37; 1 Ch. 3. 2.

**TALMON**, תַּלְמוֹן *Talmón*, m. Τελμών, Telmon.

"Injurious oppression;" intensive of תֵּלֵם *télem*, from תָּלַם *talám*, unused root, Aram., Arab., and Ethiop., to oppress.

(1) Whose children returned with Zerubbabel from Babylon. Occurs Ezr. 2. 42; Ne. 7. 45.

(2) A Levite in the time of Nehemiah. (b. c. 445.) Occurs 1 Ch. 9. 17; Ne. 11. 19; 12. 25.

**TAMAR**, תָּמָר *Tamár*, f. Θάμαρ, Thamar.

"Palm;" the same as the appell. תָּמָר *tamár*, m. a palm-tree, Phoenix dactylifera, Joel 1. 12, from the root תָּמַר *tamár*, to stand erect, vid. Ithamar.

(1) The wife of Er and Onan, and daughter-in-law of Judah, with whom he committed incest. She is one of the three women mentioned by St. Matthew in the genealogy of Christ. (b. c. 1670.) Occurs Ge. 38. 6, 11, 11, 13, 24; Ruth 4. 12; 1 Ch. 2. 4.

(2) A daughter of David and sister of Absalom, whom Amnon defiled. Strigelius says on this calamitous affair in the family of David: "As the nightingale in Hesiod sung in vain to the ravenous hawk, so Tamar said all her words to a deaf man, who was wholly under the power of his furious lust, and was regardless of God and man." (b. c. 1032.)

Occurs 2 Sa. 13. 1, 2, 4, 5, 6, 7, 8, 10, 10, 19, 20, 22, 32.

(3) A daughter of Absalom, "a woman of a fair countenance." He named her, not only from her great beauty, but also for the sake of his unfortunate sister Tamar. (B. C. 1010.) Occurs 2 Sa. 14. 27; 1 Ch. 3. 9.

(4) The same as Tadmor in the wilderness. Occurs 1 Ki. 9. 18.

(5) The same as Hazezon-Tamar. Occurs Eze. 47. 19; 48. 28.

**TAMMUZ**, תַּמְּזַן *Tammúz*, m. Θαμμούζ, — Adonis.

"Hidden;" ἀμύς, i. e. *occultus*, Manetho. Some eminent men think that this name signifies, "Giver of the vine," and therefore conclude that Tammuz is the same as Bacchus.

A Syrian god, and called by the Greeks Adonis. Most probably the sun was worshipped under this fabulous deity, for the name Adonis, אֲדֹנִי *Adhoni*, *my lord*, implies as much, and Tammuz is the Syriac for Adonis. The stories of Venus and Adonis are mere myths of the sun and moon. Most are acquainted with the various fables of this deity, who was the object of love to Venus, Astarte, or the moon; how he was slain by a boar while hunting, and afterwards was allowed to spend part of his time in the realms of Proserpine, and an equal time to assume his original form on the earth.

In Syria, the women lamented his death annually in July, which was called Tammuz in honour of this deity. At that season, the torrent of Adonis having contracted a red colour from the earth, was supposed to be tinged with the blood of Adonis; hence the lamentations of the Syrian women. When the waters regained their natural colour, and the red tinge had disappeared, then their mourning was turned into joy, for then it was announced that he was restored again to life. All the women who lamented for Adonis were bound to shave their heads; if not, to prostitute themselves and pay the price to the temple of Venus. This abominable worship was introduced among God's chosen people by the idolatrous kings of Judah. Milton well says of it, Book I. :—

"Thammuz came next behind,  
Whose annual wound to Lebanon allured  
The Syrian damsels to lament his fate  
In amorous ditties all the summer's day;  
While smooth Adonis from his native rock  
Ran purple to the sea, supposed with blood  
Of Thammuz yearly wounded; the love-tale  
Infected Sion's daughters with like heat;

Whose wanton passion in the sacred porch  
Ezekiel saw, when, by the vision led,  
His eye surveyed the dark idolatries  
Of alienated Judah."

It is generally said, that this worship was derived from Egypt. The fable of the god Osiris, though very dissimilar from that of Adonis, either had the same source, or they were afterwards connected together. The Egyptian god was cast into the river Nile, in a box, by Typhon; but he was found at Byblos in Syria by Isis. However he was at last slain by the monster Typhon, and his limbs scattered in every direction; but Isis is said to have gathered them together and buried them. Now, at the same time that the Syrian women lamented the death of Adonis, the Egyptian women mourned the death of Osiris; and as the Syrian dames ended their lamentations with a festival of joy, on the supposed restoration of Adonis to life, so did the Egyptians on the dismembered limbs of Osiris being collected and buried. The women of Egypt always wrote an epistle of the discovery and burial of the bones of Osiris to those of Byblos, which was enclosed in a box of papyrus and cast into the sea, and which was said to be wafted to that place; and, on the arrival of it, they interpreted that Adonis was alive again. Concerning this Syrian deity, Lucian says (*De Deâ Syriâ*, Op. Tom. ix. 89—91, edit. Bipont.): "I saw at Byblos, the great temple of Venus, in which are annually celebrated the mysteries of Adonis, in which I am initiated; for it is said, that he was killed in the country by a wild boar, and, in perpetual remembrance of this event, a public mourning is held every year with doleful lamentations; then follows a funeral as of the dead body, and next day is celebrated his resurrection, for it is said that he flew up into heaven. . . . . But some of the Byblians say, that all those ceremonies are observed for Osiris, and that he is buried in their country, not in Egypt. In order to which there comes yearly a head made of papyrus, brought by sea, from Egypt to Byblos, and I myself have seen it." Occurs Eze. 8. 14.

**TANACH**, vid. Taanach.

**TANHUMETH**, תַּנְחֻמֶּת *Tanhhumeth*, m. Θαναμήθ, Thanehumeth.

"Consolation;" from the appell. תַּנְחֻמֶּת *tanhhumóth*, f. plur. *consolations*, Job 15. 11, from the root נָחַם *nahám*, to comfort, vid. Menahem

The father of Seraiah, a captain who came to Gedaliah at Mizpeh. He was a Netophathite. (B. C. 620.) Occurs 2 Ki. 25. 23; Je. 40. 8.

**TAPHATH**, תַּפְּחַת *Tuphâth*, f. Τεφάθ, Tapheth.

"Drop of myrrh," "stacte;" i. e. myrrh flowing spontaneously, for תַּפְּחַת *taphâh*, as the appell. נֶפְתּוֹחַ *natâph*, m. a drop, myrrh oil, stacte, Ex. 30. 34, so called from its dropping, vid. Nephtoah.

A daughter of Solomon, whom he gave in marriage to Abinadab, the ruler of the region of Dor. She was named from the sweetness of her character. The feminine Roman name *Stacte*, and the Arabic

سِتْرَاخ *Styrax*, are the same. (B. C. 1000.) Occurs 1 Ki. 4. 11.

**TAPPUAH**, תַּפּוּיָּה *Tapûahh*, m. Θαπφούς, Taphua.

"Apple," "fruitful in apples;" the same as the appell. תַּפּוּיָּה *tapûah*, an apple, an apple-tree, so called from their delightful scent, Pr. 25. 11; Ca. 2. 3, from the root נָפַח *naphâh*, to breathe, vid. Nophah.

(1) A son of Hebron. (B. C. 1500.) Occurs 1 Ch. 2. 43.

(2) A city in the tribe of Judah, which abounded in apple orchards. Occurs Jos. 12. 17; 15. 34.

(3) Another city on the border land of Ephraim and Manasseh. Occurs Jos. 16. 8; 17. 8, 8.

**TARAH**, תָּרַח *Taráh*, Tapáθ, Thare.

"Delay;" from the unused root תָּרַח *tarâh*, to delay.

The twenty-seventh station of the Israelites in the wilderness, concerning which St. Jerome says:—"Hoc eodem vocabulo iisdem literis scriptum invenio, patrem Abraham, qui in supradicto apocrypho geneseos volumine, abactis corvis qui hominum frumenta vastabant, abactoris vel depulsoris sortitus est nomen. Itaque et nos imitemur Thare, et volucres cœli, quæ juxta viam satum triticum devorare festinant, solliciti prohibeamus. Nam et Abraham Patriarcha in typo Israelis, et hostium, divisa membra sacrificii a volucris non sinit devorari, et contemptorem oculum effodiunt corvi de convallibus, verusque Moyses ducit Æthiopissam, et Elias a corvis pascitur. Si habueris pavorem, sollicitus eris: si sollicitus fueris, leo in caulas ovium tuarum introire non poterit: quod vel ad præpositos ecclesiarum, vel ad custodiam refer animæ tuæ, ad quam Leo diabolus per diversa vitiorum foramina ingredi nititur." Fab, de 42 Mansio. Ep. 127. Occurs Nu. 33. 27, 28.

**TARALAH**, תָּרָאֵל *Taralah*, Θαρελά, Tharela.

"Reeling;" for תָּרָאֵל *reeling*, from the root רָעַל *ráal*, to tremble, to reel, vid. Reelaiah.

A town in the land of Benjamin, which may have

suffered from some convulsion either political or natural. Occurs Jos. 18. 27.

**TAREA**, תָּרֵא *Taréa*, m. Θαράχ, Tharaa.

"Delaying cries," i. e. a son slowly born; a comp. of תָּאָה *tahhér*, from the root אָהָר *ahhár*, to be tardy, to delay, Ge. 32. 5, and רָעָא *réa*, (1) noise, outcry, Ex. 32. 17.

A son of Micah, a son of Jonathan. He is called Tahrea, 1 Ch. 9. 41, which is of the same meaning. (B. C. 1000.) Occurs 1 Ch. 8. 35.

**TARPELITES**, תַּרְפְּלָיִים *Tarp'layé*, m. Ταρφαλαῖοι, Terphalæi.

"*Tauropylæi*, sic dicti a *Tauro pylarum* vel *pylis Tauri*," Sim.

A people whom the Assyrian kings sent as colonists into Samaria. Occurs Ezr. 4. 9.

**TARSHISH**, תַּרְשִׁישׁ *Tarshiysh*, Θάρσις, Tharsis.

"Breaking," "subjection," i. e. of enemies; from the root שָׁשׁ *rashâsh*, to break, Je. 5. 17.

(1) A son of Javan, who peopled Spain. From him sprung the Iberi, as Bochartus asserts, Θαρσείς ἐξ οὗ Ἰβήρες; and he thought that the Spaniards were called Iberi because they were supposed to possess the utmost limit of the earth westward. (B. C. 2200.) Occurs Ge. 10. 4; 1 Ch. 1. 7.

(2) A son of Bilhan, a Benjamite. (B. C. 1600.) Occurs 1 Ch. 7. 10.

(3) A Persian prince, and one of the seven who were permitted to see the king's face. (B. C. 520.) Occurs Es. 1. 14.

(4) A city of Spain and the region around it, situated between the mouths of the river Bætis, now called Guadalquivir. It was celebrated in Scripture from the trade which Solomon carried on there in conjunction with the Tyrians. It is conjectured, as his ships sailed from Ezion-geber on the Red Sea, that they sailed round the coast of Africa, from whence were brought ivory, apes, and peacocks; silver from Tartessus, and gold from Ophir on the Arabian coast, or India. If this was the case, then the form of Africa was known to Solomon, though there is no record of the fact. It was circumnavigated under Pharaoh Necho, but whether the honour is his exclusively is uncertain. The ships that sailed in the trade of Tartessus, were called ships of Tarshish; and in Scripture the phrase is used by a metonymy for ships in general, trading to distant countries.

#### OCCURRENCES.

1 Kings 10. 22, 22 - 23. 48.

2 Chronicles 9. 21, 21 - 20. 36, 37.

Psalms 48. 7 - 73. 10.

Isaiah 2. 16 - 23. 1, 6, 10, 14 - 60. 9 -

66. 19.

Jeremiah 10. 9.

Ezekiel 27. 12, 25 - 28. 13.

Jonah 1. 3, 3, 3 - 4. 2.

**TARTAK**, תַּרְתָּק *Tartāq*, m. Θαρθάκ, Tharthaca.

"The moon," and the same as *Derceto*, the "mother of the gods." In the Pehlv. language, *tarthakk* would be *profound darkness*, or *hero of darkness*.

An idol of the Avites. It is very probable that the name was *Turkat*. Isidore speaks of a famous temple of "Atargatis," at "Besechan," or "Ava," on the Euphrates, near Hit, by whose name all that part of Babylonia is distinguished in the inscriptions; and that *Turkat* was the special divinity of the first Assyrian dynasty, her name being usually attached to that of the king, and hence the family were named *Dercetades* by the Greeks. This fact then explains the pretended descent of the Assyrian kings from *Derceto*, or Semiramis. The most important discovery, however, resulting from this identification of *Derceto* is, that we are enabled to read the standard epithet of Sargina as *Turkat pil Assur*, and thus understand at length, that the names of "Tiglath Pileser," and "Shalmaneser," are mere titles of Sargon. (Vid. Rawlinson.) Tartak, or rather Turkat, is mentioned in conjunction with Nibhaz, and some have conjectured that Nibhaz was the "sun," and Tartak the "chariot." Occurs 2 Ki. 17. 31.

**TARTAN**, תַּרְתָּן *Tartān*, m. Θαρτάν, Tharthan.

"Great increase;" "pro *תַּרְתָּן* *extensio* (familiae) *maxima*, ex *תַּר* proprie *extendit*, *extendit se*, et ex *תַּן* s. *תַּנָּן*," Sim. The derivation, however, must be sought for in the Assyrian language.

A general of Sargon and his son Sennacherib. (B. c. 720.) Occurs 2 Ki. 18. 17; Is. 20. 1.

**TATNAI**, תַּתְנַי *Tatnāy*, m. Θατθανάι, Thathanai.

"Gift;" the same as the Persic *دَانْدِي*, from *دَان*, *to give*.

A Persian governor under Darius, in Palestine. (B. c. 519.) Occurs Ezr. 5. 3, 6; 6. 6, 13.

**TEBAH**, טֵבָה *Tēbhahh*, m. Ταβέκ, Tabee.

"Confidence," i. e. parents, for *בֵּטַח* *bētahh*, *confidence*, Ge. 34. 25, from the root *בָּטַח* *tāhh*, *to confide in*, Pr. 11. 28.

A son of Nahor, by his concubine Reumah. (B. c. 1860.) Occurs Ge. 22. 24.

**TEBALIAH**, טַבְלִיָּהוּ *Tbhalydhu*, m. Ταβλαί, Tabilias.

"Baptized of the Lord," i. e. purified; a comp. of the root *טָבַל* *tabhāl*, *to baptize*, *to immerse*, Ge. 37. 31; Le. 9. 9, and *יְהוָה* *Yāhu*, vid. Jehovah.

A Levite, the third son of Hosah. (B. c. 1015.) Occurs 1 Ch. 26. 11.

**TEHAPHNEHES**, תִּהְפַּנְהֶס *T'haphn'hhés*, Τάφναις, Taphnis.

"The beginning of the age," or rather the beginning of the world or earth, according to Jablonski, who thinks the Egyptian name of this city should be written *ΤΑΦΘ-ΘΙΩΣ*.

A city of Egypt, supposed to be *Daphne*. It is variously written in Hebr., *תִּהְפַּנְהֶס* *Tahhpanhhés*, Je. 43. 7, 8, 9; 44. 1; 46. 14, *תִּהְפַּנְהֶס* *Tahhaphanhhés*, Je. 2. 16, and in the Eng. Vers. Tahapanes, Tahpanhes. Occurs Eze. 30. 18.

**TEHINNAH**, תִּהְיִנָּה *T'hinnáh*, m. Θαμνάν, Tehinna.

"Grace," "prayer;" the same as the appell. *תִּהְיִנָּה* *t'hinnáh*, m. *grace*, *supplication*, Jos. 11. 20; Ps. 6. 10, from the root *הָנַן* *hhanán*, vid. Baal-hanan.

The father of Ir-nahash. (B. c. 1400.) Occurs 1 Ch. 4. 12.

**TEKOA**, תִּקְוָא *T'qóa*, Θεκωέ, Thecuam.

"Pitching," sc. of tents; from the root *קָצַף* *taqá*, *to smite*, *to fix* by smiting, *to fix one's tent*, Ge. 31. 25.

A fortified city on the south of Bethlehem, situated on the borders of the desert. The gent. n. *תִּקְוָא* *T'qóy*, Tekoite, and "of Tekoah," occurs in these texts, 2 Sa. 14. 4, 9; 23. 26; 1 Ch. 11. 28; 27. 9; Ne. 3. 5, 27. The prophet Amos was called a Tekoite, he being born there. Occurs 2 Sa. 14. 2; 1 Ch. 2. 24; 4. 5; 2 Ch. 11. 6; 20. 20; Je. 6. 1; Am. 1. 1.

**TEKOA**, **TEKOITE**, vid. Tekoa.

**TEL-ABIB**, תֵּל אַבִּיב *Tel abhitybh*, — μετέωρος, — *acervus novarum frugum*."

"Hill of ears of corn;" a comp. of the appell. *תֵּל* *tel*, *a heap of ruins*, *a hill*, De. 13. 17, and in the Assyrian also *a hill*; and *אַבִּיב* *abhitybh*, *an ear of corn*, Lev. 2. 14, from *אַבַּב* *abhábh*, unused in Heb., but in Chaldee, *to produce fruit*, *to be verdant*.

A place in Mesopotamia, which is supposed to be the same as Thal-labba, in D'Anville's map, L'Euphrate et le Tigre. Occurs Eze. 3. 15.

**TEL-HARESHA**, תֵּל חֲרֶשָּׁא *Telhharsá*, Θελαρησά, Thelharsa.

"Hill of ploughing" (*tumulus arationis*, Sim.); a comp. of the appell. *תֵּל* *tel*, *a hill* (vid. Tel-abib),



and of the root **הָרַשׁ** *hharúsh*, to plough, vid. Hara-seth.

A place in Mesopotamia, whither Shalmaneser carried captive many of the Jews, the descendants of whom returned under Zerubbabel; but their genealogy was lost, and they could not therefore obtain any certain possession in Judah. It is also written in the Eng. Vers., Tel-harsa. Occurs Ezr. 2. 59; Ne. 7. 61.

**TEL-HARSA**, vid. Tel-haresha.

**TEL-MELA**, **תֵּל מֶלַח** *Tel mélahh*, **Θελεμέλχ**, Thelmala.

"Hill of salt" (*tumulus salis*, i. e. *fodina salis*, Sim.); a comp. of the appell. **תֵּל** *tel* (vid. Tel-haresha), and **מֶלַח** *mélahh*, salt, De. 3. 17, from **מָלַח** *maláhh* (2), to salt, Le. 2. 13.

A place in Mesopotamia or Chaldea, where a colony of Jews was placed. Occurs Ezr. 2. 59; Ne. 7. 61.

**TELAH**, **תֵּלַח** *Télahh*, m. **Θαλεές**, **Θαλέ**, Thele.

"Fracture" (*fractio*, Sim.); from **תֵּלַח** *taláhh*, unused root, the same as the Syriac and Chaldaic, to break.

A son of Resheph, the son of Beriah. (B.C. 1640.) Occurs 1 Ch. 7. 25.

**TELAIM**, **תֵּלַיִם** *T'laiym*, **Γαλάλοις**, — quasi agnos.

"Young lambs;" the same as the appell. **תֵּלַיִם** *t'laiym*, lambs, occurs only once, and in the plur., Is. 40. 11, from **תָּלַח** *taláh*, to be fresh.

A place in the tribe of Judah, where Saul gathered his host together when the Lord commissioned him to extirpate the Amalekites. This place is supposed by many learned Jews to have abounded in lambs, and Rasi fancies that as it was unlawful for Saul to number the people, he commanded every man to take a lamb out of the flock, and having counted them, he ascertained the whole force of his army. David Kimchi and others conclude this place to be the same as Telem in the territory of Judah. Saul's army in this place consisted of two hundred thousand footmen, and ten thousand men of Judah. He had no cavalry, for that was contrary to the law of God (De. 17. 16), which even Saul respected, though Solomon and his successors disregarded it. Occurs 1 Sa. 15. 4.

**TELASSAR**, **תֵּלַסָּר** *T'lassár*, **Θαεσθέν**, **Θαλασ-σάρ**, Thelassar.

"Hill of Assur;" a comp. of **תֵּל** *tel*, a hill, and

*Assur*, the patriarch Asshur deified. This is similar to *Telani*, "hill of Anu," the native place of the Assyrian monarchs.

A region of Assyria or Mesopotamia. It was, no doubt, a place dedicated to the worship of Assur, who was supposed to reside there. Occurs 2 Ki. 19. 12; Is. 37. 12.

**TELEM**, **טֵלֵם** *Télem*, m. **Τελεμήν**, Thelem.

"Oppression;" from **טָלַם** *talám*, unused root, in the Chaldaic and Arabic, to oppress.

(1) A Levite porter, one of three of this class who transgressed the law in taking a Gentile woman to wife. (B.C. 456.) Occurs Ezr. 10. 24.

(2) A city in the tribe of Judah, supposed to be the same as Telaim, q. v. Occurs Jos. 15. 24.

**TEMA**, **תֵּימָא** *Teymá*, **Θαιμάν**, Thema.

"Desert," "an untilled region;" the same as the appell. **תֵּימָא** *teymá*, a desert, southern country, Is. 21. 14.

A son of Ishmael, who gave name to a country and nation in the northern part of Arabia Deserta, adjacent to the desert of Syria. There is a city and people in this part called Thema, and now called by the Arabs **تيماء** *Tema*. Job describes the terror of the caravans of this people when they find the brooks of the desert dry. (B.C. 1840.) Occurs Ge. 25. 15; 1 Ch. 1. 30; Job 6. 19; Is. 21. 14; Je. 25. 23.

**TEMAN**, **תֵּימָן** *Teymán*, m. **Θαιμάν**, Themar.

"Southern quarter;" the same as the appell. **תֵּימָן** *teymán*, m. the southern quarter, Job 9. 9.

A son of Eliphaz, the son of Esau. He was the founder of a people who gave name to a city and country eastward of Idumea. The patron. occurs Ge. 36. 34; 1 Ch. 1. 45; Job 2. 11; 4. 1; 15. 1; 22. 1; 42. 7, 9, and is written **תֵּימָנִי** *Teymaniy*, Temani, and Temanite. The **תֵּימְנִי** *Teymniy*, Temeni, of 1 Ch. 4. 6, is different, and is derived from a place unknown. (B.C. 1700.) Occurs Ge. 36. 11, 15, 42; Jos. 12. 3; 13. 4; 15. 1; 1 Ch. 1. 36, 53; Je. 49. 7, 20; Eze. 25. 13; Am. 1. 12; Ob. 9; Hab. 3. 3.

**TEMANI**, **TEMANITE**, vid. Teman.

**TEMENI**, vid. Teman.

**TERAH**, **תֵּרַח** *Térah*, m. **Θάρρα**, Thare.

"Delay," i. e. slowly born, for **תָּרַח** *taráhh*, Chald. to delay.

A son of Nahor, and father of Abram, Nahor, and Haran. By some he is supposed to have been

an idolatrous priest, but a convert to the true God after the first call of Abraham; for after that event he brought all his family to Haran, where he died on his way to Canaan. (B. C. 2000.) Occurs Ge. 11. 24, 25, 26, 27, 28, 31, 32, 32; Jos. 24. 2; 1 Ch. 1. 26.

**TERESH**, תֶּרֶשׁ *Téresh*, m. LXX. om., Thares.

"Severe," "austere;" the same as the "Pers. ترش," Ges.

A eunuch of the court of Ahasuerus, and who, it is probable, kept the king's bedchamber. He conspired with another chamberlain to destroy the king because of the divorce of Vashti, and the advancement of Esther: the Targums say that they intended to destroy him by poison. This, however, was averted by Mordecai. (B. C. 510.) Occurs Es. 2. 21; 6. 2.

**THAHASH**, תַּחַשׁ *Táhash*, m. Τοχός, Tahas.

"Badger;" the same as the appell. תַּחַשׁ *táhash*, which is an obscure word, but generally understood of the *seal*, or *budger*, Nu. 4. 6. The skins of this animal were used for covering the tabernacle, being first dyed red; and they were also used for ladies' shoes.

A son of Nahor, by his concubine Reumah. (B. C. 1860.) Occurs Ge. 22. 24.

**THAMAH**, תַּמָּה *Témahh*, m. Θεμά, Thema.

"Laughing," i. e. joy of parents (*risus*, sc. parentum, Sim.); from the rad. Samar, *to laugh*.

One of the Nethinim, whose children returned from Babylon with Zerubbabel. Occurs Ezr. 2. 53; Ne. 7. 55.

**THARSHISH**, vid. Tarshish.

**THEBEZ**, תֵּבֵז *Tebhéts*, Θήβης, Thebes.

"Brightness;" from יָבֵז *yabháts*, from the Arab. ونص *to shine*.

A town not far from Shechem, which Abimelech besieged and took. There was a large tower in it, whither most of the inhabitants fled for refuge; but this too Abimelech determined to destroy, and commenced to burn the door of it, when a woman cast upon his head an upper millstone, and brake his skull. Fearing this was his death-blow, he called to his armour-bearer to thrust him through with his sword, that it might not be said a woman slew him. Plutarch mentions that Pyrrhus, at the siege of Argos, was killed by a woman, who cast a tile upon his head. In the death of Abimelech

at Thebez, we see the finger of a just and offended God; he had murdered all his brethren, threescore and ten men, on one stone, therefore by a stone he was himself destroyed. Thus God rendered unto him his wickedness. The men of Israel, seeing their leader dead, departed every man to his place, and thus the town and people of Thebez were delivered. It is now called *Tubas* طوباس, Rob. iii. 389. Occurs Ju. 9. 50, 50; 2 Sa. 11. 21.

**TIBHATH**, תִּבְחַת *Tibhháth*, Ματαβέθ, Thebath.

"Security," i. e. to dwell safely, by transposition of letters, from the appell. בִּטְחָה *bétahh*, m. *confidence*, *security*, vid. Betah.

A town in Syria Zobah, abounding in brass, which David took and stored up in Jerusalem. In the corresponding place, 2 Sa. 8. 8, it is written Tebah. Occurs 1 Ch. 18. 8.

**TIBNI**, תִּבְנִי *Tibhniy*, m. Θαμνί, Thebni.

"Building of the Lord;" for תִּבְנִי *Tibhniyyáh*; a comp. of the root בָּנָה *banáh*, *to build* (vid. Bani), and יָה *Yah*, vid. Jehovah.

A son of Ginath. When Zimri was dead, though there was a king over Israel chosen by the soldiers, yet the civilians did not choose to have a soldier-king thrust upon them; therefore the half of the people that refused to acknowledge Omri, made Tibni king. It is not known how long this state of things lasted, half the people with Omri, and half with Tibni; but the civil war did not last long, for "the people that followed Omri prevailed against the people that followed Tibni, the son of Ginath; so Tibni died, and Omri reigned." (B. C. 927.) Occurs 1 Ki. 16. 21, 22, 22.

**TIDAL**, תִּדְעָל *Tidhál*, m. Θαργάλ, Thadal.

"Fear," "reverence," i. e. the object of fear; from the Samaritan root דָּעַל *daal* = דָּעַל *to fear*.

A king of Aram, who was one of the four kings that united against the Pentopolitan cities of the plain. He is here called מֶלֶךְ גּוֹיִם *Mélekh goyim*, "king of nations;" and he was very probably so styled, because he reigned over the mixed population of Syria and the region of the Euphrates. For this reason a part of Galilee was called "Galilee of the nations," as being inhabited by a mixed people, including Egyptians, Phoenicians, and Arabians. Moses of Chorene, who wrote the history of Armenia, says, that when Ninus reigned in Assyria, there was a war carried on against the Titans, whom he styles

the Immortals, and that the king of Aram had the conduct of the war. If this statement be correct, it would seem to strengthen the conjecture of those who suppose that the war of the four kings (Ge. 14. 1) who smote various races of giants, and the sinners of Sodom, was the Titanic. (B.C. cir. 1913.) Occurs Ge. 14. 1, 9.

**TIGLATH-PILESER, תִּגְלַת פִּלְאֶסֶר** *Tighlath Pileser*, Θαλασσελλασάρ, Theglathphalasar.

"Tarkat pil Assur;" a comp. of *Tarkat*, "mother of the gods" (vid. Tartak), and *pil*, and *Assur*, the patriarch Asshur deified (vid. Rawlinson). There are, however, various derivations. Gesenius renders it "Lord of the Tigris;" making the first part the same as *Diglath*, the Tigris; and the latter, the same as the Persic بالاسر *a great king*.

The standard epithet of Sargon, a king of Assyria. He carried the kingdom of Israel into captivity. Though he was a heathen, yet he was the fulfiller of the prophecy of Isaiah (7. 8, 9), against the confederacy of Rezin, king of Syria, and Pekah, king of Israel, which Dr. Jubb thus writes:

"Though the head of Syria be Damascus;  
And the head of Damascus, Retsin;  
And the head of Ephraim be Samaria;  
And the head of Samaria, Remaliah's son;  
Yet within threescore and five years  
Ephraim shall be broken, that he be no more  
a people."

Sargon did not wholly carry away the people. He made two deportations, mentioned under the names of Tiglathpileser and Shalmaneser; and Esarhaddon transplanted those which had been left, in whose time the threescore and five years were accomplished. This name is also written (1 Ch. 5. 6, 26; 2 Ch. 28. 20) תִּגְלַת פִּלְנֶ'סֶר *Tighlath piln'ésér*, Tiglath-pilneser, vid. Sargon. (B.C. 747 to 716.) Occurs 2 Ki. 15. 29; 16. 7, 10.

**TILON, תִּילֹן** *Tiylón*, m. Ἰών, Thilon.

"Gift;" for נְתִילֹן *n'thiylon*, from נָתַל *nathál*, Chald. and Syr. *to give*.

A son of Shimon. (B.C. cir. 1400.) Occurs 1 Ch. 4. 20.

**TIMNA, תִּמְנָה** *Timná*, m. and f. Θαμνά, Thamna.

"Restraint," concr. "restrained;" from the root מָנַע *maná*, *to restrain*, vid. Imna, No. 2.

(1) A concubine of Eliphaz, the son of Esau. She was the mother of Amalek. (B.C. 1700.) Occurs Ge. 36. 12, 22; 1 Ch. 1. 39.

(2) A son of Eliphaz, and one of the dukes of

Edom. (B.C. cir. 1500.) Occurs Ge. 36. 40; 1 Ch. 1. 36, 51.

**TIMNAH, תִּמְנָה** *Timnáh*, Θαμνά, Thamnas.

"Portion assigned," i.e. separated; from the root מָנָה *manáh*, *to allot, to divide*, Is. 65. 12.

(1) A town in the tribe of Judah, and situated in the mountains near Adullam. To this place Judah went up to see his friend Hirah, on the way to which place he met with his daughter-in-law Tamar. Occurs Ge. 38. 12, 13, 14; Jos. 15. 10, 57.

(2) A city in the tribe of Dan, situated in the low country. In the time of Samson, this city was in the possession of the Philistines, who oppressed the Israelites, and made them tributaries. Samson went down to this place, and saw there a woman, with whom he fell in love, and he besought his parents to get her to him to wife. It was in going down to this place that he slew the young lion. In the Eng. Vers. it is written Timnath and Timnathah; hence the gent. noun (Ju. 15. 6) תִּמְנִי *Timniy*, 'Timnite. Occurs Jos. 19. 43; Ju. 14. 1, 1, 2, 5, 5; 2 Ch. 28. 18.

**TIMNATH, TIMNATHAH**, vid. Timnah, No. 2.

**TIMNATH HERES, תִּמְנַת־הָרִים** *Timnath-hhéres*, Θαμναθαρές, Thamnathsare.

"Portion of the sun;" a comp. from the root מָנָה *manáh*, *to allot*, Is. 65. 12, and הָרִים *hhéres*, *the sun*, vid. Heres.

A city in Mount Ephraim, more properly called Timnath Serah, q.v. Occurs Ju. 2. 9.

**TIMNATH SERAH, תִּמְנַת־סֶרַח** *Timnath-sérakh*, Θαμνασάραχ, Thamnath Saraa.

"Portion redundant," "abundant portion," i.e. that which is left over and above; a comp. from the root מָנָה *manáh*, *to divide*, Is. 65. 12, and סֶרַח *sérakh*, m. *superfluity, redundance*, from the root סָרַח *saráhh*, *to be redundant*, Ex. 26. 12.

A portion given to Joshua, after all the various members of the tribes of Israel had had their portions assigned to them. It was situated in Mount Ephraim, and Joshua here founded a city, and called it Timnath-serah. This faithful and zealous servant of God, out of a thankful and grateful heart, so called it, as though it were of little moment whether he had aught of the promised land or not, provided that the people of the Lord enjoyed their promised possession. It was a redundant portion, and an abundant portion to him. The allotment of Caleb had been given him by the direct command of God, and no doubt this had been set apart for Joshua, by

the same all-merciful and all-wise God; which may be implied in the words of Caleb (Jos. 14. 6): "Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee, in Kadesh-barnea." Here, in Mount Ephraim, the man of God founded a city, and served the Lord all the days of his life; and when his earthly career was ended, here, on the north side of the hill, he was buried. Joshua, however, had not been long consigned to the grave before the people corrupted themselves, and even changed the name of his own city and portion, which the God of Heaven had given to him, and called it "Timnath-heres,"—"the portion of the sun;" dedicating the city which Joshua had founded to the sun! a luminary which he had arrested in its course, and commanded to stand still on Gibeon. How soon are the labours of the most eminent men made ineffectual, by the corruptions of the human heart, and the devices of Satan! Occurs Jos. 19. 50; 24. 30.

**TIMNITE**, vid. Timnah, No. 2.

**TIPSAH**, תִּפְסָה *Tipsáhh*, Θάψα, Thaphsa.

"Passage," i.e. of the river Euphrates; from the root פָּסַח *pasáhh*, to pass over, Is. 31. 5.

(1) A large and flourishing city on the Euphrates, situated on the western bank, which Strabo calls *Thapsacus*, where a bridge was over the river; and from the fact that this was the usual place for crossing the river, it derived its name. The kingdom of Solomon extended from this city to Gaza, on the Mediterranean Sea. Occurs 1 Ki. 4. 24.

(2) A city in the kingdom of Israel, not far from Tirzah. The inhabitants closed their gates against Menahem when he first presented himself before it; for which he afterwards smote them, and barbarously ripped up the women with child. Occurs 2 Ki. 15. 16.

**TIRAS**, תִּירָס *Tiyrás*, Θείρας, Thiras.

"Desire," i.e. of parents; "*desiderium*," scil. parentum, a rad. Arab. ورش *concupivit, desideravit*," Sim.

The youngest of the sons of Japheth, whose descendants possessed the northern part of Europe, and peopled Thracia and Mysia. It is the general opinion of the ancients, that the Thracians sprang from this man. Ludovicus Capellus conjectures that the names Tros and Troas are to be derived from this Tiras. (B. c. 2300.) Occurs Ge. 10. 2; 1 Ch. 1. 5.

**TIRATHITES**, תִּרְעָתִי *Tirathiy*, m. Θαρραθίται, — canentes.

"Openings;" from תִּרְעָה *tiráh*, a gate, as the Chald. תַּרְעָה *tará*, a porter, Ezr. 7. 24.

A gent. noun, from the name of a town unknown. Occurs 1 Ch. 2. 55.

**TIRHAKAH**, תִּרְחָקָה *Tirhaqdáh*, masc. Θαρακά Tharaca.

"Exalted;" "*elatus* : sive illud ad *dignitatem* referas, sive ad *formam elatam*, quæ veteribus in eligendis regibus maxime placebat, qua de re vid. Paschalius de *Coron.* L. ix. c. 2," Sim. The traveller Salt supposes he discovered this name written in Hieroglyphico-phonetic letters T-h-r-k, on the monuments of Egypt.

A king of Cush, and undoubtedly one of the greatest heroes of all antiquity. He ruled, not only over the Arabian, and African, and Ethiopic Cush, but also over Egypt, and marched his victorious army as far as the pillars of Hercules. When Sennacherib had subdued the whole of Judea, and was threatening Jerusalem itself, he heard a report that this great monarch was marching across Arabia against him, which he appears to have dreaded. Soon after this, the Assyrian army was destroyed by an Angel of the Lord; and from this loss, and from the fear of Tirhakah, the Assyrians made no more attempts upon Judah. Manetho makes him the third of the twenty-fifth Ethiopic dynasty. He is usually called by profane writers, Taracon, and Tearacon. (B. c. 710.) Occurs 2 Ki. 19. 9; Is. 37. 9.

**TIRHANAH**, תִּרְחָנָה *Tirghanáh*, m. Θαρανά, and Θαρανά, Tharana.

"Inhabiting of a residence," i.e. a most secure dwelling-place; "*habitatio mansionis*, i.e. habitatio tutissima, ex חָרַן Chald. *habitavit*, et חָנָה *resedit*, Chald. *habitarit*," Sim. The signification, however, is very doubtful.

A son of Caleb by Maachah his concubine. (B. c. 1440.) Occurs 1 Ch. 2. 48.

**TIRIA**, תִּירְיָא *Tiyriyá*, m. Θιριά, Thiria.

"Fear;" for תִּירְיָה *tiyryáh*, and this for תִּירָא *tiyráh*, from the root יָרָא *yaré*, to fear, vid. Iron.

A son of Jehaleleel. (B. c. 1400.) Occurs 1 Ch. 4. 16.

**TIRZAH**, תִּרְצָה *Tirtsáh*, f. Θερσά, Thersa.

"Pleasantness;" from the root רָצָה *ratsáh*, to delight in any person or thing, vid. Rezia.

(1) A daughter, and probably the youngest

daughter of Zelophehad. In the first list of Zelophehad's daughters, she is placed last, as that was probably the order of her birth, though in Nu. 36. 11, she is mentioned second; and some suppose that the order was altered to answer to the time of their marriage, this one being married second. When the land of promise was divided, the name of Zelophehad was nearly extinct, he having died in the wilderness, and his possession absorbed in the general allotment; but his daughters appealed against this, and claimed a possession among the brethren of their father. Concerning this difficulty, Moses inquired of the Lord; and though it may appear a matter of small moment, yet it was not too trifling or insignificant for the Lord to give a commandment about, and therefore He decreed that they should have the inheritance of their father. There is nothing too great, nor anything too small, for God to regulate and control. (B.C. 1452.) Occurs Nu. 26. 33; 27. 1; 36. 11; Jos. 17. 3.

(2) The metropolis of the kingdom of Israel from the time of Jeroboam to Omri. The last king of Israel who resided here was Zimri; and he only seven days, for Omri besieged him in his palace, and rather than be overcome he set fire to the house, and destroyed himself therein. This city was most pleasantly situated, and was a beautiful city; hence Solomon says concerning it, Ca. 6. 4, יָפָה אֶת־רֵצֵזָהּ, *Yapháh at rayathiy tirtsáh*, "Thou art beautiful, O my love, as Tirzah;" LXX. Καλὴ ἐστὶ πλῆσιόν μου, ὡς εὐδοκία; Vulg. "Pulchra es, amica mea, suavis." The Septuagint and the Vulgate have here interpreted the name as an appellative, which of course stamps the place with its true character. Occurs Jos. 12. 24; 1 Ki. 14. 17; 15. 21, 33; 16. 6, 8, 9, 15, 17, 23; 2 Ki. 15. 14, 16; Ca. 6. 4.

**TISHBITE**, תִּשְׁבִּי *Tishbiy*, m. Θεσβίων, Thesbites.

Gent. noun, of a town in the territory of Naphtali, תִּשְׁבָּה *Tishbáh*, Gr. Θεσβή, Tob. 1. 2. It is used of Elijah the prophet. Occurs 1 Ki. 17. 1; 21. 17, 28; 2 Ki. 1. 3, 8; 9. 36.

**TIZITE**, תִּיִּצִי *Tiytsiy*, m. Θωσαί, Thosaites.

Gent. noun, of a place unknown. Used of one of David's heroes. Occurs 1 Ch. 11. 45.

**TOAH**, תוֹחַ *Tóahh*, m. Θεοῦ, Thohu.

"Prostration," i. e. of his mother; from תוּחַ Arab. تاح *to sink down*, vid. Sim.

Father of Eliel. In 1 Sa. 1. 1, it is written תוֹחִי *Tóhhu*, Tohu. He is also called Nahath. (B.C. 1230.) Occurs 1 Ch. 6. 34.

**TOB**, טוֹב *Tobh*, Τώβ, Tob.

"Good" place, i. e. a fertile land, or prosperous town; the same as the adj. טוֹב *tobh*, good physically, Ex. 3. 8, from טוֹב *tobh*, to be good, De. 5. 30.

A country of Syria, where Jephthah fled from the presence of his brethren. It is possible it was not far from Gilead. Occurs Ju. 11. 3, 5.

**TOB-ADONIJAH**, טוֹב אֲדוֹנִיָּהוּ *Tobh-Adhoniyyáhu*, Τωβαδωνίας, Thobadoniam.

"Distinguished of my Lord-Jehovah;" a comp. of the adj. טוֹב *tobh*, distinguished, Ps. 69. 17, and אֲדוֹנִי *Adhoniyy*, my Lord (vid. Adoni-bezek), and יְהוָה *Yahu*, vid. Jehovah.

An eminent Levite in the time of Jehoshaphat, whom that good king sent with others to instruct the people in the law; vid. Adonijah. (B.C. 912.) Occurs 2 Ch. 17. 8.

**TOBIAH**, טוֹבִיָּה *Tobhiyyáh*, m. Τωβίας, Tobia.

"Distinguished of the Lord;" a comp. of the adj. טוֹב *tobh*, great, excelling, Ps. 69. 17, and יְהוָה *Yah*, vid. Jehovah.

(1) A Levite whom king Jehoshaphat sent with others throughout the cities of his kingdom to instruct the people in the law. It is written with *vav* final, and in the Eng. Vers. Tobijah. (B.C. 912.) Occurs 2 Ch. 17. 8.

(2) Whose children returned from Babylon with Zerubbabel. Occurs Ezr. 2. 60; Ne. 7. 62.

(3) A man of the Babylonian captivity who came up to bring offerings to the temple of the Lord. Written in Heb. with *vav* final, and in Eng. Vers. Tobijah. (B.C. 519.) Occurs Zec. 6. 10, 14.

(4) An Ammonite. He united with Sanballat and others to obstruct Nehemiah in his pious work of rebuilding the wall of Jerusalem. After this he became allied to Eliashib the priest, who prepared for him a chamber in the house of the Lord; but when Nehemiah returned to Jerusalem he turned him out, it being unlawful for one of that wicked race to come within the sanctuary of the Lord; how much greater the sin to assign him a chamber to dwell in! When the chamber had been purified, Nehemiah restored it to its original use. (B.C. 445.) Occurs Ne. 2. 10, 19; 4. 3, 7; 6. 1, 12, 14, 17, 17, 19; 7. 62; 13. 4, 7, 8.

**TOBIJAH**, vid. Tobiah, Nos. 1 and 3.

**TOCHEN**, תֹּכֶן *Tókhen*, Θοκκά, Thochen.

"Portion cut out;" the same as the appell. תֹּכֶן *tókhen*, m. a task, a portion measured or cut out,

Ex. 5. 18, from the root תָּכַן *takhán*, to weigh, to measure, Job 28. 25; Is. 40. 13.

A town in the territory of Simeon. It is not mentioned in the parallel place in Jos. 19. 7, but it may have been cut out by conquest, or perhaps it was a place which had sprung up to meet the increasing wants of a growing people. Occurs 1 Ch. 4. 32.

**TOGARMAH**, תֹּגַרְמָה *Togarmáh*, Θοργαμά, Thogarma.

"Breaking bones;" from the root גָּרַם *garám*, to break bones, to gnaw bones, Nu. 24. 8.

A son of Gomer, whose posterity settled in the countries north of Judea. There are, however, various opinions as to his posterity. Some say that the Armenians are his descendants, and that they themselves regard Torgom, the son of Gomer, as their founder, and call themselves *the house of Torgom*; and others, that the Trogmi or Trocmi sprung from him; and the third opinion is, that he peopled Turcomania, in Tartary and Scythia. No doubt his posterity had horses in abundance, since they are spoken of by Ezekiel as trading with them at the principal marts of the old world. (B. C. 2200.) Occurs Ge. 10. 3; 1 Ch. 1. 6; Eze. 27. 14; 38. 6.

**TOHU**, vid. Toah.

**TOI**, vid. Tou.

**TOLA**, תוֹלָע *Tolá*, m. Θωλά, Thola.

"Little worm" (*vermiculus*, St. Jer.); the same as the appell. תוֹלָע *tolá*, a worm, scarlet colour, Ex. 16. 20; La. 4. 5 (these worms are so called from being of a scarlet colour), from the root תָּלַע *talá*, to be clothed in scarlet, Na. 2. 4.

(1) The firstborn son of Issachar, whom he so called because of his poor, weak, and scarlet appearance when he was born. He was, however, the founder of a noble house in Israel, namely, the תוֹלָעִי *Tolaiy*, Tolaites (Nu. 26. 23), who, in the days of David, numbered two and twenty thousand and six hundred valiant men. (B. C. 1690.) Occurs Ge. 46. 13; Nu. 26. 23; 1 Ch. 7. 1, 2, 2.

(2) A son of Puah, a man of Issachar, and one of the judges whom the Lord raised up to preserve the people from idolatry. He judged Israel twenty-three years, and dwelt at Shamir in mount Ephraim. (B. C. 1200.) Occurs Ju. 10. 1.

**TOLAD**, תוֹלֵד *Tolád*, Θωλάδ, Tholad.

"Generation," i. e. posterity; the same as the appell. occurring only in the plur. תוֹלְדוֹת *toldhóth*, f. plur. *generations*, *posterity*, Ge. 10. 1, from the root יָלַד *yaládh*, to bear, vid. Eltolad.

A town in the tribe of Simeon, also called Eltolad, q. v. Occurs 1 Ch. 4. 29.

**TOLAITES**, vid. Tola, No. 1.

**TOPHEL**, תֹּפֶל *Tóphel*, Τοφól, Thophel.

"Insipid" (*insulsitas*, St. Jer.); from תָּפַל *taphál*, unused root, whence תָּפַל *taphél*, m. *insipid*, Job 6. 6.

A place in the desert of Sinai, so called, according to a tradition of the Jews, because the Israelites here murmured concerning the manna. Occurs De. 1. 1.

**TOPHET**, תֹּפֶת *Tópheth*, Ταφείθ, Τοφθά, Topheth.

"Place of burning," and even "place of graves," says Gesenius after Noldius; the same as תֹּפְתֵה *tophtéh* (Is. 30. 33), *place of burning*, *place of burning and burying dead bodies*, a word of Assyrio-Persic origin, comp. تافتن (read *Toften*), تفتى *to burn*; Gr. θάπτειν, fully, πύρι θάπτειν, *to burn* (a dead body). There are others who derive it from תֹּפ *toph*, a drum, and interpret "drums," from the fact that drums were beaten to drown the groans of the living victims that were burned in the fire to Moloch.

A place in the valley of the sons of Hinnom, near to Jerusalem, famous for the human sacrifices that were there made at the shrine of Moloch. This name was also used to express the torments of hell, both by our blessed Lord and by the Jews themselves, which is quite enough to describe the horrors here perpetrated. Occurs 2 Ki. 23. 10; Je. 7. 31, 32, 32; 19. 6, 11, 12, 13, 14.

**TOPHETH**, vid. Tophet.

**TOU**, תֹּעִי *Tóu*, m. Θωά, Thou.

"Error;" from the root תָּעָה *taáh*, to err, to go astray, Ex. 23. 4; Is. 28. 7.

A king of Hamath or Epiphania. He exulted greatly when David smote Hadarzer, king of Syria, and made the Syrians his servants; for he sent his son to congratulate the king of Israel on his victory, having himself waged an unsuccessful war with the king of Syria. His name is written תֹּי *Toiy*, *Toi*, 2 Sa. 8. 9, 10, 10, but the interpretation is the same. (B. C. 1040.) Occurs 1 Ch. 18. 9, 10.

**TUBAL**, תוּבַל *Tubhál*, m. Θοβέλ, Thubal.

"Flowing forth," i. e. increase and diffusion of a race; from the root יָבַל *yabhál*, to flow, to bring forth, vid. Jabal or Jubal.

A son of Japheth, and founder of the Tibereni, a people dwelling on the Black Sea, to the west of the Moschi. (B. C. 2300.) Occurs Ge. 10. 2; 1 Ch. 1. 5; Is. 66. 19; Eze. 27. 13; 32. 26; 38. 2, 3; 39. 1.

**TUBAL-CAIN**, תובל-קין *Túbhal-Qáyin*, m. *Θοβλ*, Tubalcain.

"Flowing forth of Cain," i. e. increase of the race of Cain; a comp. of the root יבֿל *yabhál*, to flow forth (vid. Jubal), and קַיִן *qáyin*, vid. Cain. Ges. interprets, "smith of scoria," from the Arabic and Persic.

A son of Cain, who was the inventor of iron, and the instructor of every artificer in iron and brass. He is generally supposed to be the Vulcan of the heathen, which supposition has every probability in its favour. (B. c. 3800.) Occurs Ge. 4. 22, 22.

**TYRE**, צֹר *Tsor*, Τύρος, Tyrus.

"Rock," for צֹר *tsur*, a rock, Job 18. 4, from the root צֹר *tsur*, to besiege, vid. Elizur.

A city of the Phœnicians, situated on the eastern shore of the Mediterranean Sea. It was of very great antiquity. It was called the daughter of Sidon from the circumstances of its foundation; for, when the king of Ascalon besieged the Sidonians, as Justin tells us, they fled in their ships and built Tyre, and very soon the daughter became more celebrated than the mother. It had many natural advantages, and these had been improved to the utmost by science and art. Hence it became the most celebrated city of the world for commerce. Isaiah says it was a mart of nations, the crowning city, whose merchants were princes, whose traffickers were the honourable of the earth; and Ezekiel recounts the precious commodities in which the Tyrians traded, and by which they obtained their almost unlimited wealth. Ship-building was carried on by them to an enormous extent. Their ships monopolised the trade of the world, and their city became the grand dépôt for all the precious things of the earth. Gold, spices, and precious stones from Ethiopia and the coasts of Arabia; emeralds, coral, agate, fine linen and embroidery work from Syria; the rich productions of the land of Israel; silver and other useful metals from Tarshish; and ivory and other treasures from various parts of the East. Hence the Tyrians became the wealthiest of men; and such was their luxurious prodigality, that they not only arrayed themselves in clothing of the richest hues, but had the benches of their ships of ivory, brought from the isles of Chittim, and the sails of them were "of fine linen, with embroidered work, from Egypt."

From the increase of its commerce, the city grew till it became of vast extent, and was nearly twenty miles in circumference. Tyre was however twofold, insular and continental, but the last is that

to which we have hitherto directed our attention. To this the prophecies of Isaiah and Ezekiel chiefly apply. Her merchant princes, increasing in riches, gave themselves up to every vice. They rejoiced also in whatever promoted their wealth and tended to the improvement of their trade: hence, when Jerusalem was taken by Nebuchadnezzar, they exulted over it, and said (Eze. 26. 2, 5), "Aha, she is broken that was the gates of the people; she is turned unto me: I shall be replenished, now she is laid waste: Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I also will scrape her dust from her, and will make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea."

This famous city was first besieged by Shalmaneser without any good result. It was afterwards besieged by Nebuchadnezzar, but the siege was of long duration. Ezekiel had foretold, that soldiers in his army "should be made bald, and every shoulder peeled" by the length of it, but they should at last prevail. Josephus asserts, on the authority of Menander the Ephesian translator of the Phœnician Annals, that this siege lasted thirteen years. When the Tyrians saw no hope of holding out, they removed all the treasures of the city by their ships to the islands, so that when the Babylonian monarch took the city, he found nought but ruined walls. He however demolished utterly whatever was left to him.

In less than a century it recovered from this terrible blow, and regained much of its ancient strength, and even able to assist the Persian monarch in his wars. And, by the time of Alexander the Great, it had so increased in power and greatness, that it impeded the onward progress of that eagle-winged conqueror longer than any other portion of the vast Persian empire. There is, however, great probability that this is to be understood of insular Tyre. During his siege of Tyre, he took the ruins of the old city and built a military road, or isthmus, from the continent to the island, literally fulfilling the words of Eze. 26. 12: "They shall lay thy stones, and thy timber, and thy dust, in the midst of the water." To effect this he spent seven months; but by this means he was enabled to storm and take the city. Pococke observes, that there are no signs of the ancient city; and the great aqueduct is in many parts almost buried in the sand. Thus, when the great conqueror was building his gigantic causeway

to insular Tyre, he was not only compassing the means whereby he was to destroy it, and burn it with fire, as Zechariah (9. 3, 4) had prophesied, but was also fulfilling the prophecies of Ezekiel respecting continental Tyre: "Thou shalt be no more; though thou be sought for, yet shalt thou never be found again." (26. 21.)

But Tyre was still to be again, and phoenix-like she revived from her very ashes, and in a very few years after was so powerful and strong, as to undergo another siege of fourteen months before Antigonus could reduce it. These various destructions and restorations are evidences of the great energy and vast wealth of the Tyrians; but both the one and the other melt as vapour before the just decrees of God pronounced by him against sin. After the fall of Tyre before Antigonus, it gradually lost its trade, and bowed humbly to the dominion of the kings of Syria and Egypt, and then to the Romans, until it was taken by the Saracens. In the twelfth century after Christ it yielded to the Crusaders, but it was afterwards finally sacked and razed by the Mamelukes of Egypt. And what is Tyre now? that ancient queen of nations, and, as she was styled, the queen of the seas? A bare rock, true to its name and indicative of its present fate, a rock for fishermen to dry their nets upon. Tyre is now a ruin, its rocks are stretched forth into the sea, and great stones lie scattered up and down the shore, made clean and smooth by the sun, the waves, and the winds; exhibiting an affecting monument of the fragile and transitory nature of earthly grandeur, and the truth of the word of God, "I will scrape her dust from her, and make her like the top of a rock, a place for fishers to dry their nets on."

May the commercial cities of our own time take warning by the fate of Tyre! Trade is a fluctuating thing, and has passed from the east to the west. Has the world had its day of traffic? It passed from Tyre to Alexandria, from Alexandria to Venice, from Venice to Antwerp, and from Antwerp to Amsterdam and London, the latter of which has become "a mart of nations, and the queen of the seas." Tyre is now a ruin, because its commerce was iniquitous. It neither feared God, nor regarded the rights of man. As the prophet Ezekiel tells us (28. 17—19), "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore

will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." In the Eng. Vers. it is also written Tyrus. In the following places the Tyrians are called <sup>צִיִּרִי</sup> *Tsoriy*, "of Tyre," "men of Tyre," 1 Ki. 7. 14; 1 Ch. 22. 4; 2 Ch. 2. 14; Ezr. 3. 7; Ne. 13. 16.

## OCCURRENCES.

Joshua 19. 29.	Jeremiah 25. 22 - 27. 3 - 47. 4.
2 Samuel 5. 11 - 24. 7.	Ezekiel 26. 2, 3, 4, 7, 15 - 27. 2, 3, 8,
1 Kings 5. 1 - 7. 13 - 9. 11, 12.	8, 32 - 28. 2, 12 - 29. 18, 18.
1 Chronicles 14. 1.	Hosea 9. 13.
2 Chronicles 2. 3, 11.	Joel 3. 4.
Psalms 45. 12 - 83. 7 - 87. 4.	Amos 1. 9, 10.
Isaiah 23. 1, 5, 8, 15, 15, 17.	Zechariah 9. 2, 3.

TYRUS, vid. Tyre.

## U

UCAL, <sup>אֲחָל</sup> *Ukhál*, m. LXX. om.,—confortitus.

"I will prevail" (*superior fiam, prævalebo*, ego scil. parens, Sim.); from the future Hophal of the root <sup>יָכַל</sup> *yakhól*, to prevail, Ge. 30. 8.

A wise man, a scholar of Agur, to whom he uttered many of the wise proverbs of his experience. Occurs Pr. 30. 1.

UEL, <sup>אֱוֵל</sup> *Uél*, m. <sup>אֱוֵל</sup> *Oúhál*, Uel.

"Will of God;" a comp. of <sup>אֱוֵל</sup> *u*, for <sup>אֱוֵל</sup> *o*, the constr. of <sup>אֱוֵל</sup> *av*, will, desire, Pr. 31. 4 (from the root <sup>אָוָה</sup> *aváh*, to desire, Job 23. 13), and <sup>אֱל</sup> *El*, God, vid. Abdiel.

A son of Bani, who transgressed the law of marriage (De. 7. 3) with heathens. (B. c. 456.) Occurs Ezr. 10. 34.

ULAI, <sup>אֱוֵלַי</sup> *Ulay*, <sup>אֱוֵלַי</sup> *Oúlaí*, Ulai.

"Muddy water;" "compos. ex <sup>אֱוֵל</sup> *acqua*, et <sup>לֵי</sup> *lú*, vel <sup>לֵי</sup> *lutum*, unde <sup>אֱוֵלַי</sup> *acqua lotosa*," Sim.

A river of Susiana, on the banks of which Daniel saw the vision of the ram with the two horns, one higher than the other. Occurs Da. 8. 2, 16.

ULAM, <sup>אֱוֵלָם</sup> *Ulam*, m. <sup>אֱוֵלָם</sup> *Oúlam*, Ulam.

"First of all," i. e. a firstborn; from the Arabic <sup>أَل</sup> *to go before*. It is also the same as the appell. <sup>אֱוֵלָם</sup> *ulam*, vestibule, portico, 1 Ki. 7. 6.

(1) The firstborn son of Sheresih. (B. c. 1400.) Occurs 1 Ch. 7. 16, 17.



(2) The firstborn son of Eshek. Of the same meaning are the Latin names *Primus*, *Primitivus*, *Primigenius*. (B.C. 840.) Occurs 1 Ch. 8. 39, 40.

**ULLA**, **עֻלָּא** *Ullá*, m. 'ולָא, Olla.

"Yoke;" for **עֻלָּא** *ulláh*, the same as the appell. **עֻל** *ol*, m. a yoke, Nu. 19. 2, figuratively used of servitude, 1 Sa. 6. 7, from the root **עֻל** *aldl*, to bind on.

The father of Arah, Haniel, and Rezia. He was probably a son of Jether. (B.C. 1452.) Occurs 1 Ch. 7. 39.

**UMMAH**, **עֻמָּה** *Ummáh*, 'Αρχός, Amma.

"Union," i. e. communion of inhabitants; the same as the appell. **עֻמָּה** *ummaḥ*, f. communion, conjunction, Ec. 5. 15, from the root **עֻמ** *amám*, to join together, vid. Amad.

A city in the centre of the territory of the tribe of Asher, and so called from the union of its inhabitants. Occurs Jos. 19. 30.

**UNNI**, **עֻנִי** *Unniy*, m. 'Ελωήλ, 'Ονί, Ani.

"Afflicted" of the Lord; a comp. from the root **עֻנ** *andh*, to be depressed, Zec. 10. 2, and 'yodh, the sign of the Divine name, vid. Jehovah.

(1) A Levite, who was appointed by David to play with psalteries on Alamothe. (B.C. 1015.) Occurs 1 Ch. 15. 18, 20.

(2) A Levite. (B.C. 536.) Occurs Ne. 12. 9.

**UPHAZ**, **עֻפָּאז** *Upház*, 'Οφάζ, Ophaz.

"Island of gold;" a comp. of **עֻ** *u*, for **עֻ** *iy*, an island, Je. 47. 4, and **פָּאז** *paz*, pure gold, Ps. 21. 4.

The same as Ophir, and was so called from the abundance of gold found there. Occurs Je. 10. 9; Da. 10. 5.

**UR**, **עֻר** *Ur*, LXX. om., Ur.

"Light," "fire;" the same as the appell. **עֻר** *ur*, m. light, Is. 24. 15, from the root **עֻר** *or*, to make light, to kindle, Ps. 77. 19; Is. 27. 11.

(1) The father of Eliphaz, one of David's heroes. (B.C. 1070.) Occurs 1 Ch. 11. 35.

(2) A city of the land of Chaldea. Out of this city the Lord God called Abraham, who, obedient to the call, forsook the city and land of his birth. There are divers opinions as to the locality of it; some say that it was in that part of Mesopotamia next Assyria; and others that it was in Babylonia. All writers are, however, agreed that the inhabitants of this city and the region were *ignicolists*, or *worshippers of fire*. Here this kind of worship originated, and in honour of this element, the symbol

of the Supreme Being, the country and city were named. That Ur was a city, or town of great importance, is plainly proved by Professor Lee. He says, "In the 1xth book of the Præp. Evangel. of Eusebius we have: Δεκάτη δὲ γενεᾷ φησὶν (i. e. Eupolemus) ἐν πόλει τῆς βαβυλωνίας Καμαρίνη, ἣν τινες λέγουσιν πόλιν οὐρίην, εἶναι δὲ μεθερμηνευομένην, Χαλδαίων πόλιν, ἐν τρισκαίδεκάτῃ, γενέσθαι Ἀβραὰμ γενεᾷ, i. e. He, i. e. Eupolemus, says that Abraham was born in the tenth age (i. e. after the flood), in Camarina, a city of Babylonia, which some name *Ouria*, but, being interpreted, signifies a city of the Chaldees, &c. Here Gesenius thinks that Eupolemus must have misunderstood his original; and, as we do not know from other sources the precise situation, &c., of the city, not much reliance can be placed on it. I think differently. It seems to agree so well with the accounts given in the Bible, that it is worthy of all acceptance. I suspect, however, that this passage was not fully understood by Gesenius. By πόλις Καμαρίνη, was probably meant a city of priests, as *καμαρ* (כִּמָּר) still signifies a priest in the Chaldee. Χαλδαίων πόλιν signifies the same thing; as it is certain that Χαλδαῖος was specially applied to the learned among the Babylonians. These were, therefore, synonymous terms; and if this place was principally inhabited by heathen priests, whose creed was that of fire-worshippers, it is not at all unlikely that οὐρίη, **עֻר**, *fire*, was a name given to it; especially as we find that such names were formerly given to places in Persia on the same account." Lee's Heb. and Chald. Lex. Occurs Ge. 11. 28, 31; 15. 7; Ne. 9. 7.

**URI**, **עֻרִי** *Uriy*, m. Οὐρείον, Οὐρί, Uri.

"Light" of the Lord; a comp. of **עֻר** *ur*, light (vid. Ur), and 'yodh, the sign of the Divine name, vid. Jehovah.

(1) Father of Bezaleel the artificer of the tabernacle, of the tribe of Judah. (B.C. 1525.) Occurs Ex. 31. 2; 35. 30; 38. 22; 1 Ch. 2. 20, 20; 2 Ch. 1. 5.

(2) The father of Geber, ruler of Gilead under king David. (B.C. 1040.) Occurs 1 Ki. 4. 19.

(3) A Levite in the days of Ezra. (B.C. 456.) Occurs Ezr. 10. 24.

**URIAH**, **עֻרִיָּה** *Uriyyáh*, m. Οὐρίας, Urias.

"Light of the Lord;" a comp. of **עֻר** *ur*, light (vid. Ur), and **יָה** *Yah*, the abbreviated form of the Divine name, vid. Jehovah.

(1) A Hittite soldier in the army of David, and

the husband of Bathsheba. He appears to have been a faithful servant of the king, and a true and valiant soldier. David, desiring to be rid of him, that he might have his wife, commanded Joab to set him in the forefront of the hottest battle, and then to retire from him that he might be slain. Joab was at this time besieging Rabbah of the children of Ammon: he fulfilled the instructions of his master, and Uriah fell a victim to the wickedness of his king. (B.C. 1035.) Occurs 2 Sa. 11. 3, 6, 6, 7, 8, 8, 9, 10, 10, 11, 12, 12, 14, 15, 16, 17, 21, 24, 26, 26; 12. 9, 10, 15; 23. 39; 1 Ki. 15. 5; 1 Ch. 11. 41.

(2) A priest in the time of king Ahaz. His king having seen an idolatrous altar at Damascus that took his fancy or pleased his taste, sent the pattern of it to Urijah, who built an altar according to it by the time the king came from Damascus. With what alacrity did this unscrupulous priest fulfil the wicked commands and desires of his king! He appears to have tried to go beyond the desire of Ahaz, that he might obtain his kingly approval, when a faithful reproof of such vile profanity of the holy temple of the Lord might have preserved himself, his king, and others, from a grievous sin against God. (B.C. 740.) Occurs 2 Ki. 16. 10, 11, 11, 15, 16; Is. 8. 2.

(3) A prophet, a son of Shemaiah. He prophesied against the city of Jerusalem and the nation of the Jews because of their great wickedness. He knew that the Lord would destroy both the people and the city of Jerusalem if they did not turn from their iniquities, therefore he proclaimed abroad the judgments that were ready to burst upon their heads. When Jehoiakim heard of his words, he sought to put him to death: but the prophet fled into Egypt. The king of Judah being in close alliance with Pharaoh-Necho, sent men into Egypt after him, who brought him back, and Jehoiakim "slew him with the sword, and cast his dead body into the graves of the common people." It is better to die for the Lord God of heaven and earth, as Urijah the prophet did, bearing witness against sin and error, than to be unfaithful to God, to king, to oneself, and to mankind in general, as Urijah the priest. Let us live for truth and heaven! not for folly and hell. (B.C. 609.) Occurs Je. 26. 20, 21, 23.

(4) A priest, and father of Merimoth. (B.C. 470.) Occurs Ezr. 8. 33; Ne. 3. 4, 21; 8. 4.

**URIEL**, אֲרִיֶּאל *Uriyél*, m. Οὐριήλ, Uriel.

"Light of God;" a comp. of אֹר *ur*, *light* (vid. *Ur*), and אֵל *El*, God, vid. Abdiel.

(1) A son of Tahath, a Levite. He is also called, 1 Ch. 6. 36, Zephaniah. (B.C. 1460.) Occurs 1 Ch. 6. 24.

(2) A chief of the sons of Kohath in the time of David. (B.C. 1042.) Occurs 1 Ch. 15. 5, 11.

(3) A native of Gibeah, and the father of Michaiiah the mother of Abijah, king of Judah. He is also called Abishalom. (B.C. 1010.) Occurs 2 Ch. 13. 2.

**URIJAH**, vid. Uriah, Nos. 2 and 3.

**UTHAI**, אֲוִתַי *Utháy*, m. Γωθί, Γωθί, Othei.

"Opportune of the Lord;" i.e. a son given in season of the Lord; a comp. of the root אֲוִת *uth*, *to be in season*, Is. 50. 4, and ' *yodh*, the sign of the Divine name, vid. Jehovah.

(1) A son of Ammihud, of the tribe of Judah. (B.C. 536.) Occurs 1 Ch. 9. 4.

(2) A son of Bigvai. (B.C. 457.) Occurs Ezr. 8. 14.

**UZ**, אֲוִי *Uts*, m. אֲוִי, *Us*.

"Counsellor" (*consiliator*, St. Jer.); from the root אֲוִי *uts*, *to consult*, Is. 8. 13. Gesenius, however, interprets "soft and sandy earth," from (2) אֲוִי *uts*, i. q. אֲוִי *ut*, *to impress, to immerse oneself*, e. g. the foot in the sand.

(1) The firstborn son of Aram. He is generally said to have built Damascus, the valley of which is, to this day, called by the Arabians *Gaut* or *Gauta*, which differs but very little from the Hebrew form; for it is very common to pronounce the *u* somewhat similarly to our *g*, as it is in the names Gaza and Gomorrah; and accordingly the Arabic paraphrast for Uts, has here *Algauta*. (B.C. 2200.) Occurs Ge. 10. 23; 1 Ch. 1. 17.

(2) The firstborn son of Nahor, whose territory is called *Ausitis*, and his posterity *Ausitæ*, a people of Arabia Deserta. He was the ancestor of Job. (B.C. 1880.) Occurs Ge. 22. 21; Job 1. 1.

(3) A son of Dishan, who gave his name to Arabia Petræa. (B.C. cir. 1700.) Occurs Ge. 36. 28; 1 Ch. 1. 42; Je. 25. 20; La. 4. 21.

**UZAI**, אֲוִי *Uzáy*, m. Εὐζαί, Ozi.

"Velocity of the Lord;" "ex אֲוִי *uz*, coll. rad. Arab. *uz* in Conj. VIII. *properavit, festinavit*, *از, agilis*, and rad. Heb. *uz* *festinare*," Sim.

The father of Palal, in the time of Nehemiah. (B.C. 445.) Occurs Ne. 3. 25.

**UZAL**, אֲוִי *Uzáł*, m. Αἰζήλ, Αἰζήλ, Uzal.

"Going to and fro," i.e. a wanderer; from the root אֲוִי *azál*, *to gad about*, Je. 2. 36.

A son of Joktan, whose posterity settled in Arabia Felix, where was a city and kingdom of the name of Yeman, but called by the Jews, Uzal. (B.C. 2200.) Occurs Ge. 10. 27; 1 Ch. 1. 21.

**UZZA, זָזָא** *Uzzá*, m. 'Ozá, 'Azá, Oza.

"Strength;" for זָזָא *uzzáh*, from the appell. זָזָא *oz*, *strength*, from the root זָזָא *azáz*, to be strong, vid. Azaz.

(1) A son of Gera, a descendant of Benjamin. (B.C. 1400.) Occurs 1 Ch. 8. 7.

(2) A son of Abinadab, a Levite. When David removed the ark of the Lord from the house of Abinadab at Gibeah, intending to take it to Jerusalem, it was placed on a new cart drawn by oxen, and Uzzah and Ahio drove it. At Nachon's threshing floor the oxen shook it, and Uzzah put forth his hand to the ark of God, and took hold of it: but the Lord was displeased, and his anger was kindled against him, and the Lord smote him for his error, and he died. It may appear to those who think carelessly on religion, and therefore irreverently, that the death of Uzzah was a very severe punishment for what seems to have been a justifiable act; but if they were to reflect upon it more seriously, they would conclude very differently. It ought not to have been drawn by oxen, but it should have been carried on the shoulders of the Levites: and though Uzzah was conducting it to Jerusalem in the same manner as the heathen Philistines sent it to Bethshemesh, he ought to have had faith to believe that the ark of the Lord God was sufficiently guarded to preserve it from harm; he also knew it was unlawful even for the Levite to touch it. It was the duty of the priests to cover it, and it was the duty of the Levites to carry it by means of staves on their shoulders; but he set aside all these divine laws, and rashly laid hold of it: and that Being who slew fifty thousand threescore and ten men of Bethshemesh for looking into the ark of the Lord, now smote him for a similar offence. From these sore judgments may we learn to reverence the blood of the new covenant, lest we perish after the same examples of unbelief. It is written in Heb., 2 Sa. 6. 6, 7, 8, זָזָא *Uzzáh*, Uzzah. (B.C. 1042.) Occurs 2 Sa. 6. 3; 1 Ch. 13. 7, 9, 10, 11.

(3) The name of a man, in whose garden Manasseh, king of Judah, was buried. It is thought that he was the same as king Uzziah, who was buried in the field of the kings of Judah, because he was a leper. (B.C. 770.) Occurs 2 Ki. 21. 18, 26.

(4) The name of a man whose children returned

from Babylon under Zerubbabel. Occurs Ezr. 2. 49; Ne. 7. 51.

**UZZAH, זָזָא** *Uzzáh*, m. 'Ozá, 'Azá, Oza.

"Strength;" from the appell. זָזָא *oz*, *strength*, vid. Uzza

(1) A Levite; vid. Uzza, No. 2. (B.C. 1042.) Occurs 2 Sa. 6. 6, 7, 8.

(2) A son of Shimei, and father of Shimei. (B.C. 1020.) Occurs 1 Ch. 6. 29.

**UZZEN-SHERAH, זָזָא שְׁרָה** *Uzzén Sheeráh*, 'Ozáv Σερρά, Ozensara.

"Ear of Sherah;" a comp. of זָזָא *uzzén*, from the appell. זָזָא *ózen*, m. Le. 8. 23, and שְׁרָה *Sheeráh*, vid. Sheerah.

A village built by Sheerah, the daughter of Ephraim. Occurs 1 Ch. 7. 24.

**UZZI, זָזִי** *Uzziy*, m. 'Ozí, Ozi.

"Power of the Lord;" a comp. of זָזָא *oz*, *strength*, *power*, Job 12. 16, and 'yodh, the sign of the Divine name, vid. Jehovah. It is an abbreviated form of זָזִי *Uzziyyáh*, vid. Uzziah.

(1) A son of Tola, the firstborn of Issachar. (B.C. 1600.) Occurs 1 Ch. 7. 2, 3.

(2) A son of Bela, the firstborn of Benjamin. (B.C. 1600.) Occurs 1 Ch. 7. 7.

(3) A priest, and a son of Bukki. (B.C. 1350.) Occurs 1 Ch. 6. 5, 6, 51; Ezr. 7. 4.

(4) A son of Jedaiah a priest. (B.C. cir. 500.) Occurs Ne. 12. 19, 42.

(5) A son of Elah. (B.C. 480.) Occurs 1 Ch. 9. 8.

(6) A son of Bani. (B.C. 445.) Occurs Ne 11. 22.

**UZZIA, זָזִיא** *Uzziyyá*, m. 'Ozíá, Ozia.

"Power of the Lord;" a comp. of the appell. זָזָא *oz*, *power*, Job 12. 16, and זָזָא *Ya*, for זָזָא *Yah*, abbreviated from זָזָא *Y'hováh*, vid. Jehovah.

One of David's valiant men, called the Ashterathite. (B.C. 1048.) Occurs 1 Ch. 11. 44.

**UZZIAH, זָזִיָּה** *Uzziyyáh*, masc. 'Azápiq, 'Ozíás, Azaria, Ozia.

"Strength of the Lord;" a comp. of the appell. זָזָא *oz*, *power*, *strength*, Job 12. 16 (from the root זָזָא *azáz*, to become strong, Ju. 3. 10), and זָזָא *Yah*, an abbreviated form of זָזָא *Y'hováh*, vid. Jehovah.

(1) The father of Jehonathan, an officer of civil matters in the court of David. (B.C. 1060.) It is written in Heb. with *vav* final. Occurs 1 Ch. 27. 25.

(2) A son of Uriel. (B.C. cir. 1100.) Occurs 1 Ch. 6. 24.

(3) A son of king Amaziah by Jecoliah of Jerusalem, and the tenth king of Judah. He ascended the throne when only sixteen years old, and he reigned fifty-two years; the longest period that any of the kings of Judah occupied the throne. It is recorded of him that, during a great part of his reign, he did that which was right in the sight of the Lord, and that the Lord prospered him and made him strong. His first care was the honour of God, and the promotion of religion among his people. It is also said of him that he loved husbandry, and encouraged his people to promote the breed of cattle, and the cultivation of the vine; but while fostering these arts of peace, which were the main sources of Jewish prosperity, he did not overlook the art of war, and the security of his kingdom. We are told he had hosts of fighting men, and manufactured in Jerusalem engines of warfare, "invented by cunning men, to be on the towers and on the bulwarks, to shoot arrows and great stones withal." Thus his name became most famous among all the nations of that period, and the Lord prospered him, and he was strong. There is, however, a dark side to speak of. When he was strong, his heart was lifted up to his destruction; for he transgressed against the Lord his God in rudely and irreverently usurping priestly functions, and burning incense before the Lord. He had been invested with the power of the sword, but not with the power of the keys; therefore, when he sacrilegiously seized the spiritual power, and presumptuously went into the temple of the Lord, to burn incense upon the altar of incense, and was wroth because the priests rebuked him and withstood him, the Lord smote him with leprosy, and he was a leper unto the day of his death. This was a dire calamity. He was thus cut off from all communion with his fellow-men; and though a king, that horrid disease—that type of sin, and dire physical manifestation of it—clung to him as long as he lived. May we learn to watch our vain and deceitful hearts, lest a like punishment come upon us. In some places it is written with *vav* final. (B.C. 810 to 758.) Occurs 2 Ki. 15. 13, 30, 32, 34; 2 Ch. 26. 1, 3, 8, 9, 11, 14, 18, 18, 19, 21, 22, 23; 27. 2; Is. 1. 1; 6. 1; 7. 1; Ho. 1. 1; Am. 1. 1; Zec. 14. 5.

(4) A son of Zechariah. (B.C. 470.) Occurs Ne. 11. 4.

(5) A son of Harim. (B.C. 456.) Occurs Ezr. 10. 21.

**UZZIEL**, **עֲזִיָּאֵל** *Uzziyél*, m. Ὀζειλ, Oziel.

"Strength of God;" a comp. of the appell. **עֹז** *oz*, strength, power, Job 12. 16, and **אֱל** *El*, God, vid. Abdiel.

(1) A son of Bela, and grandson of Benjamin. (B.C. 1600.) Occurs 1 Ch. 7. 7.

(2) A son of Kohath, and founder of the Uzzielites, Nu. 3. 27; 1 Ch. 26. 23, a family of the Levites. (B.C. 1600.) Occurs Ex. 6. 18, 22; Le. 10. 4; Nu. 3. 19, 30; 1 Ch. 6. 2, 18; 15. 10; 23. 12, 20; 24. 24.

(3) A son of Heman the singer. (B.C. 1015.) Occurs 1 Ch. 25. 4; 2 Ch. 29. 14.

(4) A Simeonite captain, who, with others, drove out the Amalekites from their possessions, and dwelt in them in their stead. (B.C. 715.) Occurs 1 Ch. 4. 42.

(5) A son of Harhaiah. (B.C. 445.) Occurs Ne. 3. 8.

**UZZIELITES**, vid. Uzziel, No. 2.

## V

**VAJEZATHA**, **וַיִּזְתָּה** *Vayzáztha*, m. Ζαβουθαῖος, Jezatha.

"White," "sincere," "pure;" "*candidus*, *sincerus*, *purus*, *clarus*, ut Pers. **ویژه**," Sim.

A son of Haman. (B.C. 510.) Occurs Es. 9. 9.

**VANIAH**, **וַנְיָה** *Vanyáh*, m. Οὐνανία, Vania.

"Weak;" from **וַנְיָה** *vandh*, unused root, "i. q. **וָנִי** *to be torpid, weak, meek*," Ges.

A son of Bani. (B.C. 456.) Occurs Ezr. 10. 36.

**VASHNI**, **וַשְׁנִי** *Vashnty*, m. Σαρί, Vasseni.

"Gift" of God; with ' *yodh* construct, the same as *vésheh*, from the rad. Arab. **وَشْن** in the Conj. **IV**. *to give liberally*.

A son of Samuel, also called Joel. (B.C. 1070.) Occurs 1 Ch. 6. 28.

**VASHTI**, **וַשְׁתִּי** *Vashtiy*, f. Ἀστί, Vasthi.

"Beautiful woman;" "*pulchritudo*: *pulchra*, a *pulcher*," Sim.

The queen of Ahasuerus, whom he divorced because she refused to obey his request. (B.C. 519.) Occurs Es. 1. 9, 11, 12, 15, 16, 17, 19; 2. 1, 4, 17.

**VOPHSI**, **וֹפְסִי** *Vophsty*, m. Σαβί, Vapsi.

"Addition" of the Lord; a comp. from the root **וָפַס** *yasáph*, *to add* (vid. Eliasaph), and ' *yodh*, the sign of the Divine name, vid. Jehovah.

The father of Nahbi. (B.C. 1515.) Occurs Nu. 13. 14.

## Z

**ZAAANAIM**, vid. Zaanannim.

**ZAAANAN**, זַאָאָנָן *Tsaanán, Zevvaáp.*

"Rich in flocks" (*pecorosus*, Bochart.); from the Arab. زان *to abound in sheep and goats.*

A place in the tribe of Judah, which was very fruitful, and abounded in cattle. Occurs Mi. 1. 11.

**ZAAANANNIM**, זַאָאָנָנִים *Tsaanannitym, Βερεμύμ, Saananim.*

"Enormous migrations;" plur. from the root זָאָן *tsaán, to move one's tent*, Is. 33. 20.

A town of the Kenites in the territory of Naphtali, which denominated the plain around it. Occurs Jos. 19. 33; Ju. 4. 11.

**ZAAVAN**, זַאָוָן *Zaaván, m. Ζουκάμ, Zavan.*

"Great agitation;" intensive, from the appell. זָעָה *zaaváh, f. a removing, a commotion*, De. 28. 25; 2 Ch. 29. 8, by transposition of letters, for זָעָה *z'vaáh, f. agitation*, Je. 15. 4.

A son of Eser. (B.C. 1700.) Occurs Ge. 36. 27; 1 Ch. 1. 42.

**ZABAD**, זָבָד *Zabhádth, m. Ζαβέδ, Zabad.*

"Given," i. e. given of God; the præter. Kal, from the root זָבָד *zabhádth, to give*, vid. Elzabad.

(1) A son of Ephraim, who was slain by the men of Gath. (B.C. 1650.) Occurs 1 Ch. 7. 21.

(2) A son of Nathan, a grandson of Sheshan. (B.C. 1380.) Occurs 1 Ch. 2. 36, 37.

(3) One of David's valiant men. (B.C. 1048.) Occurs 1 Ch. 11. 41.

(4) A regicide. The same as Jozachar, q. v. (B.C. 839.) Occurs 2 Ch. 24. 26.

(5) A son of Zattu, a transgressor of the law contained in De. 7. 3, in reference to marriage. (B.C. 456.) Occurs Ezr. 10. 27.

(6) A son of Hashum, involved in the same sin as the preceding. (B.C. 456.) Occurs Ezr. 10. 33.

(7) A son of Nebo, an offender as the two preceding. (B.C. 456.) Occurs Ezr. 10. 43.

**ZABBAI**, זָבַי *Zabbáy, m. Ζαβού, Zabbai.*

"Clemency of the Lord" ("Nominaliter, *justitia Domini*," Sim.); a comp. of זָבָד *zabhádth*, unused root, and 'yodh, the sign of the Divine name, vid. Jehovah.

A son of Bebai, an offender against the law (De. 7. 3) of marriage with heathens. He is also called Zaccai, of the same signification. (B.C. 456.) Occurs Ezr. 10. 28; Ne. 3. 20.

**ZABBUD**, זָבֻד *Zabbúdh, vid. Zabud, No. 2.*

**ZABDI**, זָבְדִי *Zabdîy, m. Ζαβδί, Zāβdí, Zabdi.*

"Gift of the Lord;" a comp. of the appell. זָבָד *zébhedh, m. a gift*, from the root זָבָד *zabhádth, to bestow a gift* (vid. Elzabad), and 'yodh, the sign of the Divine name, vid. Jehovah.

(1) The grandfather of Achan. (B.C. 1500.) Occurs Jos. 7. 1, 17, 18.

(2) A son of Shema. (B.C. 1300.) Occurs 1 Ch. 8. 19.

(3) Overseer of the vineyards for Solomon. (B.C. 1015.) Occurs 1 Ch. 27. 27.

(4) A Levite, the grandfather of Mattaniah. (B.C. 500.) Occurs Ne. 11. 17.

**ZABDIEL**, זָבְדִּיֶּל *Zabhdíyél, m. Ζαβδιήλ, Zabdíel.*

"Gift of God;" a comp. from the root זָבָד *zabhádth, to bestow a gift* (vid. Elzabad), and אֱלֹהִים *El, God*, vid. Abdiel.

(1) The father of Jashobeam. (B.C. 1070.) Occurs 1 Ch. 27. 2.

(2) A priest, who was overseer of one hundred and twenty-eight priests in the time of Nehemiah. His father's name is not recorded, but it is said that he was the son of one of their great men. (B.C. 445.) Occurs Ne. 11. 14.

**ZABUD**, זָבֻד *Zabhúdh, m. Ζαβούθ, Zabud.*

"Gift bestowed," i. e. bestowed of God; from the root זָבָד *zabhádth, to bestow a gift*, vid. Elzabad.

(1) A son of Nathan. He was the chief minister of state in the court of Solomon, and was entrusted with the secret counsels of the king; but he was more than this, he was the king's friend. This friendship commenced in their early youth, and had been consecrated by the prayers of the faithful prophet. (B.C. 1000.) Occurs 1 Ki. 4. 5.

(2) A son of Bigvai. In the Heb. זָבֻד *Zabbúdh, Zabud*. (B.C. 457.) Occurs Ezr. 8. 14.

**ZACCAI**, זָכַי *Zakkáy, m. Ζαχαύ, Zachai.*

"Pure of the Lord," i. e. whom the Lord has cleansed; a comp. of the root זָכַח *zakhákh, to be pure, to cleanse*, Job 15. 15; 9. 30, and the 'yodh, the sign of the Divine name, vid. Jehovah.

(1) A man whose children returned from Babylon

under the leadership of Zerubbabel. Occurs Ezr. 2. 9; Ne. 7. 14.

(2) The same as Zabbai, and in the English Version it is so written. (B.C. 456.) Occurs Ezr. 10. 28.

**ZACCUR**, זַכּוּר *Zakkúr*, m. Ζαχούρ, Zechur.

"Mindful;" from the root זָכַר *zakhár*, to remember, Ps. 9. 13.

(1) The father of the Reubenite spy. (B.C. 1515.) Occurs Ne. 13. 4.

(2) A son of Mishma. (B.C. cir. 1170.) Occurs 1 Ch. 4. 26.

(3) A descendant of Merari by Joaziah. (B.C. 1015.) Occurs 1 Ch. 24. 27.

(4) The eldest son of Asaph. (B.C. 1015.) Occurs 1 Ch. 25. 2, 10; Ne. 12. 35.

(5) A son of Imri. (B.C. 456.) Occurs Ezr. 8. 14; Ne. 3. 2; 10. 12.

(6) A Levite. (B.C. 445.) Occurs Ne. 13. 13.

**ZACHARIAH**, vid. Zechariah.

**ZACHER**, זָכֶר *Zékher*, m. Ζαχούρ, Zacher.

"Remembrance;" the same as the appell. זָכַר *zékher*, remembrance, Ex. 17. 14, from the root זָכַר *rakhár*, to remember, Ps. 9. 13.

A son of Gibeon. (B.C. 1180.) Occurs 1 Ch. 8. 31.

**ZADOK**, צָדִיק *Tsadhóq*, m. Σαδώκ, Sadoc.

"Just;" from the root צָדַק *tsadháq*, to be just, vid. Melchizedek.

(1) A son of Ahitub, a priest in the time of David, and a high priest during the reign of Solomon. (B.C. 1015.)

#### OCCURRENCES.

2 Samuel 8. 17 - 15. 24, 25, 27, 29, 35, 11 - 16. 29 - 18. 16 - 24. 3, 6, 31 - 27. 17  
35, 36 - 17. 15 - 18. 19, 22, 27 - 19. 11 - 29. 22.  
20. 25. 2 Chronicles 31. 10.  
1 Kings 1. 8, 26, 32, 34, 38, 39, 44, 45 Ezeiel 40. 46 - 43. 19 - 44. 15 - 48.  
- 2. 35 - 4. 2, 4. 11.  
1 Chronicles 6. 8, 8, 53 - 12. 28 - 15.

(2) The father of Jerusha the mother of Jotham. (B.C. 780.) Occurs 2 Ki. 15. 33; 2 Ch. 27. 1.

(3) A son of Ahitub the second high priest of that name. (B.C. 740.) Occurs 1 Ch. 6. 12, 12; 9. 11; Ezr. 7. 2; Ne. 11. 11.

(4) A son of Baana. (B.C. 445.) Occurs Ne. 3. 4; 10. 21.

(5) A son of Immer. (B.C. 445.) Occurs Ne. 3. 29.

(6) A scribe in the time of Nehemiah. (B.C. 445.) Occurs Ne. 13. 13.

**ZAHAM**, זָהָם *Záham*, m. Ζάμ, Zoom.

"Loathing;" from the root זָהָם *zahám*, to loathe, occurs only once, Job 33. 20.

A son of Rehoboam. (B.C. 960.) Occurs 2 Ch. 11. 19.

**ZAIR**, צַעִיר *Tsaiyr*, Σιώρ, Seira.

"Little;" the same as the adj. צָעִיר *tsaiyr*, small, little, Mi. 5. 1, from the root צָעַר *tsaár*, to be small, Zec. 13. 7.

A town near to the country of Edom, where Joram encamped with his army and his chariots of war on the revolt of the Edomites. Occurs 2 Ki. 8. 21.

**ZALAPH**, צֶלֶף *Tsaláph*, m. Σελέφ, Seleph.

"Fracture;" from the Syr. to break.

The father of Hanun. (B.C. 445.) Occurs Ne. 3. 30.

**ZALMON**, צֶלְמוֹן *Tsalmón*, m. Ἑλλών, Σελμών, Selmon.

"Shady;" from the unused root צָלַם *tsalám*, to be shady.

(1) One of David's valiant men. (B.C. 1048.) Occurs 2 Sa. 23. 28.

(2) A mount near to Shechem. In Psalm 68, in the Eng. Vers. it is written Salmon. Occurs Ju. 9. 48; Ps. 68. 14.

**ZALMONAH**, צֶלְמוֹנָה *Tsalmonáh*, Σελμωνά, Salmona.

"Shady," or "little image" (*imaguncula*, St. Jer.); from צָלַם *tsalám*, unused root, to be shady.

A station of the Israelites in the desert. Some have supposed that here Moses lifted up the brazen serpent. Occurs Nu. 33. 41.

**ZALMUNNA**, צֶלְמוֹנָה *Tsalmunná*, m. Σαλμανά, Salmana.

"Shadow is withheld;" a comp. of צֶלֶם *tsel*, a shadow, Ju. 9. 36, and the root מָנַע *mandá*, to withhold, Ge. 30. 2.

A king of Midian whom Gideon slew with the sword. (B.C. 1249.) Occurs Ju. 8. 5, 6, 7, 10, 12, 12, 15, 15, 18, 18, 21, 21; Ps. 83. 11.

**ZAMZUMMIMS**, זִמְזָמִים *Zamzummiym*, m. pl.

Ζαχομμίν, and Ζομζομμείν, Zomzommim.

"Tribes making a noise," says Ges.; from זִמְזָם *zimzám*, an unused quadriliteral, i. q. Arab. زَمَزَمَ *zimzám*, to buzz, to make a noise.

A race of giants dwelling anciently near the Ammonites, but extinct before the Israelites took possession of Canaan. Occurs De. 2. 20.

**ZANOAH**, זָנוֹחַ *Zanóahh, Zakanaím, Zanó, Zanoë.*

"Stinking;" from the Hiph. of the root זָנַח *zanáhh, to stink*, Is. 19. 6.

(1) A town in the plains of Judah. Occurs Jos. 15. 34; Ne. 3. 13; 11. 30.

(2) Another town in the mountains of Judah. According to Robinson (vol. ii. 343), one of these is now called *Zánú'a*, زَانُوع. Occurs Jos. 15. 56; 1 Ch. 4. 18.

**ZAPHNATH-PAANEAH**, זָפְנָת פָּאנֵאחַ *Tsaph'-*

*náth Paanéahh*, masc. Ψονθομφανήχ. *Salvatorem mundi.*

"Saviour of the age," or "revealer of a secret" (*salvatorem mundi*, St. Jer.; Ονειροκριτής and κρυπτῶν εὑρετής, Josephus and Philo). There are two classes of interpreters of this name, the one deriving it from the Egyptian, the other from the Hebrew language. The true form of this name appears to be given by the LXX. (vid. above), "in which Egyptian scholars (see Bernard, on Joseph. Ant. ii. 6, § 1; Jablonskii Opusc. i. p. 207—216) recognise the Egyptian πσωτυ φειεχ *salvation, or saviour of the age*, from π the article, σωτ, σώζειν, σωτήρ, σωτηρία, and φειεχ αἰών. So Schol. Cod. Oxon. Ψονθομφανήχ, ὃ ἐστὶν σωτὴρ κόσμου," Ges. The other class of interpreters, and by far the more numerous, make it a composition from the Hebrew root צָפַח *tsaphán, to hide*, Ex. 2. 3, and פָּאנֵאחַ *paanéahh*, concerning which there are many conjectures. Procopius says, Ψονθομφανήχ ἐρμηνεύεται κεκρυμμένα ἀνεκάλυψε, and that profound critical genius, Origen, interprets, ὃ ἀνεκαλύφθη τὸ μέλλον; but the Hebrew etymology is very doubtful, while the Egyptian is probable in the highest degree.

An Egyptian name, imposed upon Joseph by Pharaoh, on the occasion of his interpretation of that monarch's dreams. When we consider the salvation he wrought for the world by his good providence, we at once confess to the propriety of the Egyptian derivation and interpretation; and further, when we reflect that Joseph was a type of the Messiah—that his temporal deliverance by the bread that perishes, on the payment of a price, typified the spiritual redemption of the world by that living Bread which came down from heaven, and which all may partake of without money and without price, we cannot but conclude, independent of etymological grounds so far as we at present know, that it must be the true one. The Hebrew interpretation simply states the fact that he interpreted the dreams of Pharaoh, and loses sight of its typical meaning,

which should not be disregarded when that is supported etymologically. For although Pharaoh imposed this name on Joseph, yet it was not irrespective of Divine control and direction; for He who sent him into Egypt ordained that he should be so called, since he was to be in a temporal sense "a saviour of the world;" or, as he himself expresses it to his brethren (Ge. 45. 5, with 50. 20), "God did send me before you," "to save much people alive." We have, therefore, strong reasons for concluding the first interpretation to be the true one,—etymologically, circumstantially, and typically. Joseph was the saviour of his brethren in supplying to them the necessities for the preservation of human life, though at their hands he had been formerly persecuted, and nearly slain; so the great antitype was the "Saviour of the world" by the gift of the Bread of life, even himself, though by the hands of men he was crucified and slain. Christ was the true *Tsaph'náth Paanéahh*, "the Saviour of the world;" therefore he said, "I am the Bread of Life. I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world." (B.C. 1745 to 1635.) Occurs Ge. 41. 45.

**ZAPHON**, זָפְוֹן *Tsaphón*, comm. Σαφών, Σαφών, Saphon.

"North," or "north wind;" i. e. a place exposed to the north wind, the same as the appell. זָפְוֹן *tsaphón, the north, the north wind*, Nu. 34. 7; Ca. 4. 16.

A town in the tribe of Gad, which St. Jerome says, lay on the banks of the Jordan. The Arabic name of a town نسعية was of the same meaning. Occurs Jos. 13. 27.

**ZARAH**, vid. Zerah.

**ZAREATHITES**, vid. Zorathites.

**ZARED**, vid. Zered.

**ZAREPHATH**, זָרֶפֶת *Tsar'pháth, Ζαρεπτά, Sarephta.*

"Workshop for melting and refining metals," as Gesenius conjectures, from the root זָרַף *tsaráph, to melt metal, to refine gold or silver*, Ps. 12. 7; Is. 1. 25.

A Phœnician town situated midway between Tyre and Sidon; which was so named from its fame in refining and melting metals. It is now called *Sarfend*. It was celebrated as the place where

Elijah was sent to reside with a poor widow woman. Occurs 1 Ki. 17. 9, 10; Ob. 20.

**ZARETAN**, vid. Zarthan.

**ZARETH-SHAHER**, צֶרֶת הַשָּׁחַר *Tséreth Hash-sháhhar*, Σεραδὰ, καὶ Σιών, and Σὰρθ, καὶ Σιώρ, Sarathasar.

"Splendour of the morning," i. e. a town situated facing the rising of the sun; a comp. of צֶרֶת *tséreth*, splendour (vid. Zereth), and the appell. שָׁחַר *sháhhar*, m. dawn, Ge. 19. 15, vid. Shahraraim.

A city in the territory of the tribe of Reuben. Occurs Jos. 13. 19.

**ZARHITES**, vid. Zerah, No. 2.

**ZARTANAH**, vid. Zarthan.

**ZARTHAN**, צֶרְתָן *Tsar'thán*, Σεραθάν, Sarthana.

"Narrowness of dwelling-place;" i. e. a small dwelling-place, according to Simonis, who says, "ex צֶרְתָן *angustia habitationis*, i. e. *habitatio angusta*," but its derivation is uncertain.

A town in the territory of Manasseh. It is variously written also in the English Version, Zaretan and Zartanah. Occurs Jos. 3. 16; 1 Ki. 4. 12; 7. 46.

**ZATTU**, זֶתוּא *Zattú*, m. Ζαθούα, Zethua.

"Ornament," "beauty;" from the Arab. زُتت *to adorn*.

(1) A man whose children returned from Babylon with Zerubbabel. Occurs Ezr. 2. 8; 10. 27; Ne. 7. 13.

(2) One of the covenanters in the time of Nehemiah, who was one of the chiefs of the people. (B. c. 445.) Occurs Ne. 10. 14.

**ZAZA**, זִזָּא *Zazá*, m. 'Οζάμ, Ziza.

Derivation unknown.

A son of Jonathan, a descendant of Jerahmeel. (B. c. 1340.) Occurs 1 Ch. 2. 33.

**ZEBADIAH**, זְבַדְיָה *Z'bhadyáh*, masc. Ζεβαδία, Zabadia.

"Gift of the Lord," or "given of the Lord;" a comp. of the root זָבַד *zabhád*, to bestow a gift (vid. Elzabad), and יָה *Yah*, vid. Jehovah.

(1) A son of Beriah. (B. c. 1300.) Occurs 1 Ch. 8. 15.

(2) A son of Elpaal. (B. c. 1300.) Occurs 1 Ch. 8. 17.

(3) A son of Jeroham, who was with David at Ziklag. (B. c. 1058.) Occurs 1 Ch. 12. 7.

(4) A son of Asahel, and nephew of Joab. He

succeeded his father after he was slain, in his military command. (B. c. 1025.) Occurs 1 Ch. 27. 7.

(5) The third son of Shelemiah. Written with *vav* final. (B. c. 1015.) Occurs 1 Ch. 26. 2.

(6) A Levite, whom, with others, Jehoshaphat sent to instruct the people in the law. (B. c. 912.) Occurs 2 Ch. 17. 8.

(7) The ruler of the house of Judah for all the king's matters; i. e. he was the principal judge in civil causes for king Jehoshaphat. (B. c. 900.) Occurs 1 Ch. 19. 11.

(8) A son of Michael, who returned with Ezra from Babylon. (B. c. 457.) Occurs Ezr. 8. 8.

(9) A son of Immer. (B. c. 456.) Occurs Ezr. 10. 20.

**ZEBAH**, זֶבַח *Zébhahh*, m. Ζεβεί, Zebée.

"Sacrifice," i. e. devoted to Moloch; the same as the appell. זֶבַח *zébhahh*, a sacrifice, Ex. 10. 25, from the root זָבַח *zabháhh*, to sacrifice, Ex. 8. 23.

A king of Midian whom Gideon slew. He had been devoted to Moloch, most probably, by his parents. (B. c. 1249.) Occurs Ju. 8. 5, 6, 7, 10, 12, 12, 15, 15, 18, 21, 21; Ps. 83. 11.

**ZEBINAH**, זְבִינָה *Z'bbiynáh*, m. Ζεβινάς, Zabina.

"Bought;" from the Chaldaic root זָבַח *zabhán*, to buy, Da. 2. 8. It has the same meaning in the Samaritan and Syriac.

A son of Nebo. (B. c. 456.) Occurs Ezr. 10. 43.

**ZEBOIIM**, vid. Zeboim.

**ZEBOIM** (No. 1), זְבוֹיִם *Ts'bhoyím*, Ζεβοείμ, Seboim.

"Gathering of troops of soldiers," i. e. a military city; plur. from זָבַח *tsabhd*, an army, a host, 2 Sa. 8. 16, from the root זָבַח *ts'bhá*, to go forth as a soldier to battle, Nu. 31. 7.

A town in the plain of Siddim, destroyed for its iniquity, with Sodom and Gomorrah, and now covered by the Dead Sea. In Ge. 10. 19; 14. 2, 8; De. 29. 23, it is written זְבוֹיִם *Ts'bhoyím*, זְבוֹיִם *Ts'bhoyím*, Zeboim. Occurs Ho. 11. 8.

**ZEBOIM** (No. 2), זְבוֹיִם *Ts'bhoyím*, Ζαβείμ, Seboim.

"Hyænas;" from זָבַח *tsabhd*, to ravine as a wild beast.

A valley, with a town of the same name, in the tribe of Benjamin, in the wilderness towards Jericho. The Chaldee paraphrast has translated it (1 Sa. 13. 18), "the valley of serpents," which reptiles are said



to have abounded here. Occurs 1 Sa. 13. 18; Ne. 11. 34.

**ZEBUDAH**, זְבוּדָּה *Z'bhuddáh*, f. 'Ιελδάφ, Zebida.

"Bestowing a gift;" the part. Pahul of the root זָבַר *zabhdh*, to bestow a gift, Ge. 30. 20.

The daughter of Pedaiah of Rumah, and mother of king Jehoiakim. The כְּתִיב has זְבוּדָּה *Z'bhuydháh*. (B.C. 640.) Occurs 2 Ki. 23. 36.

**ZEBUL**, זְבֻל *Z'bhúl*, m. Ζεβούλ, Zebul.

"Habitation;" the same as the appell. זְבֻל *z'bhúl*, and זְבֻל *z'bhúl*, habitation, 1 Ki. 8. 13, from the root זָבַל *zabhal*, to inhabit, to dwell with, vid. Zebulun.

Prefect of Shechem for Abimelech. He appears to have been a great dissembler, and acted so perfectly under the mask, that when Gaal sought to turn the people from Abimelech, he imagined him to be his friend. Whether he perished with the rest of the Shechemites in the destruction of the city, or joined the party of his master, is not stated. Occurs Ju. 8. 28, 30, 36, 36, 38, 41.

**ZEBULONITE, ZEBULUNITE**, vid. Zebulun.

**ZEBULUN**, זְבֻלֹן *Z'bhulún*, m. Ζαβουλών, Zebulun.

"Wished-for habitation" (*habitatio exoptata*, i. e. Medium *cohabitationis* parentum, Sim.); from the root זְבֻל *z'bhul*, habitation, 1 Ki. 8. 13, from the root זָבַל *zabhal*, to dwell with, Ge. 30. 20, vid. below.

A son of Jacob by Leah. At his birth his mother said, וְכָלִי יִשְׁכֵּן עִמִּי *Hapám yizb'leni ishíy*, "Now (this time) will my husband dwell with me;" therefore she called his name זְבֻלֹן *Z'bhulún*, Zebulun, i. e. "cohabitation." In blessing him, Jacob said, Ge. 49. 13:

זְבֻלֹן לְחֹף יָמִים יִשְׁכֵּן

וְהוּא לְחֹף אֲנִיֹּת

וַיִּרְכְּתוּ עַל-צִידָן:

"At the shore of the sea shall Zebulun dwell,  
And he shall be a haven for ships,  
And his border shall be unto Zidon."

And the Septuagint is to the same effect: Ζαβουλών παράλιος κατοικήσει καὶ αὐτὸς παρ' ὄρμον πλοίων, καὶ παρατενεί εἰς Σιδῶνος. Vulg. "Zabulon in littore maris habitabit, et in statione navium pertingens usque ad Sidonem." He is mentioned here before his brother Issachar, probably because his lot should come up first in the division of the land of Canaan. His lot fell out to be the land foretold him by Jacob, which extended from the Mediterranean Sea on the west, to the lake of Tiberias or sea of Galilee

on the east. The gent. noun זְבֻלֹנִי *Z'bhuloníy*, Zebulunites, Zebulunite, occurs Nu. 26. 27; Ju. 12. 11, 12. The following references apply to him, to his descendants, and to the territory of the tribe of Zebulun:

## OCCURRENCES.

Genesis 30. 20 - 35. 23 - 46. 14 - 49. 13.	35 - 12. 12.
Exodus 1. 3.	1 Chronicles 2. 1 - 6. 63, 77 - 12. 33,
Numbers 1. 9, 30, 31 - 2. 7, 7 - 7. 24	40 - 27. 19.
- 10. 16 - 13. 10 - 26. 26 - 34. 25.	2 Chronicles 30. 10, 11, 18.
Deuteronomy 27. 13 - 33. 18, 18.	Psalms 68. 27.
Joshua 19. 10, 16, 27, 34 - 21. 7, 34.	Isaiah 9. 1.
Judges 1. 30 - 4. 6, 10 - 5. 14, 18 - 6.	Ezekiel 48. 26, 27, 33.

**ZECHARIAH**, זְכַרְיָה *Z'kharyáh*, m. Ζαχαρίας, Zacharias.

"Remembered of the Lord;" a comp. of the root זָכַר *zakhár*, to remember, to make mention of, Ps. 9. 13; 1 Sa. 4. 18.

(1) A son of Gibeon or Jehiel. (B.C. 1180.) Occurs 1 Ch. 9. 37.

(2) A Levite in the time of David, celebrated for his musical powers. It is written also with *vav* final. (B.C. 1040.) Occurs 1 Ch. 15. 18, 20, 24; 16. 5; 24. 25.

(3) The father of Iddo the Manassite ruler in Gilead. Written with *vav* final. (B.C. 1040.) Occurs 1 Ch. 27. 21.

(4) The fourth son of Meshelemiah. Written with *vav* final. (B.C. 1015.) Occurs 1 Ch. 26. 2, 11, 14.

(5) One of the princes of Jehoshaphat whom he sent throughout his kingdom to instruct the people in the book of the law. (B.C. 913.) Occurs 2 Ch. 17. 7.

(6) A Levite, who prophesied in the days of Jehoshaphat of the overthrow of the Ammonites, Moabites, and Edomites. The victory over these nations is spoken of under Berachah. It is written with *vav* final. (B.C. 896.) Occurs 2 Ch. 20. 14.

(7) A son of Jehoshaphat. Written with *vav* final. (B.C. 880.) Occurs 2 Ch. 21. 2.

(8) A son of Jehoiada the high priest, who probably succeeded his father in the priesthood. After his father's death, Joash remembered not the kindness of Jehoiada, but turned aside from his wise counsels, and worshipped idols. Zechariah, however, forgot neither the instructions of his father, nor the commands of God; hence, on one of the great days (according to the Jews, it was on the great day of expiation), when the king and people were assembled in the temple, he stood on a pulpit in the court of the priests, and publicly rebuked both king and people for their wickedness and idolatry. The Spirit of the Lord came upon him, and he said,

"Thus saith God, Why transgress ye the commandment of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you." The king commanded him to be stoned, and they stoned him to death in the court of the house of the Lord. This is probably referred to by Christ himself, Mat. 23. 35. "When he died, he said, The Lord look upon it, and require it;" and he did require it. Bishop Lowth says, "The Jews tell a strange story in the Gemara Sahedrin, cap. xi., how Nebuzar-adan, when he burnt the temple, saw blood bubbling up in a certain place; and inquiring into the matter, he understood that a priest and prophet of the Lord had been slain there, because he foretold their destruction. Whereupon he killed all the doctors of the law, but still the blood was not at rest; then all the scholars in their schools, but still it was not quiet; then all the priests, and at last many thousands of the people, but still it continued to bubble. So then he said, Zechariah, Zechariah, wouldest thou have me to destroy all the nation? and then it rested (sect. 24). In other books they say, there were seven transgressions upon this day, in which they killed a priest, a prophet, a judge, shed innocent blood, polluted the court of the Lord's house, and the Sabbath, and the day of expiation." (B.C. 840.) Occurs 2 Ch. 24. 20.

(9) A son of Zechariah (No. 8). He lived in the early part of the reign of king Uzziah, upon whom he had immense influence; for as long as he lived, the king sought the Lord. "He had great understanding in the visions of God." It is written with *vav* final. (B.C. 829.) Occurs 2 Ch. 26. 5.

(10) A son of Jeroboam II., and his successor on the throne of Israel; but he reigned only six months. It is generally supposed that, for some cause or other, there was an interregnum of many years between his father's death and his accession to the throne. (B.C. 773.) Occurs 2 Ki. 14. 29; 15. 8, 11.

(11) The father of Abijah or Abi, the mother of Hezekiah. Written with *vav* final. (B.C. 750.) Occurs 2 Ki. 18. 2; 2 Ch. 29. 1.

(12) A descendant of Asaph; whether he was the same as the preceding is uncertain. Written with *vav* final. (B.C. 740.) Occurs 2 Ch. 29. 13.

(13) A faithful man, the son of Jeberechiah, whom Isaiah the prophet took for a witness, that he might bear a true record to his prophetic acts. It is written with *vav* final. (B.C. 740.) Occurs Is. 8. 2.

(14) A chief of the Reubenites, whom Tiglath-pileser took into captivity. It is written with *vav* final. (B.C. 740.) Occurs 1 Ch. 5. 7.

(15) A Levite, in the time of Josiah. (B.C. 624.) Occurs 2 Ch. 34. 12; 35. 8.

(16) The son of Shiloni and father of Joiarib. (B.C. 600.) Occurs Ne. 11. 5.

(17) An ancestor of Adaiah in the days of Nehemiah. (B.C. 550.) Occurs Ne. 11. 12.

(18) A prophet, the son of Berechiah, and grandson of Iddo. He was born during the Babylonian captivity, and came to Jerusalem with Zerubbabel. He was contemporary with Haggai, and was most zealous in exhorting the Jews to rebuild the temple. He foretold the glory of the church of Christ, when the nations of the earth should become one in Him; and predicted many particulars respecting Christ and his kingdom, and the state of the Jews. His prophecies respecting the Messiah and his kingdom are like those of the evangelical prophet Isaiah, full of the gospel, and marvellously circumstantial; for they not only contain assurances of the mercy of God to his Church, and certain judgment upon the impenitent transgressors of God's laws, but also relate that Christ would enter into Jerusalem riding upon an ass—the selling of our Lord—the payment of the thirty pieces of silver, and also the piercing of our Blessed Saviour's side with a spear. (B.C. 520.) Occurs Zec. 1. 1, 7; 7. 1, 8; Ezr. 5. 1; 6. 14.

(19) A son of Amariah, and father of Uziah. (B.C. 500.) Occurs Ne. 11. 4.

(20) A high priest after the return from captivity. (B.C. cir. 500.) Occurs Ne. 12. 16.

(21) A son of Pharosh. (B.C. 457.) Occurs Ezr. 8. 3, 16; Ne. 8. 4.

(22) A son of Bebai. (B.C. 457.) Occurs Ezr. 8. 11.

(23) A son of Elam, who transgressed the law (De. 7. 3) against marriage with heathens. (B.C. 456.) Occurs Ezr. 10. 26.

(24) A son of Meshelemiah, of the time of Ezra. (B.C. 445.) Occurs 1 Ch. 9. 21.

(25) The son of Jonathan a priest. (B.C. 445.) Occurs Ne. 12. 35, 41.

**ZEDAD, זָדָד** *Ts'dhádhdh*, Σαπαδάκ, Sedada.

"A mountain," or "side of a mountain;" from the appell. זָדָד *tsádhdh*, a side, De. 31. 26, from זָדָד *tsadhádhdh*, "Arab. *ضد* and *ضد* to turn oneself from any one, to turn to him the side," Ges.

A city which was on the northern border of the land of Palestine. Occurs Nu. 34. 8; Eze. 47. 15.

**ZEDEKIAH**, זְדַקְיָה *Tsidhqiyyáh*, m. *Σεδεκίας*, Sedecias.

"Justice of the Lord," or "righteousness of the Lord;" a comp. of the appell. זְדָה *tsédheq*, *rectitude*, *justice*, *righteousness*, Ps. 15. 2 (from the root זָדָה *tsadháq*, vid. Melchizedek), and יָה *Yah*, the abbreviated form of Jehovah, q. v.

(1) The son of Chenaanah. He was the chief of the college of false prophets in the time of Ahab, who, when that king of Israel inquired of him whether he should go up to fight at Ramoth-gilead with the king of Syria, made him horns of iron, and said to him, "Thus saith the Lord, With these shalt thou push the Syrians until thou hast consumed them." And when Micaiah, the son of Imlah, prophesied that if he went he would fall there, he "smote him on the cheek, and said, Which way went the Spirit of the Lord from me to speak to thee? And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself." The king of Israel, however, followed the lying prophet Zedekiah, and was slain, according to Micaiah's words; and as his prophecies were true of Ahab, they were true of this false prophet, who, when his master was slain at Ramoth-gilead, no doubt fled into an inner chamber to hide himself from the wrath of the people and vengeance of the house of Ahab, but in vain. In the short history of this false prophet in the time of Ahab, we learn how wicked kings and nations are enticed on to destruction by lying spirits. Lying spirits please the desires of the wicked, and lure them to eternal ruin; and when an individual's or a nation's cup of iniquity is full, then judgment descends immediately from God, as in the case of Lot's wife, the old world by a flood, and the cities of the plain by fire from heaven; or otherwise, as in the case of Ahab, and the destruction of Jerusalem, and other cities of the eastern world. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" (1 Jno. 4. 1). It is also written with *vav* final. (B.C. 897.) Occurs 1 Ki. 22. 11, 24; 2 Ch. 18. 10, 23.

(2) Mattaniah, the brother of king Jehoiachin, whom Nebuchadnezzar, king of Babylon, made king instead of his brother, and changed his name to Zedekiah. When Nebuchadnezzar deposed his brother, and constituted him king of Judah in his stead, he made him swear by God that he would be true and faithful to him, and changed his name to keep in his mind a perpetual remembrance of his

vow; but he became proud, stiff-necked, a backslider from God, if not a wicked idolater; and as he was unfaithful to God, he was necessarily unfaithful to man; and therefore he broke his covenant and falsified his oath; for, at the instigation of the kings of Egypt and Moab, and the various petty kings around him, he rebelled against the king of Babylon, under the vain belief that he should break the yoke from off his neck. But he hearkened to a lying spirit, which lured him on to the ruin of himself and his people. When Nebuchadnezzar was apprised of the state of matters at Jerusalem, he laid siege to the city; and, after a slight check, he took Zedekiah captive, slew his children before his face, and then put out his eyes. He also put the nobles to death, and burned the city with fire. But this wicked king and people had not been left without a witness. The prophet Jeremiah had foretold that Zedekiah should be carried to Babylon, for which the king shut him up in prison. When the siege operations of the Chaldean army were strategically raised on the approach of the army of Egypt, the people of Jerusalem mocked the prophet, because he had said that they would destroy the city; but his answer was, "Thus saith the Lord; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire." So firm was his belief in the word of the Lord, but not more firm than that word was true.

Zedekiah was the subject of two remarkable prophecies, which seemed contradictory; yet both were fulfilled. Jeremiah foretold (ch. 34. 3) that he should go to Babylon, saying, "Thou shalt not escape out of his (Nebuchadnezzar's) hand, but shalt surely be taken, and be delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak to thee mouth to mouth, and thou shalt go to Babylon." But the other prophecy by Ezekiel seems to contradict this: "I will bring him to Babylon, to the land of the Chaldeans; yet he shall not see it, though he shall die there" (ch. 12. 13). These prophecies seem quite paradoxical, yet they are easily explained by the facts of the case. Zedekiah did go to Babylon, but he did not see it, for he went thither blind. "So they took the king, and brought him to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the

eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon," 2 Ki. 25. 6, 7. Thus ends the long line of kings of the house of David. But earthly kings and kingdoms must end. O that they did not end because of their own sin and unfaithfulness! Yet there is a King and kingdom that shall know of no decline; for Christ "shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." It is written also with *vav* final. (B.C. 588.)

## OCCURRENCES.

2 Kings 24. 17, 18, 20 - 26. 2, 7, 7. 4, 5 - 34. 2, 4, 6, 8, 21 - 36. 12 - 37. 1, 3,  
1 Chronicles 3. 15, 16 - 26. 10, 11. 17, 18, 21 - 38. 5, 14, 15, 16, 17, 19, 24 -  
Jeremiah 1. 3 - 21. 1, 3, 7 - 24. 8 - 39. 1, 2, 4, 5, 6, 7 - 44. 30 - 49. 34 - 51.  
27. 3, 12 - 28. 1 - 29. 3, 21, 22 - 32. 1, 3, 59 - 53. 1, 3, 5, 8, 10, 11.

(3) One of the sealed in the days of Nehemiah. In the Eng. Vers. it is written Zidkijah. (B.C. 445.) Occurs Ne. 10. 1.

**ZEEB**, זֶבֶב *Z'ebh*, m. Ζήβ, Zeb.

"Wolf," the same as the appell. זֶבֶב *z'ebh*, a wolf, so called because he terrifies the flocks, and also from his ravenous nature, Ge. 49. 27, from זֶבֶב *z'ebh*, unused root, Arab. to terrify.

(1) A prince of the Midianites, whom the Ephraimites, under Gideon, took captive, and slew at the wine press of Zeeb. He was so named in honour of Mars the god of war, since the wolf was sacred to that fabulous deity. The Greeks and Romans also gave names to their children in honour of this god, to denote either their undaunted courage and dexterity in military achievement, or as an omen to preserve them from evil. They had names of the same import. *Lycus*, *Lyciscus*, *Lycaon*, *Lycosthenes*, *Lupus*, *Lupulus*, *Hirpus*, *Hirpius*, and *Hirpinus*. (B.C. 1249.) Occurs Ju. 7. 25, 25, 25; 8. 3; Ps. 83. 11.

(2) A wine press on this side Jordan, in the tribe of Ephraim, denominated from the fact that Zeeb the Midianite prince was slain there. Occurs Ju. 7. 25.

**ZELAH**, זֶלָה *Tséla*, Σελάν, Sela.

"Side," i.e. a place situated on the side of a mountain; for the appell. זֶלָה *tséla*, a rib, a side, a side chamber, Ge. 2. 21; Job 18. 12; 1 Ki. 6. 5.

A town situated in the tribe of Benjamin, where Saul was buried. The LXX. and the Vulg. considered (2 Sa. 21. 14) זֶלָה *(b'tséla*, "in Zelah," an appell. and so rendered it, ἐν τῇ πλευρᾷ, and "in latere." Occurs Jos. 18. 28; 2 Sa. 21. 14.

**ZELEK**, זֶלֶק *Tséleq*, Σελή, Selec.

"Fissure," i.e. an opening (*fissio*, i.e. *apertio*, scil. uteri, Sim.); from זֶלֶק *tsaláq*, Chald. to cleave.

An Ammonite, one of David's valiant men. (B.C. 1048.) Occurs 2 Sa. 23. 37; 1 Ch. 11. 39.

**ZELOPHEHAD**, זֶלֶפְחָד *Ts'lophhhád*, m. Σαλπαάδ, Salphaad.

"First rupture," i.e. firstborn; a comp. of זֶלֶפְחָד *ts'loph* (from זֶלֶפְחָד *tsaláph*, unused root, Syr. to break, to wound), and זֶלֶפְחָד *hhadh*, for זֶלֶפְחָד *hhadh*, Ch. adj. num. first, Ezr. 5. 13.

A son of Hephher, who died in the wilderness, having no sons, but daughters. When the division of the land took place, his daughters claimed his inheritance, and it was allotted to them after God had confirmed the justice of their claim, with certain restrictions. (B.C. 1492.) Occurs Nu. 26. 33, 33; 27. 1, 7; 36. 2, 6, 10, 11; Jos. 17. 3; 1 Ch. 7. 15, 15.

**ZELZAH**, זֶלְצָה *Tseltsáhh*, — ἀλλομένους μεγάλη, Meridie.

"Shade in the heat of the sun" (*umbra vel oblectio solis*, i.e. *locus umbrosus*, Sim.); a comp. of the appell. זֶלְצָה *tsel*, a shadow, Ju. 9. 36 (from the root זֶלְצָה *tsalál*, to be shaded), and the Arab. ضَحْ sun, i.e. heat of the sun.

A town on the border land of Benjamin. The LXX. did not consider it a proper name, and translated it as above. Vid. Schleusneri Lex. I. 130, II. 438. Occurs 1 Sa. 10. 2.

**ZEMARAIM**, זֶמַרַיִם *Ts'maráyim*, Σαρά, Σομόρων, Samaraim.

"Two cuttings off;" dual from זֶמַר *tsamár*, unused root, i. q. "זֶמַר *zamár*, and Arab. transp. صر to cut off," Ges.

A city, as some conjecture, built by Zemari, the tenth son of Canaan. It was situated in the territory of Benjamin, though the second reference to this name places it in mount Ephraim. The prop. n. זֶמַרַיִם *Ts'mariy*, m. Zemarite (occurs Ge. 10. 18; 1 Ch. 1. 16), is supposed to be derived from this town. The Zemarites have been confounded with the Samaritans; but it is more correct as to the inhabitants of this place, or of the city of *Simyra*, the ruins of which is called *Sumra*, at the foot of mount Lebanon, westward. Occurs Jos. 18. 22; 1 Ch. 13. 4.

**ZEMARITE**, vid. Zemaraim.

**ZEMIRAH**, זֶמִירָה *Z'miyráh*, m. Ζεμυρά, Zamira.

"Song," i.e. joy (of parents); for זֶמִירָה *z'miyr*, a song, Ps. 119. 54, from the Piel of the root זֶמַר *zamár*, to sing, Ju. 5. 3.

The eldest son of Becher, a Benjamite. (B.C. 1630.) Occurs 1 Ch. 7. 8.

**ZENAN**, זֶנַן *Ts'nan*, Σενά, Sanan.

"Place of flocks;" contracted from זֶאנָן *Tsaanán*, vid. Zaanán.

A town in the tribe of Judah. Occurs Jos. 15. 37.

**ZEPHANIAH**, צְפַנְיָה *Ts'phanyáh*, m. Σαφανίας, Sophonias.

"Hid of the Lord," i. e. protected of the Lord; a comp. of the root צָפַן *tsaphán*, to hide, to protect, Ps. 27. 5, and יָה *Yah*, the abbreviated form of יְהוָה *Y'hováh*, vid. Jehovah.

(1) A son of Tahath. (B.C. 1460.) Occurs 1 Ch. 6. 36.

(2) A son of Cush, one of the minor prophets, and of a noble house of the tribe of Simeon. He prophesied chiefly in the reign of Josiah. (B.C. 640 to 609.) Occurs Zep. 1. 1.

(3) The second priest when Jerusalem was destroyed by Nebuchadnezzar. He was what the Jews call the *sagan*, and acted as the deputy of the high priest, in case of sickness, or any other incapacity to perform the duties of his sacred office. Nebuzaradan took him, and also Seraiah the chief priest, and "brought them to the king of Babylon to Riblah; and the king of Babylon smote them, and slew them." It is also written with *vav* final. (B.C. 598.) Occurs 2 Ki. 25. 18; Jer. 21. 1; 29. 25, 29; 37. 3; 52. 24.

(4) Father of Josiah. (B.C. 550.) Occurs Zec. 6. 10, 14.

**ZEPHATH**, צֶפֶת *Ts'phath*, Σεφάθ, Sephaath.

"Watch-tower;" from the root צָפָה *tsapháh*, to look out, vid. Mizpeh.

A Canaanitish town, afterwards called Hormah. Occurs Ju. 1. 17.

**ZEPHATHAH**, צֶפְתָּה *Ts'pháthah*, — Βοπηά, Sephata.

"Watch-tower;" from the root צָפָה *tsapháh*, to look out, vid. Mizpeh.

A valley near Mareshah, in the territory of Judah. Occurs 2 Ch. 14. 10.

**ZEPHI**, צִפִּי *Ts'phiy*, m. vid. Zepho.

**ZEPHO**, צֶפֶי *Ts'phó*, m. Σεφάρ, Sepho.

"Expectation," i. e. hope of parents; from the root צָפָה *tsapháh*, to look out, to look for aid, Ho. 9. 8.

A son of Eliphaz. He is called, 1 Ch. 1. 36, Zephi. The following Roman names are of a similar

interpretation: *Spes, Elpis, Elpidius, Speratus*, and *Expectatus*. (B.C. 1650.) Occurs Ge. 36. 11, 15.

**ZEPHON**, צִפּוֹן *Ts'phón*, m. vid. Ziphion.

**ZEPHONITES**, vid. Ziphion.

**ZER**, צֶר *Tser*, Τύπος, Ser.

"Flint;" perhaps for the adj. צָר *tsar*, a flint, Is. 5. 28, from the root צָרַר *tsarrár*, to besiege, De. 23. 52.

A town in the territory of Naphtali, which was a fenced city, and the residence of valiant men. Occurs Jos. 19. 35.

**ZEREDATHA**, צֶרֶדְתָּה *Ts'redháthah*, vid. Zereda.

**ZERAH**, זֶרַח *Zérakh*, m. Ζαρέ, Zapá, Zará.

"Rising of light," i. e. joy of parents; the same as זֶרַח *zérakh*, a rising of light, Is. 60. 3, from the root זָרַח *zaráhh*, to rise, vid. Izrahiah.

(1) A son of Reuel the son of Esau. (B.C. 1700.) Ge. 36. 13, 17, 33; 1 Ch. 1. 37, 44.

(2) A son of Tamar, by Judah her father-in-law. He was a twin, and was called Zarah, because he put out his hand first in being born, and the midwife bound a scarlet thread to it, saying, This came out first. And though Pharez was actually born first, yet the primogeniture was with Zarah. Founder of a family of זֶרַחִי *Zarhhiy*, Zarhites, Nu. 26. 20; Jos. 7. 17, 17; 1 Ch. 27. 11, 13. (B.C. 1700.) Occurs Ge. 38. 30; 46. 12; Nu. 26. 20; Jos. 7. 1, 18, 24; 22. 20; 1 Ch. 2. 4, 6; 9. 6; Ne. 11. 24.

(3) A son of Simeon. He founded the Simeonite family of זֶרַחִי *Zarhhiy*, Zarhites, Nu. 26. 13. (B.C. 1700.) Occurs Nu. 26. 13; 1 Ch. 4. 24.

(4) A son of Iddo, a descendant of Merari. (B.C. 1250.) Occurs 1 Ch. 6. 21, 41.

(5) A king of Ethiopia, who came up against Asa, king of Judah, "with an host of a thousand thousand, and three hundred chariots;" but his vast army was destroyed before the Lord, and before his people of Judah. (B.C. 941.) Occurs 2 Ch. 14. 9.

**ZERAHIAH**, זֶרַחִיָּה *Z'rahhyáh*, m. Ζαράια, Zarias.

"Rising of light of the Lord;" a comp. of the appell. זֶרַח *zérakh*, a rising of light (vid. Zerah), and יָה *Yah*, the abbreviated form of the Divine name, vid. Jehovah.

(1) A high priest, the son of Uzzi. (B.C. 1116.) Occurs 1 Ch. 6. 6, 6, 51; Ezr. 7. 4.

(2) The father of Elihoenai. (B.C. 480.) Occurs Ezr. 8. 4.

**ZERED**, זֶרֶד *Zéredh*, Ζαρέδ, Zared.

"Luxuriant growth of trees;" from זָרַד *zarádh*, unused root, Chald. to prune trees, to prune off their luxuriant or superfluous branches. Simonis says, "Chaldæis est *luxuries arborum virescens, quæ amputari solet*, rad. *amputavit arborum ramos superfluos*."

A valley on the borders of Moab, eastward of Jordan, the place where the Israelites pitched their thirty-ninth camp. This name also denominated the brook which flowed through the valley, the fountains of which were in the mountains of Moab, and its destination the Dead Sea. The Targum of Jonathan translates זָרַד נַחַל *Náhhál Zéredh*, "valley of willows;" the Vulg. "torrentem Zered;" and LXX. φάργα Ζαρέδ. In Numbers we follow the LXX.; and in Deuteronomy we translate, "brook Zered." "Tricesima nona mansio interpretatur, fortiter intellecta tentatio. Pro hac in ordine historię aliter scriptum reperi. Postquam enim castrametati sunt in Jeabarim in finibus Moab contra ortum solis, legitur: 'Inde profecti sunt, et diverterunt ad torrentem Zared.'" St. Jer. De 42 Mansionibus. Occurs Nu. 21. 12; De. 2. 13, 13, 14.

**ZEREDA**, זָרְדָּה *Ts'radháh*, Σαρίδα, Σαρίδα, Sareda.

"Cooling," says Ges.; from זָרַר *tsarádth*, an unused and doubtful root, Arab. *to cool*.

A town in the territory of Manasseh, near Scythopolis. In 2 Ch. 4. 17, it is written with ה *parag*. זָרְדָּתָה *Ts'redháthah*, Zeredathah; and in Ju. 7. 22, זָרְרָה *Ts'rerah*, Zererath. Occurs 1 Ki. 11. 26.

**ZERERAH**, vid. Zeredah.

**ZERESH**, זֶרֶשׁ *Zéresh*, f. Ζωράπα, Zares.

"Star of adoration," according to Simonis; "ut Pers. زَوَاش et sine زَوَاش et cum Schin, زَوَاش." Ges. derives from the Pers. زر *gold*, with the termination ش.

The wife of Haman. The latter Targum says she was the daughter of Tatnai, one of the governors of Ahasuerus beyond the river. (B. c. 510.) Occurs Es. 5. 10, 14; 6. 13, 13.

**ZERETH**, זֶרֶת *Tséreth*, m. Σεπέθ, Sereth.

"Splendour;" a contraction from זֶהֶרֶת *ts'héreth*, from the root זָהַר *tsahár*, to shine, vid. Izhar.

A son of Helah. (B. c. 1470.) Occurs 1 Ch. 4. 7.

**ZERI**, vid. Jezer, No. 2.

**ZEROR**, צֶרֹר *Ts'ror*, m. 'Iapéd, Seror.

"Small bundle;" the same as the appell. צֶרֹר *ts'ror*, a small bundle, a bag, 1 Sa. 25. 29; Ge. 42. 35, from the root צָרַר *tsarár*, to bind up, to shut up, Ex. 12. 34; 2 Sa. 20. 3.

The son of Bechorath, an ancestor of Saul, king of Israel. (B. c. 1160.) Occurs 1 Sa. 9. 1.

**ZERUAH**, צְרוּעָה *Ts'ruáh*, f. Σαρίπά, Sarua.

"Leprous;" from the part. pass. of the root צָרַע *tsará*, to be leprous, to be stricken, Le. 13. 44; 22. 4.

The mother of Jeroboam, q. v. (B. c. 1000.) Occurs 1 Ki. 11. 26.

**ZERUBBABEL**, זְרֻבָּבֶל *Z'rubbabhél*, m. Ζοροβάβελ, Zorobabel.

"Born at Babylon;" a comp. of זָרַו *z'ru*, for זָרַע *zerúa*, the things which are sown, Is. 61. 11; Le. 11. 37, used twice (from the root זָרַע *zará*, to sow seed, Ge. 47. 23), and בָּבֶל *babél*, vid. Babel.

A son of Pedaiah, and grandson of Salathiel. He was born during the captivity at Babylon, and held the office of chief of the captivity. Josephus also makes him one of three who had the honour to guard the person of the Persian king Darius; and he puts into his mouth a fine speech on "woman's power," which so pleased the king that he granted him all that he asked for his captive people and ruined country. He led back the first caravan of Jews from Babylon to Jerusalem. There is a great controversy about this personage of the house of David: vid. "Genealogy of our Lord," sect. v., by Lord A. Hervey. (B. c. 536.) Occurs 1 Ch. 3. 19, 19; Ezr. 2. 2; 3. 2, 8; 4. 2, 3; 5. 2; Ne. 7. 7; 12. 1, 47; Hag. 1. 1, 12, 14; 2. 2, 4, 21, 23; Zec. 4. 6, 7, 9, 10.

**ZERUIAH**, זְרוּיָה *Ts'ruyáh*, f. Σαρούια, Saruia.

"Cleft;" fem. of צָרַי *tsarúi*, cleft, from צָרַח *tsaráh*, unused root, Chald. and Syr. *to cleave*.

A daughter of Jesse, and mother of Joab. It is also written צְרוּיָה *Ts'ruyáh*. (B. c. 1070.)

#### OCCURRENCES.

1 Samuel 26. 6. 1 Kings 1. 7 - 2. 5, 22.  
2 Samuel 2. 13, 18 - 8. 39 - 8. 16 - 1 Chronicles 2. 16, 16 - 11. 6, 39 -  
14. 1 - 16. 9, 10 - 17. 25 - 18. 2 - 19. 21, 18. 12, 15 - 26. 28 - 27. 24.  
22 - 21. 17 - 23. 18, 37.

**ZETHAM**, זֶתָם *Zethám*, m. Ζηθάμ, Zethan.

"Olive;" the same as Zethan, q. v.

(1) A son of Laadan. (B. c. 1015.) Occurs 1 Ch. 23. 8.

(2) A son of Jehiel, a Levite. (B. c. 1015.) Occurs 1 Ch. 26. 22.

**ZETHAN**, זֵיתָן *Zeythán*, m. Ζαθάμ, Zethan.

"Olive tree;" intensive from the appell. זֵית

*záyith*, m. *an olive tree*, De. 6. 11; derivation uncertain.

A son of Bilhan. (B.C. 1600.) Occurs 1 Ch. 7. 10.

**ZETHAR**, זֶתָר *Zethár*, m.

"Very great;" according to Simonis, "*valde elatus, valde magnus*, ex זַי, vel זֶי, *valde*, Græc.

Za, et ex זֶי *altus, magnus*."

A eunuch of the king of Persia in the time of queen Esther. (B.C. 519.) Occurs Es. 1. 10.

**ZIA**, זִיָּא *Ziya*, m. Zové, Zie.

"Shaking," i. e. fear; from the root זָא *zua*, to tremble, Ec. 12. 3.

A chief of the Gadites. (B.C. 1070.) Occurs 1 Ch. 5. 13.

**ZIBA**, זִיבָא *Tsiybhá*, m. Σιβά, Siba.

"Plant;" for זִיבָא *tseybháh*, and this for זִיבָא *n'tseybháh*, from the Chald., Syr., and Arab. نَضَب to plant.

A servant of the house of Saul, vid. Mephibosheth. (B.C. 1025.) Occurs 2 Sa. 9. 2, 2, 3, 4, 9, 10, 11, 12; 16. 1, 2, 2, 3, 4, 4; 19. 17, 29.

**ZIBEON**, זִבְעֹן *Tsibhón*, m. Σεβέων. Sebeon.

"Versicolour," "variegated;" intensive of the appell. זִבְעָה *tsébha*, *divers colours*, Ju. 5. 30. It occurs only once.

A prince of the Hivites. (B.C. 1800.) Occurs Ge. 36. 2, 14, 20, 24, 24, 29; 1 Ch. 1. 38.

**ZIBIA**, זִבְיָא *Tsibhyá*, m. vid. Zibiah, No. 1.

**ZIBIAH**, זִבְיָה *Tsibhyáh*, m. Σαβιά, Sebia.

"Female gazelle;" for the appell. זִבְיָה *ts'bhiy-yáh*, f. of the noun זִבְיָה *ts'bhiy*, a female gazelle, Ca. 4. 5, vid. Pochereth of Zeboim.

(1) A daughter of Hodesh. (B.C. 1320.) Occurs 1 Ch. 8. 9.

(2) The mother of king Joash. (B.C. 890.) Occurs 1 Ki. 12. 1; 2 Ch. 24. 1.

**ZICHRI**, זִכְרִי *Zikhriy*, m. Ζεχρεί, Zechri.

"Remembered" of the Lord; a comp. from the root זָכַר *zakhár*, to remember, Ps. 9. 13, and 'yodh the sign of the divine name, vid. Jehovah.

(1) A son of Izhar. In Eng. Vers. it is written Zithri. (B.C. 1490.) Occurs Ex. 6. 21.

(2) A son of Shema. (B.C. 1300.) Occurs 1 Ch. 8. 19.

(3) A son of Shashak. (B.C. 1300.) Occurs 1 Ch. 8. 23.

(4) A son of Jeroham. (B.C. 1300.) Occurs 1 Ch. 8. 27.

(5) A descendant of Eliezer in the time of David. (B.C. 1040.) Occurs 1 Ch. 26. 25.

(6) The father of Eliezer, a Reubenite. (B.C. 1040.) Occurs 1 Ch. 27. 16.

(7) The father of Amasiah. (B.C. 960.) Occurs 2 Ch. 17. 16.

(8) The father of Elishaphat, in the time of Jehoiada. (B.C. 900.) Occurs 2 Ch. 23. 1.

(9) An Ephraimite, who slew Maaseiah, the son of king Ahaz, and Azrikam, the governor of the palace, and the viceroy, in the battle between the kingdoms of Israel and Judah. (B.C. 741.) Occurs 2 Ch. 28. 7.

(10) A descendant of Asaph. (B.C. 500.) Occurs 1 Ch. 9. 15.

(11) The father of Joel, the governor of Jerusalem in the time of Nehemiah. (B.C. 470.) Occurs Ne. 11. 9.

(12) A priest in the time of Nehemiah. (B.C. 445.) Occurs Ne. 12. 17.

**ZIDDIM**, זִדִּים *Tsiddim*, Τυρίων, Assedim.

"Sides;" pl. of the appell. זֶד *tsadh*, m. a side, De. 31. 26; from the root זָדָה *tsadhád*, to turn aside to any one.

A city on the northern limits of Palestine. Occurs Jos. 19. 35.

**ZIDKIJAH**, vid. Zedekiah, No. 3.

**ZIDON**, **ZIDONIANS**, vid. Sidon.

**ZIHA**, זִיחָא *Tsihhá*, Σοθία, Siha.

"Drought;" from זָחַח *tsakháh*, unused root, to be dry.

(1) Whose children returned with Zerubbabel. Occurs Ezr. 2. 43; Ne. 7. 46.

(2) One of the Nethinim. (B.C. 445.) Occurs Ne. 11. 21.

**ZIKLAG**, זִיקְלָג *Tsiyqlágh*, Σεκελάκ, Siceleg.

"Outflowing of a fountain;" according to Sim., "*effusio scaturiginis*," regarding it as a composition of זָלַץ *y'tsiyq gal*; but the etymology is doubtful.

A town of the Philistines. It was the inheritance of the tribe of Judah at the distribution of Canaan, and was afterwards given to Simeon; but the Philistines retained possession of it, till Achish, king of Gath, awarded it to David, when he and his men joined the standard of that king. After this, it

belonged to the kings of Judah down to the last of that race. It is also written צִיִּקְלָגַח *Tsiyqlágh*, צִיִּקְלָגַח *Tsiqlágh*. Occurs Jos. 15. 31; 19. 5; 1 Sa. 27. 6, 6; 30. 1, 1, 1, 14, 26; 2 Sa. 1. 1; 1 Ch. 12. 1, 20; Ne. 11. 28.

**ZILLAH**, צִלָּה *Tsilláh*, f. Σελλά, *Sella*.

"Shadow;" fem. of the appell. צֶל *tsel*, a shadow, Is. 37. 8, from the root צָלַל *tsalál*, to be shady, vid. Hazezel-poni.

A wife of Lamech, and mother of Tubal-cain and his sister Naamah. (B.C. 3874.) Occurs Ge. 4. 19, 22, 23.

**ZILPAH**, צִלְפָּה *Zilpáh*, f. Ζελφάν, *Zelpham*.

"A dropping;" from צָלַל *zalál*, unused root, Chald. Pael, to drop.

The handmaid of Leah, and concubine of Jacob. (B.C. 1730.) Occurs Ge. 29. 24; 30. 9, 10, 12; 35. 26; 37. 2; 46. 18.

**ZILTHAI**, צִלְתַּי *Tsill'tháy*, m. Σαλαθί, *Selethai*.

"Shadow of the Lord," i. e. under the Lord's protection; a comp. of צִלָּה *tsilláth*, from צֶל *tsel*, a shadow (vid. Zalmunna), and 'yodh, for יָ, *Yah*, the abbreviated form of the Divine name, vid. Jehovah.

(1) A son of Shimhi. (B.C. 1300.) Occurs 1 Ch. 8. 21.

(2) A Manassite captain, who joined David at Ziklag. (B.C. 1058.) Occurs 1 Ch. 12. 20.

**ZIMMAH**, צִמָּה *Zimmáh*, fem. Ζαμμάθ, *Zammá*, *Zamma*.

"Wicked device;" the same as the appell. צִמָּה *zimmáh*, f. wickedness, wicked device, Le. 18. 17; Is. 32. 7, from the root צָמַם *zamám*, to think evil, Pr. 30. 32.

(1) The father of Ethan. (B.C. 1600.) Occurs 1 Ch. 6. 42.

(2) A son of Jahath. (B.C. cir. 1370.) Occurs 1 Ch. 6. 20.

(3) The father of Joah, a Levite in the time of Hezekiah. (B.C. 726.) Occurs 2 Ch. 29. 12.

**ZIMRAN**, צִמְרָן *Zimrán*, m. Ζομβρᾶν, *Zamran*.

"Fine chamois;" intens. of the appell. צִמֶר *zémer*, a chamois, once used, De. 14. 5, from the Piel of צָמַר *zamár*, to dance. The chamois was so called probably from its leaping.

A son of Abraham by Keturah, and founder of an Arabian tribe in Arabia Deserta, viz., the Zamarenians. Some connect him with the city of Zabram, which was situated between Mecca and Medina. (B.C. 1800.) Occurs Ge. 25. 2; 1 Ch. 1. 32.

**ZIMRI**, צִמְרִי *Zimríy*, m. Ζαμβρί, *Zambri*.

"Song of the Lord;" a comp. of צִמֶר *zémer*, from the fem. צִמְרָה *zimiráh*, singing, or music, Ps. 81. 3, (from the Piel of the root צָמַר *zamár*, to sing, Ju. 5. 3,) and 'yodh, the sign of the Divine name, vid. Jehovah.

(1) A son of Zerah, and grandson of Judah. The Jews in Seder Olam Rabba, and also in Jolkut, say, he prophesied during the Egyptian bondage. (B.C. 1600.) Occurs 1 Ch. 2. 6.

(2) A son of Salu, of one of the chief houses of the Simeonites. He was a very wicked man, and so despised the commandments of the Lord, that he not only sinned with the women of Moab in their abominable groves, but brought one of their princesses into the camp of Israel, and took her into his tent in the sight of the congregation, when they were lamenting and confessing their sins before the Lord. This was a species of fool-hardiness—a defying of God, as a consequence of having transgressed before: but the Lord inspired Phinehas with such holy zeal, that he took a javelin in his hand and followed them into the tent, and thrust them both through. Thus closed the life of this sinful Simeonite,—he perished in his sin! (B.C. 1452.) Occurs Nu. 25. 14.

(3) A descendant of Jonathan, of the house of Saul. (B.C. 940.) Occurs 1 Ch. 8. 36, 36; 9. 42, 42.

(4) A servant of Elah, king of Israel, the captain of half his chariots. Elah was drinking himself drunk in the house of Arza, steward of his palace at Tirzah, when Zimri conspired against him and slew him; and as soon as he ascended the throne, he destroyed all his kinsmen and friends. His reign was of very short duration—only seven days; for another part of Israel, when they heard of the death of Elah, chose Omri to be king, who came and besieged Zimri in Tirzah, his capital; and when Zimri saw that the city was taken, he entered into the palace, and rather than surrender, died after the manner of the famous Assyrian monarch, Sardanapalus, in the flames of his own palace, he having set it on fire. He died this awful death, as the Scripture says (1 Ki. 16. 19), "for the sins which he sinned in doing evil in the sight of the Lord, in walking in the ways of Jeroboam, and in the sin which he did, to make Israel to sin." (B.C. 929.) Occurs 1 Ki. 16. 9, 10, 12, 15, 16, 18, 20; 2 Ki. 9. 31.

(5) Probably a patronymic from Zimran. Occurs Je. 25. 25.



**ZIN**, צִין *Tsin*, Σίν, Sin.

"A low palm tree;" the same as Talmudic צִין *tsign*, which has this meaning.

A desert, and a town situated to the south of Palestine, and west of Idumea. "The Jews teach us," says Lightfoot, "that it was called the *desert of Sin*, from a mountain of that name, and that this mountain was so named from its groves of palm trees, and that it was famous for iron mines. For these words, Nu. 34. 4, ועבר צנה 'And pass on to Zin,' are rendered by the Jerusalem Targumist, ועבר טוור פרזלא 'And the border passed on to the mountain of iron:' by Jonathan, ועבר לציני טוור פרזלא 'And passed on to the palm trees of the mountain of iron.'" This mountainous tract was on the south of Palestine, and was famous for the palms of a lower size; and the iron mines no doubt were called צִין *Zin*, from this peculiar palm, which grew so abundantly there, and also the adjacent desert. Occurs Nu. 13. 21; 20. 1; 27. 14, 14; 33. 36; 34. 3, 4; De. 32. 51; Jos. 15. 1, 3.

**ZINA**, vid. Zizah.

**ZION**, צִיּוֹן *Tsiyyón*, Σιών, Sion.

"Very dry;" the same as the appell. צִיּוֹן *tsayón*, m. a dry place, used twice, Is. 25. 5; 32. 2, from the unused root צָהָה *tsayáh*, to be dry. It is possible that the true original meaning of this name has been lost; hence some conjecture, a "sunny place," a "sunny mountain," from צָהָה *tsaháh*, unused root, to be sunny; yet there is something wanting to express all that we ought to understand by this name.

One of the hills on which the holy city of Jerusalem was built. It was on the southern quarter, and was contiguous to that sacred height which Abraham ascended when he was about to offer up his son Isaac. Josephus calls it the Upper city, for it lifted up its head above every other part of Jerusalem. It was also called the city of David; and being, so to speak, the heart and strength of Jerusalem, it was often applied to the city itself by the poetical prophets. Its lofty eminence was adorned with palaces, and towers, and magnificent buildings; therefore David sang: "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings of the earth were assembled, they passed by together; they saw it, and marvelled. Walk about Zion, and go round about her; tell the

towers thereof: Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." Deep and true was the love of the Jew of old for Zion; and the most touching proof of this is contained in Ps. 137. 1: "By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?"

However beautiful this mount was in the time of Jerusalem's glory, its beauty has long since departed. It forms no part of the modern city; and when Dr. Richardson visited Jerusalem, he found one part of mount Zion covered with a crop of barley, while another was undergoing the labour of the plough; and the soil turned up consisted of stone and lime mixed with earth. This state of things God brought to pass because of the wickedness of its inhabitants, according to the prophecies of Jeremiah and Micah, the last of whom said (Mi. 3. 10—12), "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: . . . Therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps."

#### OCCURRENCES.

2 Samuel 5. 7.	35. 10 - 37. 22, 32 - 40. 9 - 41. 27 - 46.
1 Kings 8. 1.	13 - 49. 14 - 51. 3, 11, 16 - 52. 1, 2, 7, 8 -
2 Kings 19. 31, 31.	59. 20 - 60. 14 - 61. 3 - 62. 1, 11 - 64. 10
1 Chronicles 11. 5.	66. 8.
2 Chronicles 5. 2.	Jeremiah 3. 14 - 4. 6, 31 - 6. 2, 23 -
Psalms 2. 6 - 9. 11, 14 - 14. 7 - 20. 2	8. 19 - 9. 19 - 14. 19 - 26. 18 - 30. 17 -
- 48. 2, 11, 12 - 50. 2 - 51. 18 - 53. 6 -	31. 6, 12 - 50. 5, 28 - 51. 10, 24, 35.
65. 1 - 69. 35 - 74. 2 - 76. 2 - 78. 68 -	Lamentations 1. 4, 6, 17 - 2. 1, 4, 6,
84. 7 - 87. 2, 5 - 97. 8 - 99. 2 - 102. 13,	8, 10, 13, 18 - 4. 2, 11, 22 - 5. 11, 18.
16, 21 - 110. 2 - 125. 1 - 126. 1 - 128. 5 -	Joel 2. 1, 15, 23, 32 - 3. 16 - 17. 21.
129. 5 - 132. 13 - 133. 3 - 134. 3 - 135.	Amos 1. 2 - 6. 1.
21 - 137. 1, 3 - 146. 10 - 147. 12 - 149. 2.	Obadiah 17. 21.
Canticles 3. 11.	Micah 1. 13 - 3. 10, 12 - 4. 2, 7, 8, 10,
Isaiah 1. 8, 27 - 2. 3 - 3. 16, 17 - 4. 3,	11, 13.
4, 5 - 8. 18 - 10. 12, 24, 32 - 12. 6 - 14.	Zephaniah 3. 14, 16.
32 - 16. 1 - 18. 7 - 24. 23 - 28. 16 - 29. 8	Zechariah 1. 14, 17 - 2. 7, 10 - 8. 2, 3
30. 19 - 31. 4, 9 - 33. 5, 14, 20 - 34. 8 -	- 9. 9, 13.

**ZIOR**, צִיּוֹר *Tsiyór*, Σωπαίθ, Sior.

"Smallness;" from the root צָעַר *tsaúr*, to be small, Je. 30. 19.

A city in the mountains of Judah. Occurs Jos. 15. 54.

**ZIPH**, צִיִּף *Ziyyph*, m. Zíß, Siph.

"Borrowed" (*mutuum*, *pignus mutuo acceptum*, Sim.); from צָיַף *zuph*, unused root, to borrow.

(1) A son of Jehaleleel. (b.c. 1380.) Occurs 1 Ch. 4. 16.

(2) A city in the territory of Judah, southward towards the land of Edom. Occurs Jos. 15. 24.

(3) A city of Judah, situated in the mountains, which denominated the wilderness of Ziph. Hence the Gentile noun זִיפְיִי *Ziyyhiy*, Ziphites, Ziphims, 1 Sa. 23. 19; 26. 1; Ps. 54, title. It is now called, according to Rob. (ii. 191), زيف. The Æthiopic name, Mahzanta-Marjam, is of a similar interpretation. Occurs Jos. 15. 55; 1 Sa. 23. 14, 15, 24; 26. 2, 2; 1 Ch. 2. 42; 2 Ch. 11. 8.

**ZIPHAH**, זִיפָּה *Ziyyháh*, m. Ζεφά, Zípha.

"Borrowed;" the same as זִיפְיִי *Ziyyh*, vid. Ziph.

A son of Jehaleleel. (b.c. 1380.) Occurs 1 Ch. 4. 16.

**ZIPHIMS**, vid. Ziph, No. 3.

**ZIPHION**, צִפְיֹן *Tsiyyhón*, m. Σαφών, Sefhion.

"Earnest expectation," "intense longing;" from the root צָפָה *tsapháh*, to look out, Hos. 9. 8.

A son of Gad. The patron. is צִפְיֹנִי *Ts'phoniyy*, m. Zephonites, Nu. 26. 15. (b.c. 1680.) Occurs Ge. 46. 16.

**ZIPHITES**, vid. Ziph, No. 3.

**ZIPHRON**, זִפְרוֹן *Ziyyhrón*, Δεφρωνά, Ζεφρωνά, Zephrona.

"Sweet smell" (*fragrantia suavis; suaviter fragrans*, Sim.); from זָפַר *zaphár*, unused root, Arab. ذفر to diffuse a sweet smell, as a garden.

A town in the north of Palestine, which St. Jerome said was the same as Ziphyrium in Cilicia. Occurs Nu. 34. 9.

**ZIPPOR**, צִפּוֹר *Tsiyypór*, m. Σεφώρα, Sefhor.

"Little bird;" the same as the appell. צִפּוֹר *tsiyypór*, a little bird, Ps. 11. 1, from the root צָפַר *tsaphár*, to chirp, as the Chald. צִפְרָא *tsippár*.

The father of Balak, king of Moab. (b.c. 1490.) Occurs Nu. 22. 2, 4, 10, 16; 23. 18; Jos. 24. 9; Ju. 11. 25.

**ZIPPORAH**, צִפּוֹרָה *Tsiyyporáh*, fem. Σεφώρα, Sefhora.

"Little bird;" fem. of the appell. צִפּוֹר *tsiyypor*, a little bird, vid. Zippor.

The wife of Moses, and a daughter of Reuel the Midianite. Abul Farjius calls her, *Saphurah the Black*. (b.c. 1500.) Occurs Ex. 2. 21; 4. 25; 18. 2.

**ZITHRI**, סִתְרִי *Sithriyy*, m. Ζεχρεί, Sethri.

"Protection of the Lord;" a comp. of the appell. סִתֵּר *séther*, m. protection, Ps. 27. 5 (from the root

סָתַר *sathár*, to hide, vid. Sethur), and יָדַח *yodh*, for יָה *Yah*, vid. Jehovah.

A son of Uzziel. (b.c. 1530.) Occurs Ex. 6. 22.

**ZIZ**, זִיז *Tsiyts*, Ἀσσεῖς and Ἀσαέ, Sis.

"Flower;" the same as the appell. זִיז *tsiyts*, a flower, Job 14. 2, from the root זָצַץ *tsuts*, to flourish, Ezr. 7. 10.

A place where the Ammonites and their allies were to appear in battle array against Jehoshaphat. Occurs 2 Ch. 20. 16.

**ZIZA**, זִיזָא *Ziyzá*, m. Ζουζά, Ziza.

"Abundance;" from the appell. זִיז *ziyz*, a full breast, Is. 66. 11, vid. Jaziz.

(1) A son of Shimei, of the tribe of Levi. It is written זִיזָא *Ziyzáh*, Zizah, which is of the same meaning. (b.c. 1015.) Occurs 1 Ch. 23. 11.

(2) A son of Rehoboam. (b.c. 960.) Occurs 2 Ch. 11. 20.

(3) A son of Shiphi. (b.c. cir. 800.) Occurs 1 Ch. 4. 37.

**ZIZAH**, vid. Ziza, No. 1.

**ZOAN**, צֶעַן *Tsóan*, Τάvis, Tanus.

"Low region;" from the Egyptian ΖΑΝΗ and ΖΑΝΗ, i. e. low region; whence sprung both the Hebrew and Greek forms of the name, vid. Ges.

A very ancient city of Egypt, situated on the Tanitic branch of the river Nile. It has been said by some that the reason the sacred historian recorded this chronological account of the foundation of these two cities was to humble the pride of the Egyptians, who were great boasters of their antiquity. No doubt he had some weighty reason for this record. Occurs Nu. 13. 22; Ps. 78. 12, 43; Is. 19. 11, 13; 30. 4; Eze. 30. 14.

**ZOAB**, צֶעַר *Tsóar*, Σηγώρ, Segor.

"Smallness," "little;" from the root צָעַר *tsaár*, to be small, Je. 30. 19.

A city situated at the southern extremity of the Dead Sea. It was formerly called Bela, but its name was changed from the circumstance of Lot supplicating that he might escape thither before the Lord rained fire and brimstone upon the cities of the plain, Ge. 20. 19, 22: "O let me escape thither (is it not a little one?) . . . therefore the name of the city was called Zoar." Occurs Ge. 13. 10; 14. 2, 8; 19. 22, 23, 30, 30; De. 34. 3; Is. 15. 5; Je. 48. 34.

**ZOBA**, vid. Zobah.

**ZOBAB**, צֹבָה *Tsobháh*, Σουβά, Soba.

"Depression;" "depressio, inclinatio, cavitas, coll. rad. Arab. *صلب* depressit, inclinavit," Sim.

A region in Syria; which fully written is Aram-Zobah. It was situated on the confines of Judea, near Damascus, which was its western boundary, its eastern being the Euphrates. It is also written (2 Sa. 10. 6, 8) with *א* aleph final. Occurs 1 Sa. 14. 47; 2 Sa. 8. 3, 5, 12; 23. 36; 1 Ki. 11. 23; 1 Ch. 18. 3, 5, 9; 19. 6; 2 Ch. 8. 3; Ps. 60, title.

**ZOBEBAH**, *צִבְבָּה* *Tsobhebáh*, *Σαβαθά*, Soboba.

"Going slowly;" from the root *צָבַב* *tsabhábh*, to go slowly, Na. 2. 8.

A son of Coz. (B.C. 1430.) Occurs 1 Ch. 4. 8.

**ZOAR**, *צֹהַר* *Tsóhhar*, m. *Σαάρ*, Seor.

"Whiteness;" from the appell. *צָהַר* *tsáhhar*, m. whiteness, Eze. 27. 18, from *צָהַר* *tsahhár*, unused root, Arab. *to be white*.

(1) The father of Ephron the Hittite. (B.C. 1880.) Occurs Ge. 23. 8; 25. 9.

(2) A son of Simeon. (B.C. 1690.) Occurs Ge. 46. 10; Ex. 6. 15.

(3) A son of Helah, called also Jezoar. (B.C. cir. 1500.) Occurs 1 Ch. 4. 7.

**ZOHELETH**, *זֹהֶלֶת* *Zohhéleth*, *Ζωλεθί*, — zoh-leth.

"Serpent;" from *זֹהֵל* *zohhel*, a serpent, from the root *זָהַל* *zakhál*, to creep, to crawl, De. 32. 24, *זָהַל* *zohhaléy aphár*, "serpents of the dust," or "creepers of the dust," i. e. serpents.

A stone near En-rogel, or the well of Rogel. Occurs 1 Ki. 1. 9.

**ZOHEETH**, *זֹהֶת* *Zohhéth*, m. *Ζωάν*, Zoheth.

"Zocheth, q. d. *זֹחַת* [zóahh heth], ablatio abreptionis, i. e. ablatio violentissima, ex *זָחַת*, Chald. *abstulit, sustulit: sublatus, ablatus est*, et ex *חָתַח* *abstulit, abripuit*," Sim. There is, however, no certainty in this.

A descendant of Simeon. (B.C. cir. 1400.) Occurs 1 Ch. 4. 20.

**ZOPHAH**, *צֹפָח* *Tsopháhh*, m. *Σωφάς*, Supha.

"Cruse;" as the appell. *צֹפַח* *tsappáhhath*, fem. a cruse of water, 1 Sa. 26. 11, from the root *פָּחַץ* *tsapháhh*, to spread out, to dilate.

A son of Helem. (B.C. cir. 1570.) Occurs 1 Ch. 7. 35, 36.

**ZOPHAI**, vid. Zuph, No. 2.

**ZOPHAR**, *צֹפָר* *Tsophár*, m. *Σωφάρ*, Sophar.

"Chirping," "insolence;" from the root *פָּחַץ* *tsaphár*, to turn oneself about (Ju. 7. 3), to chirp, to twitter, as a bird, Arab. *ضغفر*.

A friend of Job, called the Naamathite. (B.C. 1520.) Occurs Job 2. 11; 11. 1; 20. 1; 42. 9.

**ZOPHIM**, *צֹפִים* *Tsophiym*, — *σκοπιάν*, — sublimem.

"Watchmen;" from the root *פָּחַץ* *tsapháh*, vid. Mizpah.

A field in Moab where Balak brought Balaam, who built there seven altars, and offered a bullock and a ram on each, that he might the more effectually curse the Israelites; but it was of no avail, for there was no enchantment against Israel. It is generally considered an appellative. Occurs Nu. 23. 14.

**ZORAH**, *צֹרֵהָ* *Tsoráh*, *Σαράθ*, *Σαραά*, Sarea.

"Nest of hornets," i. e. a place of troublesome men; similar to the appell. *צֹרֵהָ* *tsirdáh*, f. a hornet (thrice used), Ex. 23. 28; De. 7. 20; Jos. 24. 12, from the root *צָרַה* *tsará*, to be a leper, Le. 13. 44.

A town of the Danites, situated in the plain country of Judah, and famous for being the birth-place of Samson. Here the Spirit of the Lord first inspired him with miraculous strength; and here, after his struggles with the enemies of his God and people, he was buried. The gent. noun is written *צֹרֵי* *Tsoriy*, m. Zorites, 1 Ch. 2. 54, and *צֹרֵתִי* *Tsorathiy*, m. Zareathites, Zorathites, 1 Ch. 2. 53; 4. 2. Occurs Jos. 15. 33; 19. 41; Ju. 13. 2, 25; 16. 31; 18. 2, 8, 11; 2 Ch. 11. 10; Ne. 11. 29.

**ZORATHITES, ZORITES**, vid. Zorah.

**ZUAR**, *צֹעָר* *Tsuár*, m. *Σωγάρ*, Suar.

"Very small;" from the root *צָעַר* *tsaár*, to be small, Job 14. 21.

The father of Nethaneel, captain of the tribe of Issachar, in the wilderness. (B.C. 1520.) Occurs Nu. 1. 8; 2. 5; 7. 18, 23; 10. 15.

**ZUPH**, *צֹפִי* *Tsoph*, m. *Σύφ*, Suph.

"Sweet," "honey" as dropping from the comb; the same as the appell. *צֹפִי* *tsuph*, dropping of honeycomb, Ps. 19. 11; Pr. 16. 24 (only used twice), from the root *צָפַח* *tsuph*, to overflow, De. 11. 4; 2 Ki. 6. 6; La. 3. 54; only used thrice.

(1) An ancestor of Elkanah, dwelling at Ephrath. (B.C. 1280.) Occurs 1 Sa. 1. 1.

(2) A son of Elkanah. He is also called *צֹפִי* *Tsopháy*, masc. Zophai, "honeycomb of the Lord," 1 Ch. 6. 26. In the *פִּי* it is written *צִיִּי* *Tsiyph*. (B.C. 1120.) Occurs 1 Ch. 6. 35.

(3) A region in the land of Ephraim. Occurs 1 Sa. 9. 5.

**ZUR**, צֹר *Tsur*, m. Σούρ, Sur.

"Rock," "stone;" the same as the appell. צֶהַר *tsur*, m. *stone, rock*, Is. 8. 14; Job 18. 4, from the root צֹר *tsur*, to press with siege, vid. Elizur.

(1) A prince of Midian, the father of Cozbi. (B.C. 1480.) Occurs Nu. 25. 15; 31. 8; Jos. 13. 21.

(2) A son of Gibeon, or Jehiel, the founder of Gibeon. (B.C. 1250.) Occurs 1 Ch. 8. 30; 9. 36.

**ZURIEL**, צֹרִיאֵל *Tsuriyél*, m. Σοριήλ, Suriel.

"Rock of God;" a comp. of the appell. צֶהַר *tsur*, m. *a rock* (vid. Elizur), and אֵל *El*, God, vid. Abdiel.

The son of Abihail, chief of the house of Merari, in the wilderness. (B.C. 1490.) Occurs Nu. 3. 35.

**ZURISHADDAI**, צֹרִישַׁדַּי *Tsuriyshaddáy*, m.

Σουρισαδαί, Surisaddai.

"Rock of the Almighty;" a comp. of the appell. צֶהַר *tsur*, m. *a rock* (vid. Elizur), and שֹׁדַּד *shaddáy*, most powerful, almighty, Ge. 17. 1, from the root שֹׁדַּד *shadhád*, to be strong, to act violently, Ps. 17. 9.

The father of Shelumiel, prince of the tribe of

Simeon in the wilderness. (B.C. 1510.) Occurs Nu. 1. 6; 2. 12; 7. 36, 41; 10. 19.

**ZUZIMS**, זֻזִּימִם *Zuziym*, m. plur. — ἔθνη ἰσχυρά, Zuzim.

"Commutations," i. e. terrors; plur. from the Chald. root זֻז *zuz*, to move, to arouse.

A gigantic race, who were the aborigines of the land of the Ammonites. They were, probably, so called from the terror they inspired as giants, and from the intrepidity and swiftness of their motions. St. Jerome says (Quæst. sive in tradi. in Gen. p. 308, ed. Paris, 1643), "Zuzim autem et Emim, terribiles et horrendi interpretantur; pro quo Septuaginta, sensum magis quam verbum ex verbo transferentes, fortissimas posuerunt." They were a wicked people, and because of their wicked works the Lord destroyed them, and gave their inheritance to the children of Lot. The rise and fall of nations and individuals is consequent on their righteous or iniquitous acts. May we, both as individuals and as a nation, so hearken unto the commandments of God, that "our peace may flow as a river, and our righteousness as the waves of the sea." Occurs Ge. 14. 5.



# A COMPARATIVE TABLE OF ANCIENT ALPHABETS.

HEBREW.	NAME AND POWER OF THE HEBREW LETTERS.	RAB-BINIC HEBREW	ARABIC.	SAMA-RITAN.	SYRIAC.	PHŒNICIAN.	ANCIENT HEBREW.	ANCIENT GREEK.
א	Aleph <i>a</i> 1	א	ا	א	ܐ ܐ	𐤀 𐤀	𐤀	Α
ב	Beth <i>b</i> 2	ב	ب ب ب	ב	ܒ ܒ ܒ	𐤁 𐤁	𐤁	Β Β
ג	Gimel <i>g</i> 3	ג	ج ج ج	ג	ܓ ܓ ܓ	𐤂 𐤂	𐤂	Γ Γ Γ
ד	Daleth <i>d</i> 4	ד	ד	ד	ܕ ܕ	𐤃 𐤃	𐤃	Δ Δ Δ
ה	He <i>h</i> 5	ה	ه ه ه	ה	ܗ ܗ	𐤄 𐤄	𐤄	Ξ Ξ Ξ
ו	Vav <i>v</i> 6	ו	و	ו	ܘ ܘ	𐤅 𐤅	𐤅	Φ Φ Φ
ז	Zain <i>z</i> 7	ז	ز	ז	ܙ ܙ	𐤆 𐤆	𐤆	Ι
ח	Cheth <i>ch</i> 8	ח	ح ح ح	ח	ܚ ܚ ܚ	𐤇 𐤇	𐤇	Η Η Η
ט	Teth <i>t</i> 9	ט	ط ط ط	ט	ܛ ܛ ܛ	𐤈 𐤈	𐤈	Θ Θ Θ
י	Yod <i>y</i> 10	י	ي ي ي	י	ܝ ܝ ܝ	𐤉 𐤉	𐤉	Ζ Ζ Ζ
כ	Caph <i>k</i> 20	כ	ك ك ك	כ	ܟ ܟ ܟ	𐤊 𐤊 𐤊	𐤊	Χ Χ Χ
ל	Lamed <i>l</i> 30	ל	ل ل ل	ל	ܠ ܠ ܠ	𐤋 𐤋 𐤋	𐤋	Λ Λ Λ
מ	Mem <i>m</i> 40	מ	م م م	מ	ܡ ܡ ܡ	𐤌 𐤌 𐤌	𐤌	Μ Μ Μ
נ	Nun <i>n</i> 50	נ	ن ن ن	נ	ܢ ܢ ܢ	𐤍 𐤍 𐤍	𐤍	Ν Ν Ν
ס	Samech <i>s</i> 60	ס	س س س	ס	ܣ ܣ ܣ	𐤎 𐤎 𐤎	𐤎	Ξ Ξ Ξ
ע	Ain <i>e</i> 70	ע	ع ع ع	ע	ܥ ܥ ܥ	𐤏 𐤏 𐤏	𐤏	Ο Ο Ο
פ	Pe <i>p</i> 80	פ	ف ف ف	פ	ܦ ܦ ܦ	𐤐 𐤐 𐤐	𐤐	Ρ Ρ Ρ
צ	Tzade <i>tz</i> 90	צ	ص ص ص	צ	ܥ ܥ ܥ	𐤑 𐤑 𐤑	𐤑	Ζ Ζ Ζ
ק	Koph <i>k</i> 100	ק	ق ق ق	ק	ܦ ܦ ܦ	𐤒 𐤒 𐤒	𐤒	Φ Φ Φ
ר	Resh <i>r</i> 200	ר	ر ر ر	ר	ܕ ܕ ܕ	𐤓 𐤓 𐤓	𐤓	Ρ Ρ Ρ
ש	Shin <i>sh</i> 300	ש	ش ش ش	ש	ܫ ܫ ܫ	𐤔 𐤔 𐤔	𐤔	Μ Μ Μ
ת	Tau <i>t</i> 400	ת	ت ت ت	ת	ܬ ܬ ܬ	𐤕 𐤕 𐤕	𐤕	Τ Τ Τ

## ARABIC VOWELS.

ف	Fatta	a in art.
ك	Kesre	e in bed, i in lt.
ح	Damma	o in hot.
ا	= an	} at the end of words.
ي	= en	
و	= on	

## HEBREW VOWELS.

א	Kamets	a in psalm.
ב	Tsere	a in mate.
ג	Chirek	long ee in feet.
ד	Cholem	o in bone.
ה	Shureq	oo in fool.
ו	Pathach	a in Sam.
ז	Seghol	e in met.

## SYRIAC VOWELS.

ܐ	Chireq	short i in ft.
ܒ	Kamets-Chatuph	o in cot.
ܓ	Kibbutz	u in full.
ܔ	Sh'va	e
ܕ	Chateph Pathach	} very short.
ܕ	Chateph Seghol	
ܕ	Chateph-Kamets	o

## SYRIAC VOWELS.

ܐ	Petocho	a in psalm.
ܒ	Revotzo	ea in head.
ܓ	Chevetzo	ee in feet.
ܔ	Zekupho	o in bone.
ܕ	Eztotzo	oo in food.

# TABLE OF ALPHABETS.

ARABIC.				ETHIOPIC.				ARMENIAN.		COPTIC.		GREEK.			GERMAN.
Final.	Medial.	Initial.		*ā. u. i. ā. ā. ē. ŷ. o.				ա	բ	Ⲁ	ⲁ	Α	α	α	Ⲑ
ا	ا	..	..	ا	h	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ب	ب	ب	ب	ب	h	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ت	ت	ت	ت	ت	l	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ث	ث	ث	ث	ث	hh	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ج	ج	ج	ج	ج	m	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ح	ح	ح	ح	ح	s	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
خ	خ	خ	خ	خ	r	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
د	د	..	..	د	s	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ذ	ذ	..	..	ذ	k	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ر	ر	..	..	ر	b	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ز	ز	..	..	ز	t	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
س	س	س	س	س	kh	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ش	ش	ش	ش	ش	n	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ص	ص	ص	ص	ص	a	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ض	ض	ض	ض	ض	k	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ط	ط	ط	ط	ط	w	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ظ	ظ	ظ	ظ	ظ	...	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ع	ع	ع	ع	ع	gh	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ف	ف	ف	ف	ف	f	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ق	ق	ق	ق	ق	k	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ك	ك	ك	ك	ك	kh	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ل	ل	ل	ل	ل	l	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
م	م	م	م	م	m	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ن	ن	ن	ن	ن	n	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ه	ه	ه	ه	ه	h	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
و	و	..	..	و	w	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ي	ي	ي	ي	ي	y	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
لا	لا	..	..	لا	la	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ

* Vowel Sounds.	ā	as in Sam.	ē	as in met.	ō	as in cot.
	â	as in psalm.	ē	as in feet.	ō	as in bone.
	ā	as in mate.	i	as in fit.	u	as in full.